Congratulations to the Indian people on the centenary of the arrival of their forebears in South Africa.

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AIR-INDIA

CONSULT YOUR TRAVEL AGENT

CENTENARY OF INDIANS IN SOUTH AFRICA
Dedicated To

The Unknown Coolie

The best use of a journal is to print the largest practical amount of important truth — truth which tends to make mankind wiser, and thus happier.

—Horace Greeley
The world of fiction, the world of fact ... brought to life within the pages of your favourite magazine ...

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I do not want my house to be walled in all sides and my windows to be stuffed...

... I want the Culture of all lands to be blown about my house as freely as possible

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Mine is not a religion of the prison house...

It has room for the least of God's Creations, but it is proof against insolent pride of race, religion or colour...

—Mahatma Gandhi
1860 – 1960

A CENTURY IN SOUTH AFRICA

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INDIAN COMMUNITY

on their first century in South Africa

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CENTENARY OF INDIANS
THIS IS A STORY OF
THE INDIAN PEOPLE
THEIR ORIGIN, GROWTH
AND DEVELOPMENT

S.S. TRURO
ARRIVED DURBAN NOVEMBER 16, 1860
LEFT MADRAS OCTOBER 13, 1860
VOYAGE 34 DAYS
341 COOLIES ON BOARD
203 males : 87 women : 19 girls : 21 boys : 10 infants
(including 1 birth)
ENJOY YOUR SMOKE-BREAK MORE WITH

Westminster 85
## CENTENARY OF INDIANS

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South Africa.

**Sincere Greetings to The Indian Community**
on this 100th Anniversary, from Cambridge, manufacturers of the famous Cambridge 33 shirt—the quality shirt that should cost more, but costs less because we sell so many.

**QUALITY TO THE HILT**

**CAMBRIDGE**

SHIRTS · PYJAMAS
Nature packs health in Oranges

We congratulate the Indian Community on a century of achievement in South Africa

ISSUED IN THE INTEREST OF A GROWING NATION BY THE SOUTH AFRICAN CO-OPERATIVE CITRUS EXCHANGE LIMITED
Editorial

As the sun sets on my most ambitious effort, this is, indeed, a great day for me, for after years of preparation and long hours of patient research, my dream has been finally accomplished. But there is something nobler than merely to pride myself on its presentation. If from its reading, knowledge and understanding can be derived, then the object it has set out to attain has been achieved.

As posterity has a way of not allowing important incidents to pass unnoticed, this publication highlights some historic events and pays tribute to all those unknown men, women and children who exhibited remarkable moral courage in braving the rigours of the indenture system to turn the wheels of history during those cruel years. The fact that they possessed unusual strength to face the dangers of this system and still survive, proves that they were a tenacious community as they also had to fight continuously against nature.

Since the first landing, a community of nearly half-a-million law-abiding Indians has emerged and behind the graphic glimpses of the past lie their determination to rise above their economic and political limitations and to contribute to South Africa’s greater heights of future prosperity, glory and happiness.

My greatest desire is, that this effort should help to promote that mutual love and understanding among all races of our beloved country. And so, after a hundred years of seeking, with faith in God and trust in man, we now go bravely forward into the next century.

(Mrs.) S. R. Pather
On this historic occasion of the centenary celebrations of the Indian Community in South Africa, the manufacturers of Cavalla Kings cigarettes extend sincere greetings to their many Indian friends with best wishes for happiness and plenty in the future.
I welcome the publication of the journal "Centenary of Indians in South Africa" as a contribution to our knowledge of the part played by the Indian Community in our country.

With the coming of our Republic it is fitting and also very necessary that all of us should appreciate the contributions made by every section of our population in our history. There can be no appreciation where there is no knowledge.

Where we have all taken part in the development of South Africa it is now our duty to assist in making a success of the new Republic of South Africa. This can be done through honest hard work and economic prosperity on the one hand and also through the encouragement of friendship and goodwill between all sections of our community.

Do not let us brood on the mistakes and failures of the past but rather give all our attention and energy to building up success and goodwill for the future, in a spirit of doing the very best for South Africa and our future generations.

My good wishes to our Indian Community.

[Signature]

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extends sincere greetings
to their many
Indian Friends
on the historic occasion of
their Centenary and
wishes them many hours of
happy travels in the future

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OFFICES AND CORRESPONDENTS THROUGHOUT THE WORLD
Religious Blessings

With the unfortunately rigid barriers which are erected in this country separating group from group, one does not have as much contact with the various elements which go to make up the multi-racial South African people, and this lack of contact prevents us from understanding and appreciating the ideals which animate those other groups, or the contribution they have made towards the development, both economic and spiritual of the country.

The Centenary of Indian settlement in this country, nevertheless, affords a welcome opportunity of paying a tribute to a highly civilised, cultured and refined element in the country who have played their part in its development and who have ever been conscious of their responsibilities.

And may I say in conclusion that I shall always regard the invitation extended to me to be the "European" speaker at the Memorial Service to the Great Soul, Mahatma Gandhi, as one of the greatest honours ever afforded to me during my Ministry in South Africa.

I pray for the day when the rightlessness of South Africans of Indian origin will be a thing of the past.

Professor L. I. RABINOWITZ,
Chief Rabbi, United Hebrew Congregation
Great Synagogue.

I thank you for giving me the honour of contributing a message on behalf of my Organisation to your journal "Centenary of Indians in South Africa". I congratulate Cavalier Publishers on behalf of the Wasbank Islamic Institute on the bold initiative it has taken in producing a journal which could be aptly called the "First Century History Book of Indians in South Africa".

No Indian home should be devoid of this invaluable journal. For in the light of our past history could only the Indian community rectify its errors, avoid pitfalls and remove all stumbling blocks from the highway of success, thus eventually reaching the peak of its cherished goal.

We hope and pray to see the Second Century of Indians in South Africa a period of tolerance, prosperity and peaceful co-existence, wherein the Indian community will play its part in building a model multi-racial country based on human dignity and love for mankind, irrespective of race, colour or creed.

MOLVIE C. M. SEMA,
Wasbank Islamic Institute.

In common with the whole of the Indian community in Natal, the Diocese of Natal hails and rejoices in the celebration of the Centenary of Indians in South Africa. We count it a singular privilege that we were amongst the first to provide medical work for the community. We still engage in this work in St. Aidan's Hospital. Likewise in education the Diocese provided the first Indian Teachers' College in Natal. In Durban, Pietermaritzburg and the Natal Midlands we are still engaged in Indian educational work.

Though we do not number the mighty or the rich amongst ourselves, we have also provided a fair share of Indian leaders of distinction. We hope to see many more arise, and by their possession of the conviction that all men are brothers and equally the children of God, help us all to build up that multi-racial society wherein the future welfare of South Africa lies. The heritage of Indian culture must make it immeasurably deeper and richer.

Right Reverend VERNON INMAN, D.D.,
Lord Bishop of Natal.

Salutations and glory to the Lord, the Creator, Sustainer and Goal of all mankind.

By His Grace, the glorious children of Mother India have lived in this wonderful land of sunshine, South Africa, for over a hundred years. These hundred years have witnessed much growth in our life in various ways, and the Lord's Mercy has also granted us rich and varied experiences for our inward betterment.

A century is like the end of a Year, for a community. It is good for us, as a community, to take stock, and to prepare our budget for the New Year, the new century that is on us. The wise man does not boast about his past achievements but is ever conscious of the task that lies ahead. Our task now is to take note of the worldwide spiritual revival and to find our roll in it. The world looks to the East for guidance. The East has never been bereft of Masters of Wisdom. Their wisdom is enshrined in our scriptures, like the Gita, Ramayana, Bhagavata, etc.

This is our heritage. Let us recover that heritage and serve our dearly beloved brethren of the East and the West, as humble instruments in the hands of God, as our Divine Master Sri Swami Sivananda instructs us.

May His Light guide us all!

SWAMI SIVANANDA-SAHajananda,
Divine Life Society of South Africa, Durban.
It gives me great pleasure to extend my greetings and well-wishes to our people on the occasion of the centenary of the arrival of the Indians in this country of which we are justly proud.

The passage of a hundred years was not an easy one to the Indian community as it was fraught with much hardship, suffering, persecution, inequality and discrimination. In spite of all this the Indian community has endeavoured to progress and grow and has made its valuable contributions to the growth of South Africa.

I am fully convinced that the Indian has a specific and decisive role to play in the future well-being of this country and Africa as a whole. We are destined for that purpose—to bring a balance between the different racial groups and work towards the establishment of peace, love and brotherhood. Herein lies the difficult task of the Indian community and I am sure that they would rise to the call as inheritors of the rich tradition and culture and wage the right influence.

SWAMI NISCHALANANDA,
Ramakrishna Centre of S.A.

I have the happiest memory of a visit to Natal in 1960 when I had the pleasure of visiting Indian Churches and Indian hospitals and of meeting leaders of the Indian community.

During the last century the Indian people have played a significant part in building the economic prosperity of the country, and our citizens of Indian stock can contribute much to the well-being of our country in the future.

THE RIGHT REV. JOOST DE BLANK,
Archbishop of Cape Town.

It is with keen anticipation we await the publication of your “Centenary of Indians in South Africa”. Such a journal is necessary to show just how much the Indian community has done to assist in the development of this country.

During the past thirty-six years it has been my privilege to work amongst the Indian people in Natal and minister to their needs as a servant of the Lord Jesus Christ. I sincerely hope your publication will have a wide circulation in this land and that it will be an eye-opener to those who know little or nothing about the Indian people. It is by knowing one another better, we are able to appreciate each other’s problems and difficulties.

In the quietness of “an evening at home” I pray many may come to a better understanding and appreciation of the Indian people through the perusal of your “Centenary of Indians in South Africa”.

Pastor J. F. ROWLANDS,
Founder: Bethesda Temple.
To the Indian Community of South Africa...

From Natal Oil Products Ltd., manufacturers of

The original EROS

Congratulations on a century of valuable industry and commendable progress

The manufacturers of NILS the PURE soap in the BLUE pack have pleasure in

CONGRATULATING the Indian Community on their century of fine service to South Africa

Quality Products (Pty.) Ltd., Jacobs, Natal
C. J. FUCHS LTD.

manufacturers of the fine range of completely South African made Refrigerators, Stoves, Kitchen Units and Vitreous enamelled holloware, congratulate the Indian community on the occasion of the centenary of the arrival of their forebears in South Africa.

1860
1960
Mayoral Greetings

Cavalier Publishers are to be commended for their initiative in sponsoring the publication entitled "Centenary of Indians in South Africa". Natal in particular, and South Africa in general, recognises the part played by the Indian people in the development of this country. The publication will be a valuable contribution to the promotion of wider knowledge and understanding of the Indian people.

The Indians in South Africa form a minority group but they have shown a remarkable aptitude for every kind of activity whether it is economic, educational or social. Emerging from the sugar estates and coal mines, they entered into cane farming, market gardening, industry and commerce, in each of which they achieved success.

In this regard, the enterprise of the passenger Indians who came in the wake of the indentured Indians, stimulated that emergency. It is fitting, therefore, that Cavalier Publishers should publish a Centenary Book containing the achievements of the Indians in South Africa during the last hundred years.

Councillor C. A. MILNE,
Mayor of Durban.

**********

As you well know, the barque "Truro", on the 16th November, 1860, brought to Durban the first Indians to arrive in Natal, numbering 341. This was the start of a new epoch in Natal and from that early beginning has grown the large population which now has its roots firmly imbedded in South Africa.

I am happy to say that in Natal we have an Indian community whose intellectual progress has been phenomenal. This has been the result of a desire to learn and a spirit of ambition, both of which must inevitably lead to a community's ultimate progress and prosperity.

By their own initiative and enterprise, tremendous strides have been made in fields of commerce, education and the professions. They have contributed in no small way to the prosperity of our country and can look forward to the next century with confidence, knowing full well that their efforts of the past will serve them well in the future years to come.

Councillor L. LAVOIPIERRE,
Mayor. Stanger, Natal.

On behalf of the City Council and citizens of Pietermaritzburg I am very happy indeed to extend warmest congratulations to the Indian community on attaining its centenary of citizenship in the Union of South Africa.

To look ahead one hundred years seems to be looking into the dim and distant future, whilst in retrospect one hundred years has quickly passed. During the passage of time since the arrival in this country of the first indentured Indian immigrant on the 16th November, 1860, the Indian community has played a notable part, particularly in Natal, in the development of commerce, industry and farming with special emphasis on the sugar industry for which purpose the Indian's skill and resourcefulness was recognised as being particularly suited to this field of progress.

We are all conscious of the contribution made to our multi-racial society by the Indian community. Following upon the first labour force which arrived in this country came India's craftsmen and merchants. One cannot be prophetic, but we can at least hope that in the years to come our various racial difficulties and problems - will be amicably solved and that peace, happiness and prosperity will prevail in this, our most beautiful and much loved South Africa.

Councillor C. B. DOWNES,
Mayor. Pietermaritzburg.

**********

The Indian people have made their own special contribution to the South African scene. They are a colourful people. They are a hard-working, intelligent, quick-witted and artistic people; and they have a philosophy which goes back into the heart of time.

They came 100 years ago to Natal in order to work the sugar fields — this some of them still do — but others have spread into the realm of business, notably the fruit and vegetable market.

Many of the Indian community have entered the professions and are serving their own people in various capacities. They are part of the South African community and must be prepared to serve their country of domicile when opportunity offers.

Now the community has reached an important milestone in its history in this country, and on behalf of the City of Cape Town I send greetings and express the hope that the future will see conflict diminish and the prosperity and advancement of all South Africans.

Councillor (Mrs.) JOYCE NEWTON THOMPSON,
Mayor. Cape Town.
I am very happy to extend good wishes to the Indian community throughout South Africa and particularly to the Indian citizens of Port Elizabeth on the occasion of the celebration of the “Centenary of Indians in South Africa”.

An important anniversary is this. One pauses with solemnity to salute the past and to remember people and personalities who have contributed to the spiritual, cultural and material progress of their people. There is rejoicing, too, and thanksgiving, coupled with a firm resolve in the dawning of the second century to continue in faith the work of building bridges of greater understanding and mutual trust.

Councillor MONTY VAN DER VYVER,
Mayor: Port Elizabeth.

*   *   *   *

It gives me great pleasure, on behalf of the Councillors and citizens of East London, to extend to the Indian people of South Africa our congratulations on the occasion of the Centenary of the arrival in this country of the first Indian people.

The Indian community throughout South Africa have contributed in no small way to the development of our country which we all love so much. For the future we wish the Indian community all the best in all their endeavours.

Councillor W. P. OSMOND,
Mayor: East London.

The centenary of the Indian community in South Africa will be of historic interest to anyone wishing to read of the development of our land and I congratulate the Cavalier Publishers on their initiative in preparing this account.

Johannesburg has cosmopolitan characteristics and on behalf of my fellow citizens I extend greetings to the Indian population. Local members have assisted in developing our city towards the reputation it enjoys today of being a metropolis and I wish those celebrating this centenary continued prosperity and peaceful progress.

The past hundred years have seen South Africa grow from an agricultural, rural country into a highly industrialised territory, the most advanced on the African continent. She will need the skills of all her peoples in the years that lie ahead and I have no doubt that every section of the nation will strive towards ensuring that this country maintains her advanced position in Africa, thereby enhancing her status in the world.

Councillor DAVE MARAIS,
Mayor: Johannesburg.

Message from the Mayor and Town Councillors of the Borough of Pinetown

We, the Mayor and Town Councillors of the Borough of Pinetown, take this opportunity of paying tribute to the sterling contributions which the members of the Indian community have made to the development of Industry, Commerce and Farming and in other spheres of activity in our country, during the hundred years which have passed since the arrival of the first Indian Settlers.

We extend to them our hearty congratulations on the celebration of their Centenary and convey our good wishes for their future progress and prosperity.
A new experience in smoking recess filter of SUCCESS makes smoke passes before it can reach to the taste of good tobacco.

Smother. Cleaner and Cooler. Much Cooler!

... an air-cooled cigarette. The a cool air pocket. Through this the your tongue. Does great things

You'll like the Taste of Success
Industry's Gratitude

I am very happy to take advantage of this opportunity of extending to the Indian people of South Africa, the felicitations and compliments of the Durban Chamber of Commerce on the hundredth anniversary of their first arrival in this country.

Durban's association with the Indian people has been closer than that of any other part of the country. For this reason, no other organisation is better qualified than the Durban Chamber of Commerce to judge and appreciate the tremendous contribution of the Indian people to the economy and prosperity of South Africa.

By their labours and by their enterprise, these people who originally came to South Africa as transient settlers, have become a permanent and integral part of the South African community. May they continue to enhance their contribution to South Africa in all spheres of endeavour.

G. B. LAW,
President: Durban Chamber of Commerce.

* * * * *

In the name of Industry, I would express appreciation to Cavalier Publishers for compiling the "Centenary of Indians in South Africa" for their part in what should be a very worthwhile effort.

Although their beginnings were of mainly agricultural context, through the years the natural ability of these peoples has made them valuable contributors to various fields and aspects of Industry in this country. The part they have played is perhaps not realised as fully as it should be, even in Natal, and this volume should help in that connection.

To further the understanding of not only local administration, but also of the Central Government of the essential place in the community established over the years by the Indian peoples in South Africa, is an objective which appears well worth while.

Dr. E. H. St. C. FLACK,
President: Natal Chamber of Industries.

* * * * *

On the occasion of the production of your publication "Centenary of Indians in South Africa" I have great pleasure in extending to the Indian community the congratulations and good wishes of organised commerce in South Africa.

Since their arrival in South Africa in 1860 the Indian people have played a prominent and worthy part in the development of the country in general and of its commerce in particular and I feel sure that this good influence will be maintained and strengthened to the eventual benefit of us all.

H. J. WESLEY,
President: Association of Chambers of Commerce of South Africa.
On the occasion of the Indian Centenary
THE DURBAN CITY COUNCIL
salutes the contributions
made by the Indian Community,
since 1860, to the growth and progress of

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CENTENARY OF INDIANS
Political Prophecies

We often complain of the outside world's ignorance about us. Is it not also true that in South Africa itself the different racial and national groups of which it is the common homeland live in distressing ignorance about each other? Yet it is essential for the peace and prosperity of the country that they should know and understand one another, that there should be goodwill, sympathy and co-operation between them.

The Indians are the youngest of the national groups which have become woven into the variegated pattern of our population without discarding the religious and other customs that stamp them as a community of their own. One of the oldest—numerically even smaller than the Indians, but clinging as tenaciously to their own distinctive traditions—is the Cape Malays. This group has found for itself a place in South African life which is willingly conceded to it by the other communities and in which it is regarded with favour, with respect and with honour.

The Malay community has had over two centuries in which to gain that place, the Indian community only one. Time is required for the necessary adaptation from both sides. But knowledge can hasten the process. Let us therefore extend a cordial welcome to this book, and avail ourselves freely of the opportunity it will offer us of becoming better acquainted with these people who, though they are relatively late arrivals, have thrown in their lot with us for good and now are our fellow South Africans.

H. A. FAGAN,
Leader: National-Union Party.

* * * *

On the occasion of the centenary of the arrival of Indians in South Africa, I am glad of the opportunity afforded me of sending this message.

I am convinced that the time is fast approaching when everyone of us will be called upon to give of his very best, in work and abilities in overcoming the difficulties that beset us. I would specially appeal to all my fellow South Africans of whatever race, to learn and know, understand and sympathize with the problems of others, and in that way to prepare ourselves for the tasks that lie ahead when we shall share in the responsibilities of our country to the extent that each one of us is able to do so.

More and more, the feeling is growing that whether we are Europeans, Africans, Coloureds or Indians, we are, in fact, members of one common South African society and that we have a common loyalty to our country which needs the service of all of us. We can best show this common loyalty by knowing each other better, by refraining from racial enmity, by adopting attitudes of tolerance; by refusing to be drawn into movements which end only in bitterness and discord; by showing common brotherhood to each other; by ensuring that none shall be denied the rights fundamental to the happiness of all.

A. M. MOOLLA,
President: S.A. Indian Organisation.

* * * *

The centenary of the arrival of the first Indian people in South Africa is an occasion, if not for jollification, then at least for legitimate pride. Of all the groups in the country, none is more law-abiding and industrious. In those crafts and professions that are open to them, Indian people have distinguished themselves. Although often said to be unassimilable, it is they who have shown the truest understanding of the highest values of Western civilisation, tolerance, magnanimity, and respect for the rule of law.

Held back by many an unjust law, debarred from many an occupation, they have, nevertheless, made themselves indispensable to the life of the nation. It may yet be their destiny to exercise a reconciling and healing function in the life of our multi-racial country, and none will be better fitted for it than they.

I hope to live to see the day when they will participate fully, with all our people, in the rights and responsibilities of South African citizenship. None of us is more entitled to such a recognition.

ALAN PATON,
National President: Liberal Party of S.A.
During the past 100 years, the Indian community has made a valuable contribution to South Africa’s phenomenal metamorphosis in Trade and Industry. While it would be difficult to measure the extent of their participation in hard figures, it is unnecessary to do so when we consider the Sugar Industry which has been nurtured from its infancy to its present stature with the help of their labours.

We are often inclined to overlook their contribution to the community life of the Western Cape in view of the relatively smaller number living here, but there are few of us who do not come in contact with the products or services they provide. Where courtesy is a hallmark of service they are second to none.

In the Cape Peninsula, particularly, a number of familiar products come to us through their enterprise.

Their past record of responsibility and enterprise engenders the hope that the coming century will be one of greater achievement which will add stature and lustre to their already colourful history in South Africa.

D. V. BENADE,
President: Cape Chamber of Industries.

I am happy to convey to Cavalier Publishers the sincere congratulations of the Natal Indian Teachers’ Society for undertaking the responsibility of publishing the “Centenary of Indians in South Africa”.

To have any idea of the achievements of our community over the past century one has only to study the history of Indian education, for in it is represented a mirror in miniature of the background, struggles, trials and tribulations as well as the growth and progress of the Indian community in this country.

The Indian people can feel justly proud of their magnificent record in the field of education, for, despite all the vicissitudes of political, social and economic factors militating against them, they had pinned their faith in educational advancement as the “sine qua non” of social reconstruction.

This faith in the future has resulted in Indians from all works of life—from the humble field worker in the sugar-cane plantations to the most successful professional or businessman—placing a top priority rating for education in their social thinking.

It is this very spirit that fired the imagination of the early pioneers and it is that same ardent fervour that is still the motivating force of our educational endeavours.

R. G. PILLAY,
President: Natal Indian Teachers’ Society.

THE CITY OF JOHANNESBURG
extends its best wishes to the Indian community on their South African Centenary

1860–1961 + 1885–1861

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Goodwill Messages

A hundred years in the life of a people is indeed an historic event and as such it deserves to be permanently recorded. The publication of this book will, apart from its own intrinsic value, achieve this objective.

As Chairman of the Natal Indian Centenary Committee which organised the observance of the Centenary in Natal, I am particularly happy and grateful that it was possible for Cavalier Publishers to bring out this book recording the achievements, the difficulties and the aspirations of our people. It is with a sense of gratitude and deep appreciation, therefore, that I welcome and commend this work to South Africa and indeed to all those abroad who have interested themselves in our Country.

In entering the second century of our life here, may we pause for a moment to pay homage to all those early pioneers who, battled against great odds in a new country to maintain human dignity, to those many, who remain anonymous, who together with the great Mahatma Gandhi, laid the foundations of the movement for freedom in South Africa at the turn of this century by their sacrifices, and to all men and women since then, who have steadfastly refused to accept a status of slavery and second grade citizenship in this land of their birth.

Let us pledge ourselves together with men and women of other hues, to work untiringly for a non-racial democracy in South Africa in which merit alone and not colour, race or religion will be the guiding factor in human relationships and government. 

J. N. SINGH,
Chairman: Natal Indian Centenary Committee.

The achievements of the Indian people of South Africa and their impact on their fellow-citizens have been remarkable. Many of them pioneered in the field of trade, opening up areas where no other trader was prepared to go. In farming and in industry, as entrepreneurs and as workers, their contribution to the prosperity of South Africa, and particularly of Natal, has been immense.

But it is in another field that they have, to my mind, made their most significant contribution to our society. In the face of insult and provocation they have pursued a course of racial tolerance which has been an example to all of us. For this, and for the philosophy of non-violence which Mahatma Gandhi conceived here, South Africans of other racial groups owe their Indian fellows a debt which they cannot possibly repay.

PETER BROWN,
National Chairman: Liberal Party of S.A.

Speaking on behalf of the South African Institute of Race Relations, I am glad to associate myself with this record of the part played by the Indian national group in the development of our composite South African nation during the years since 1860. It is to be expected that the centenaries and similar anniversaries of important dates in the history of our national groups should be more proudly honoured by the members of that group than by the members of other groups.

But they are also big dates in the history of South Africa, taken as a whole, and should therefore mean much to and be duly commemorated by all of us. Among such dates are, when ascertainable, those of the arrival in our country of the first South African ancestors of the principal national groups of today.

Although the tendency in some quarters to regard the members of the Indian group as temporary sojourners in our country has at length and most fortunately disappeared, it remains true that many of us who are not of the Indian group are sadly ignorant of its signal achievements and its invaluable services to the common good. This publication should help to stimulate among other South Africans a proper appreciation of and respect for an outstandingly law-abiding, able and industrious section of our nation.

O. D. SCHREINER,
President: South African Institute of Race Relations.

The Hundredth Anniversary of the arrival of our forbears into Natal, marks a century of endeavour against great hazards. Though hedged in by restrictions and discriminated against by anti-Indian laws passed with regular monotony, we can be justly proud of our progress and contribution. In the educational and economic fields we have made remarkable progress.

The telecope of the world is focussed on multi-racial South Africa and her problems. Our forbears, who hailed from a land of many races with varied culture, brought with them a philosophy and a way of life that has sustained and fostered a clear sense of comradeship and fellowship. As South Africans, the propagation of this philosophy and way of life shall be our contribution for a happier South Africa.

Let us hope and pray that the beginning of the Second Hundred Years will usher in an era of happiness and prosperity and above all political responsibility.

T. S. PILLAY,
President: Natal Tamil Vedic Society.
I heartily congratulate Cavalier Publishers on their great initiative and sacrifice in publishing "The Centenary of Indians in South Africa". This publication must be welcomed as an invaluable contribution towards the stimulation and promotion of greater understanding and appreciation of Indians in this country.

The advent of Indians in the last century revived the cane industry, which had a serious set-back, owing to absence of reliable labour supply. The sugar industry has since made great progress and its position in the country, is due largely to the hard work of the Indian people.

H. BODASING, New Guelderland.

Mrs. S. R. Pather is to be congratulated in publishing the "Centenary of Indians in South Africa" to mark the arrival of Indians in Natal. In the 100 years of their stay in South Africa, our people have contributed in no small measure to the development of the country. It is the peculiar trait of the Indian that wherever he is settled, he serves the country of his adoption with a single mindedness which is the envy of all.

Vicissitudes notwithstanding, our people never flinched to give of their best in the interests of this great country. Even in time of war Indians have rendered service on the fields, and of these services Field Marshal J. C. Smuts made mention and paid tribute to those who had volunteered and showed exemplary courage.

As an integral part in the economic sphere, the Indian in South Africa has played his part. In market gardening, in farming, in industry and in commerce his contributions are immense. The civil service, the Provincial and Municipal services, except for a very limited extent, are not open to us with the result that many thousands of our people have had to take to commerce in which they have proved their worth.

Perhaps their most important contribution has been in the field of education and social service. It is in these spheres that the Indian has proved his inflexible resolve. In education for all practical purposes, the Indian has had to fend for himself, for, nearly 80 per cent of the schools have been built by his people, the Education Department merely paying 50 per cent of the costs of the building.

It is true that the Department pays for the teachers but the fact remains that the Indian people have put in nearly R2,000,000 in the erection of schools for their children. It is the same with social services. No other community in South Africa has helped itself so much as the Indian community.

I have no doubt that the "Centenary of Indians in South Africa" will be cherished by all who love South Africa. The Indian community owe a debt of gratitude to Cavalier Publishers for the publication of this excellent volume. The South African Hindu Maha Sabha extends its good wishes to Mrs. S. R. Pather on her brilliant venture.

P. R. PATHER, President; S.A. Hindu Maha Sabha.

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of the

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in South Africa will be an outstanding success and offers its good wishes to the Community and the organisers of the festivities.
It is indeed unique that we, who have been in business for 100 years, have this opportunity to offer our sincere congratulations to the Indian Community on the occasion of the Centenary of the arrival of their forebears in South Africa.

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The Search for Indian Labour

(The pathetic and unreliable Zulu labour conditions which existed in the Colony of Natal and the planters’ desperate demand for Indian indentured labourers is graphically described in this article)

After Natal was annexed as a British Colony in 1843 it was found to be nothing but a “beautiful luxuriant waste” hardly yielding a product which could be turned into commercial profit. The small group of settlers were looking for a crop which would bring them prosperity. Little was known of the region.

The British officials had only a vague idea, both of the area they were to govern and of the number of White people who were subject to them. Britain was not interested in undertaking any official scheme of colonising the territory because of the burden on the Imperial treasury. It was, therefore, left to the people of England to go to Natal if they so wished.

The great mass of emigrants consisted of townfolk. Very few were farmers or farm labourers. There were some tradesmen. Many were of industrious habits, keen and eager to improve their condition. To all these people, Natal offered an opportunity of earning a prosperous livelihood. In addition to these emigrants, about 1,500 arrived on their own from the Cape, Germany and the United Kingdom. About fifty people came from Mauritius to survey “the prospects of planting north and south of Durban.” The first census of Durban in 1852—eight years before the advent of Indians—showed a European population of 7,500. Of these, 4,500 had arrived in the three preceding years.

The early Europeans believed that prosperity lay in cotton, but after Edmund Morewood made successful experiments in cane cultivation, the planters turned to sugar. The actual beginning of the sugar industry was in 1847 when Henry and Tom Milner arrived from Mauritius with some seed cane. From this, Edmund Morewood of “Compensation,” started the first plantation to become the “father” of the Natal sugar industry. He erected a mill in 1850 and commenced crushing. Others soon followed his example and small cattle-driven mills began to spring up along the coast, particularly at Isipingo.

Colony’s Prosperity

By the middle of 1850, it was abundantly clear that the prosperity of Natal lay, not in cotton, but in sugar. The Colony’s success, however, was to be linked with a continuous supply of cheap, reliable labour. There was a very large indigenous population of Zulus and the hope was entertained that this reservoir could supply the needs. But, according to H. Cloete, Lieutenant-Governor of Natal, in his letter to W. E. Gladstone, Secretary of State for Colonies:

“The black, or kafir, population, which is gradually concentrating itself within this District (Natal), is so determinedly averse to all continued labour enforced under White discipline that none of them are to be relied on in the formation of any public works.”

The Springfield land was being farmed by Henry Milner and J. B. Milner and from this estate came the first sugar put up for auction by Robert Acutt (June 23, 1854) on the Market, Square of Durban. By the middle of 1855 there were 500 acres of cane ready for the mill.

No Labour Supply

For the cultivation of sugar a certain type of labour was necessary. Dr. Charles Johnston, the representative of the Victoria County in the first Legislative Council of Natal, felt that 300,000 Natives (a high proportion semi-skilled) would be required for the entire coastland. Without a large and reliable labour force, sugar planting was useless. This essential was conspicuously absent in Natal; the local Natives were nomadic hunters, whose agriculture was attended to by the women of the tribe; they were petty cultivators and plot holders and their needs were few; they were not prepared to create profits for others with their hard labour. They could have been forced to work by the imposition of taxes but the Colonial Office was against it.

Because local Zulus, who constituted an inefficient labour force and “by no means disinclined to labour, or unwilling to render it to the planters, but upon their own terms and at their own times,” were accustomed to live by their tribal customs and cared not to be tied down, for what they considered to be a long duration in employment, a public resolution was passed in Durban on October 10, 1851:

“That it is impossible to rely upon the kafir population of this Colony for a permanent effective supply of labour and that successfully to raise tropical productions it is absolutely necessary to introduce foreign free coloured labour.”
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As the Natives failed to fulfil the demand for labour, the planters began to look elsewhere. Some farmers asked for convicts but Sir George Grey, High Commissioner for South Africa and Governor of the Cape Colony, did not favour this.

Bishop Colenso, later Bishop of Natal, said this on African labour in his “Ten Weeks in Natal”:

“When Natives have been in service for four or five months, however pressing may be their master’s circumstances, however earnest his entreaty for them to remain at their post, they will be off for six weeks or two months together to re-visit their Native kraals and resume their Native habits. No doubt, this habit is attended with serious inconveniences. The farmer is perhaps deserted at the most critical time; or if the settler be engaged in trade, no sooner does the kafir become expert at it, then his time is up and he is gone.”

The Colony had no alternative but to look to other sources for reliable, and at the same time, cheap labour. The thought of importing unskilled European labourers was cast aside in view of the fact that “immigrants of that class arrive with the desire of becoming employers of labour, and as they soon become proprietors of land are unwilling to work for hire to others.”

Situation Serious

The first move for imported labour was made on February 5, 1855, when two planters, John Mackenzie and R. Vause, addressed a letter to the Colonial Secretary asking that arrangements be made for labourers from China and the Indian possessions. But this was merely a general plea. The situation, meanwhile, was becoming serious and the “Natal Mercury” in several editorials in 1855 commented:

(1) “Messrs. Münner and Milner’s new works at Springfield are ready to commence working, and there is none on that estate alone, waiting for the mill, sufficient to produce 70 tons of sugar within the next two months. But the proprietors must have, for this purpose, at least 30 additional labourers steadily at work for that period, and it is still doubtful whether, with all the aid that the Magistrate can render, that number can be obtained.

“In fact, a few days ago it appeared probable that Messrs. Münner and Milner would be compelled to shut up their works for the present season; for they cannot, and will not, commence without the requisite amount of labour. If such a result were to happen, it would be a calamity of a serious character . . . .”

(2) “We have frequently before urged this matter (imported labour) on the attention of Government. We are aware of the difficulties in the way. But these should only prompt to a more energetic grappling with the subject, not to indefinite and ruinous delay. The planters will lose heart entirely, and a great waste of capital and labour already expended on the sugar and other estates, will take place, unless this question of labour be at once satisfactorily solved.

“We have said before, and we repeat, that the fate of the Colony hangs on this issue, and tremendous is the responsibility of Government at such a crisis . . . .”

(3) “He (Sir George Grey) mentioned the advantages of a political, social and industrial kind, which he believed would flow from the introduction of this (coolie) class of labourers . . . He did not approve of Chinese labourers, but he believed the coolies from India, as a half-civilised race, would present an attainable example to the kafirs, who regarded the British as too much above them for emulation.”

In 1857, a flood of refugees came into Natal because of civil disturbances in Zululand. But this was not reliable labour for the systematic and thorough development of the agricultural resources of the country. This was admitted by no less an authority than Theophilus Shepstone:

“The Natives of this district are savages, and therefore fickle and uncertain in their opinions and feelings. It is not reasonable to expect that a nation of warriors and hunters should at once become steady labourers. There are grounds, however, for thinking that by prompt and regular payment, and strictly just treatment, a considerable supply of Native labour may be obtained, but . . . it would not be prudent to engage in any work requiring a constant or uninterrupted supply of labour, relying solely upon that which can be obtained from the Natives.”

There was much discussion of the labour problem at the time and desperate efforts were made to import the Amatongs who “lived between the Zulu territory and Delagoa.” The labour laws of the Colony, however, prevented this. As the fifties progressed, the sugar coastal enterprise began to face disaster. Time after time, editors of Natal newspapers and authors of petitions to the Government decried the deficiency of labour. The “Natal Mercury” said:

“Indeed, it is a matter of absolute certainty that if an immediate supply of labour is not secured, a very large amount of capital now embarked in the sugar enterprise of the coastlands will be wasted; and this important interest of the Colony will receive a secure, if not a fatal, check.”

Coolies from Mauritius

Colonial Office, Natal.
February 2, 1860

Sir,

In reference to your letter dated the 5th of July ultimo, requesting a licence from the Lieutenant-Governor to introduce coolies from the Mauritius into this Colony, and the reply given to you from this office, I am directed to acquaint you that His Excellency, having submitted your application to the Secretary of State, whose assent is required previous to the issue of such licences, has been informed that licences for the importation of coolies from the island of Mauritius cannot be granted.

I have the honour to be, Sir,

Your obedient servant,

D. ERSKINE,
Colonial Secretary.

J. Proudfoot, Esq.,
Colonial Secretary.

Durban.

Commenting on the pressing needs for labour, the “Mercury” continued:

“The Amatongs labourers expected in pursuance of arrangements entered into with the consent of Government, have refused to come, and we are informed their refusal is based on false representations conveyed to them, to the effect that they would be, in fact, enslaved here. Nothing in the world could be further from the truth, since the arrangements guaranteed perfect liberty and liberal wages.”

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It was stated in the Natal Legislature at the time that only 6,000 or 7,000 kafirs were available and that those who had planted cane now realised that if the crop was to be saved it was imperative that an adequate supply of labour should be secured immediately. They had the land, the capital and the equipment but progress was being held up because of the want of men. They therefore looked to India for a supply.

The planters who had come to Natal from Mauritius knew of the system by which labour could be drawn from India and of the advantages connected with its importation from there. The Indian indentured system guaranteed two vital factors for the successful cultivation of sugar: (1) a supply of labour which would be permanent for a minimum period of five years, combined with long daily hours of work; and (2) an extremely low wage fixed in advance for the whole period.

India — the Answer

The first definite suggestion of finding the urgently-needed men from India was made in the columns of the "Natal Mercury" on April 25, 1855. It was written by a person with considerable experience of Indian labour used in the cultivation of sugar cane in Mauritius and in view of its historic value, the letter is reproduced in full:

Ilongati, 5th April, 1855.

Sir,

As I think the review of the history of the Coolie and Chinese emigration to Mauritius, may at the present moment prove of value, I propose setting down on paper as shortly as I can, those points and features in its progress which require to be known, before my practicable scheme can be put forward for the concurrence of Government.

Ignorance of some of these matters, would be sure to occasion the loss of valuable time, a waste of energies, and much disappointment hereafter; it would lead to the formation of plans, which, even if approved of by the Local Government, might be sure of being rejected in England (unless indeed our colonial authorities are well acquainted with the views entertained at home on these matters). However hard and unjust these views may be, we shall, like other colonies, be obliged to bend to them.

(1) I think it will be shown that the present law (which recognises a three years' contract between master and servant, with, however, the proviso that such as are entered into out of Europe shall require renewal in this Colony) is the one we can possibly expect to have approved of in England. The same law exists in Mauritius, and such as it is we should do well not to waste time in looking for better, but set to work and make as much of it as we can.

(2) That although the necessary renewal of the contract in the Colony may appear a serious risk to the importer of labour, it will in practice prove absolutely nil—I would not spend more per cent to ensure it.

(3) That immigrants may be had if we are disposed to pay them what they can get elsewhere. But it is perfectly useless to ask for men to be sent via Mauritius at 10s. without rations. In Mauritius they get 10s. together with rations, hospital attendance, etc., in all equal for the first contract to about 20s. a month— they will not cost much less here. Those who talk about importing labour, must make up their minds if these terms would suit them—I have no hesitation in saying they will for my purposes.

A few years later, Somewhere between the years 1835 or 1838, more than 25,000 Indians were introduced into Mauritius by the planters. Their former slaves were at that time going through their transitory state to freedom under the name of apprentices, and it was deemed advisable to obtain imported free labour, as a stand-by against the time the blacks should become quite emancipated. These immigrants were bound to their masters under the then existing laws; their contracts (which were signed in India) were for four or five years, and always stipulated a return passage at the end of this time free. The wages of the men were 10s. a month, rations (well defined in the agreement), hospital attendance, clothing, etc., the expense of their introduction was £7 per head, and their return about £3.

This system was in full activity, when the English Ministers, goaded on by a certain party in England, robbed the former slave owners of two years labour they were, by Act of Parliament, entitled to from their apprentices (this about 38); and not satisfied with this, passed an arbitrary order in Council, forbidding that any contract between master and servant should be valid for more than twelve months, and even requiring these to be entered into in the Colony itself, declaring all others null. Even this was not enough to satisfy the passions of this party. But in the most arbitrary manner, and in violation of the liberty of the subject, Indians were not permitted to emigrate at all—even as passengers they were, after one or two attempts, stopped.

Ruins, of course, followed (which, however, is not my subject), but the prospect of it drove the planters to every possible scheme by which they may perhaps extricate themselves. In the face of the then new law of the necessary renewal of the contract in the Colony, and of the certainty that twelve months labour was all they could hope for in return for their expense and risk, several thousand Chinese and Madagascar men were imported, at a cost both for introduction and wages, very similar to that for Indians. Although the rate for labour in general was at that time twice, and at one moment four times, the rate stipulated in the agreement, I never have heard of one single case where a Chinese or Madagascar man made the slightest difficulty in signing his contract on arrival before the magistrate.

The suspension of Coolie immigration continued for several years, it re-commenced, however, under an entirely new system about the year 1842. It was about this time, too, that so many and general complaints were made about the Chinese already introduced, that the Government actually seized them on the high road and shipped them back out of the Colony at its own expense. Labour was still very scarce, but though some few liked these men as labourers, the measure occasioned no complaint, but was popular.

Indians in Mauritius

The new system adopted at this time, with respect to the Coolie immigration, was formed on the principle of the Government paying the cost of the Coolies introduction, by means of taxes specially raised for that purpose. Private parties were allowed to bring Indians into the Colony, and the Government paid £7 per head on each one landed. The immigrant was, however (by law), although it was never exercised) free from any engagement whatever. Such was the immense call for labour at this moment, and such the competition in India created by so sudden a demand, so great the increase of freight, etc., that the Government's £7 a head was found to be far from sufficient; and the labourer frequently cost the planter nearly as much more (out of his pocket and at his risk).

More than 46,000 immigrants were landed in Port Louis in fourteen months, at engaged wages for the first year similar to those given to the earliest ones. The rate of wages for the second, third, etc. years was always
much higher. A bright prospect seemed to open itself, large sums were invested in new plantations and machinery, under the assumption that the same party who had before done so much evil and injustice, would at last leave its victims in peace.

Such hopes were, however, again too soon blasted. Within less than two years, the Protector of Immigrants was sent to India. Immigration from Madras and Bombay was again absolutely prohibited, and Calcutta as arbitrarily fixed upon, as the only port in India from which a limited number of Coolies were to be permitted to ship for Mauritius. 6,000 men a year was the extreme number allowed, and that in face of such evidence of demand as was shewn by the large number introduced the year before.

The system, too, was again changed; private parties were not allowed to have anything to do in the selection of the men, that government in them in the Colonial depot of Port Louis; there, forty-eight hours only after landing, were they allowed to select their masters.

Planteers Bid

This system continued till about 1850. I will not attempt or could if I would, paint the scenes presented at this depot; — it was not the labourer looking for a master, but planters (goaded on by impending loss of all their late costly plantations) might be seen bidding against each other for the favour of these (but a few months past) almost starving Indians. Some, among them, in arm, with a dirty Sirdar or more impudent and brazen Coolie who, truly or falsely pretended to have influence over twenty or thirty others.

Scarce a ship arrived but presents of all sorts, baged of rice, and gold watches, too, were freely given to some of these fellows (as bid for their goodwill) who would probably immediately go and get the same from another party and then jilt them both.

Year after year were humiliations submitted to in the hope of averting the ruin threatening ruin, and at any rate meeting engagements as well as possible. Memorials, petitions, all were unavailing — the general ruin of 1847 itself was slow in bringing about a change. But its crisis did more than ruin Colonists, with them fell large London firms—Barclay's, Gower's, Reid, Irvins, etc.—and, fortunately for the Colony, home interests being affected, relief at last came, but very slowly.

At last, as I before said, in about 1850 a change took place. The Master and Servant Ordinance of its Colony (or one similar) became law there; engagements became legal for three years, provided such as were not entered into in Europe should be renewed in the Colony.

The law we have, is, and has been all the extent of conciliation granted to other colonists and we only lose time in seeking for more; such as it is, in practice it has proved an immense boon as compared to the older system; it has proved sufficient and so, if properly worked, it ought to do to us.

Government in Mauritius (as before) introduced the immigrant out of taxes especially levied immigration purposes; the chief portion of which is raised by a stamp duty on each contract—I think it is £4 a head, rather more than half the cost of his introduction.

And in Mauritius, the demand for labour is so certain that I do not think Government ever took measures, before sending for Coolies, to secure their masters; here it might be different; in the uncertainty whether masters would be disposed to take off a large number at wages so much above the rate paid to Kafirs, it would probably be requisite to obtain some guarantee from them to do so.

My belief is, that for our sugar growing prospects they are indispensable, and that the capabilities of Natal will make them worth to us. I desire only to acquaint the public with such facts as will enable it to ask of our local Government, what it can grant, and such as will guide it in basing estimates and plans on the possible and probable. We cannot afford the loss of time which would be the result of a compliance by our local authorities with a scheme which is sure of being objected to at home. On the other hand I feel satisfied that whatever project could further us, and would offer a fair prospect of approval in England, would be cordially taken up by our Government here.

I do not here either pretend to put forward my advice for preferring Indians to Chinese. So far from it being my intention in this to throw any impediment to the plan before the public, I pretend in the contrary to point out what may make the now impracticable part of it feasible. Of this much I feel satisfied that there are just at present, much fewer difficulties in the way of getting Chinese here than in getting Indians. Were the men to suit me and I to require them, and find no objection to the wages and outlay they would cost, I should not hesitate to instruct some private agent in Singapore or elsewhere to forward the number required, at once; and I have no doubt they might be had in a very short time, and that they would unhesitatingly sign their contract on reaching this Colony.

To open a Coolie immigration (and I am most anxious to see it done) a (probable) lengthy correspondence will be absolutely necessary between our Government and the E.I. Co., who will require the appointment of a Protector (possibly the governor or magistrates) before any useful board for this Colony would be allowed to embark a single batch of passengers.

I remain, your obedient servant,
J.R.S.

The "Mercury" editorially approved of the advice in the following words:

"... no further delay need occur beyond those preliminary arrangements which will devolve on our Government to make with the East India Co. Then let all parties interested meet together and concert at once practical measures for securing the great desideratum of our industry—an adequate supply of reliable labour."

Another correspondent of the paper felt that labour could be secured from India "better and easier" by private importation by planters rather than through the Government "which is sure to burden us with all sorts of restrictions and laws." While Natal was thus contemplating about a supply of labour, the Governor of the Cape Colony, Sir George Grey, arrived in the territory. A public meeting of the people of Durban presented the following plea to the Governor:

"Independently of the measures for developing the labour of our own Natives, we believe Your Excellency will find occasion to sanction the introduction of a limited number of coolies or other labourers from the East, in aid of the growing enterprises on the coastlands, as the success of which sufficient and reliable labour is absolutely essential; for the fact cannot be too strongly borne in mind that on the success or failure of the rising enterprise depends the advancement of the Colony or its certain and rapid decline. Experimental cultivation has abundantly demonstrated that the issues depends solely on a constant supply of labour."

Appeal to India

Shortly after this, on his return to the Cape from Natal, Sir George Grey instructed the Colonial Secretary of the Government of Cape of Good Hope to write to the Government of India to allow coolies to emigrate to Natal. The letter read as follows:

November 17, 1855.

Sir,

I am directed by His Excellency Sir George Grey, who has lately returned from the district of Natal, to request that you will submit to the Governor-General-in-Council, his views with regard to the importance of
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from the makers of lighter cooking COVO

For their many colourful contributions to our way of life, including the delightful variety of dishes they have introduced to South African cooking, our thanks and congratulations on this their Centenary Year.
permission being granted by the Government of India to the emigration of labourers from that country into Natal, as dated in this despatch, and that you will move the Council to inform him as to the arrangements under which such an emigration will be sanctioned.

His Excellency anticipates that the successful results of the introduction of coolies into Mauritius, whether as regards the welfare of the immigrants, or the prosperity of their employers, notwithstanding the various disadvantages with which that Colony has had to contend, and the drawbacks accompanying the early experience of different systems of immigration and distribution adopted in that island, will have rendered any objection which the Government of India may at one time have entertained to the emigration of natives from its territories; and he believes that while the slight difference in the distance of Natal from Bengal, as compared with the natural advantages and resources of the former Colony will recommend it as a fit field for the employment of Indian labourers.

Natal enjoys an excellent climate, free from either extreme of heat or cold, and has hitherto been entirely exempt from any epidemic or epidemic disease. The land is of the richest quality, adopted to that description of labour with which the natives of India are familiar, and for which their physical powers qualify them. Sugar, cotton, coffee, indigo, arrowroot, and other inter-tropical products are cultivated with great success, and the vast extent of land, both in the hands of private proprietors and unappropriated, at the disposal of Government, secure to the labourer, alike the prospect of constant employment as long as he seeks it, and the means of becoming a petty proprietor himself, when he is desirous, and has the means of retiring from service.

There are some further features of the Colony, to which His Excellency calls the attention of the Council, not only because they present peculiar advantages to the immigrant coolie, but because a reference to them will anticipate a question that may occur to the Council as to the need for imported labour, where there is so large a body of Native labourers in and on the borders of the Colony.

Natives Unreliable

First, with regard to the latter point, there is a large number of Natives, collected from various tribes, and known under the general name of Cullus, who have been driven, by the tyranny of their own chiefs, to take refuge in Natal, under the protection of the organized Government established there. A considerable portion of these are by no means disinclined to labour, or unwilling to render it to the planters, but no system under which His Excellency considers that the immigration which he contemplates can be best established, is that which has lately been established at Mauritius, and put in operation there, under Ordinance No. 9 of this year, which has hitherto been communicated to the Governor of India.

Supply Controlled

He is of the opinion that the men should be obtained through the agency of Government officers, but that the suppliers should be regulated by the demand of the proprietors, and by their means of procuring it, the latter to be ascertained by requiring a sufficient deposit, or security for the amount of a passage money and other expenses. At the same time, if the Government of Natal should desire, and be in a position, to assist proprietors by a grant or advance in aid of immigration, His Excellency does not see any objection, on the part of the Indian Government, to such a course.

His Excellency is prepared to accept, as conditions, that the men should be accompanied by a certain proportion of women—one third as in Mauritius; and that they should be at liberty to return to India at the end of a certain time, without any condition, or at an earlier period upon repaying a proportionate amount of the cost of their transport. Five years has been the time fixed for Mauritius, and although a longer period, say,
seven years, would be desirable in some respects, His Excellency is aware that, even if the Government of India did not object to this extension, there would be some disadvantages with regard to recruiting in India, in the establishment of a longer period for Natal than for Mauritius.

With regard to the rates of wages prevailing in Natal, the planters at present pay 5s. to 6s. a month, with ample rations, for the uncertain and unsatisfactory labour which they obtain from the Natives. There is no doubt, therefore, that they will be prepared to pay as much, or more if necessary, for the continuous labour of the immigrant coolie. Upon this point His Excellency has written for information to the Natal Government, which he will communicate to you as soon as it is received.

I have written, by His Excellency's directions, to Mauritius for copies of all laws and regulations affecting the introduction and management of his immigrants in that island, His Excellency is not aware of any circumstances which would render necessary the variation from these in Natal, though it is probable that the whole system may be considerably simplified in consequence to commence upon the regulations last established there. He is desirous of adopting, as far as applicable, a system which has been approved by the British and Indian Governments, and which, even if it imposes some conditions that may appear onerous, will secure the sanction and co-operation of those Governments.

Will Save Natal

The legislature of Natal is prepared forthwith to pass a law authorising the Lieutenant-Governor to make such regulations in the matter as shall be approved co-jointly by His Honour and the Government of India. His Excellency, therefore, requests that if the Governor-General-in-Council is prepared to sanction the proposed emigration, they will, at the same time, point out those provisions of the Mauritius system which they consider indispensable or recommend for adoption, in order that as little time as possible may be lost in carrying out the measure, which alone appears to His Excellency to be necessary to secure to Natal a place among the most productive and valuable to Her Majesty's colonial possessions.

I have, etc.,

RAWSON W. RAWSON, Colonial Secretary.

A copy of this letter was forwarded to the Right Honourable Lord John Russell, M.P., by Sir George Grey, with the following comments:

Government House,
Cape Town,
November 17, 1855.

My Lord,

During my recent visit to Natal, I satisfied myself that one measure which would greatly tend to promote the wealth and security of that Colony, and to render it of value and importance to Great Britain, would be to encourage the introduction of coolie labourers from India.

This opinion has been formed after some personal experience of my part as to the manner in which that kind of immigration has promoted the prosperity of Mauritius.

The enclosed copy of a letter I have caused to be addressed to the Government of India upon this subject, contains a full exposition of my views regarding it, and the details which that letter contains are so full, in reference to the manner in which I believe that the European and Zulu population of Natal will alike benefit from the introduction of coolie labourers into Natal, that I think your Lordship will find in it all the information which you could desire.

The Government of Natal and the inhabitants of the Colony generally, if not universally, agree in my views; at least, in as far as I could ascertain this from the many deputations and individuals who waited upon me.

I would beg further to state that if Natal becomes shortly, as it is quite capable of doing, a great sugar, cotton, and coffee producing country, the increase in this wealth and population which must necessarily follow, will have a great effect in promoting the commerce, prosperity, and security of the rest of her Majesty's possessions in South Africa, as well as of the neighbouring states.

I beg, therefore, that if your Lordship should, upon consideration, concur in the application which I have made to the Indian Government, regarding coolies being permitted to migrate to Natal, that you will secure for it the support and sanction to her Majesty's Government.

I have, etc.,

G. GREY.

Meanwhile, a survey was conducted in 1856 to find out how many coolies were required in the Colony and many planters signed a document expressing their desire to employ Indian labourers for three or five years at a wage not exceeding 10s. per month, with rations, lodging and medical attention. They also agreed to pay £7 sterling per head for the cost of their introduction.

The labour problem was indeed acute and Natal, since obtaining Responsible Government, was persistent in its request to the Colonial Office in London for the importation of Indian immigrants. An Ordinance was, in fact, passed in January 1856 by the Acting Lieutenant-Governor of Natal, Colonel H. Cooper, with the advice and consent of the Legislative Council to empower him to make regulations in advance, for the introduction of coolies into the Colony. There was some objection to this proposal and the matter was referred to a Select Committee of the Legislative Council which reported unanimously in favour of it.

Mauritian Law

In 1858, a law was, therefore, passed providing for the introduction of Indian labourers. It was, however, rejected by the Home Government on the following grounds: firstly, that the 7-year period of service was much too long to hold a labourer in servitude; secondly, that there was no restriction in the law on the places from which immigrants were to be brought; and finally, that the provisions for the protection and welfare of the labourers were insufficient. Natal was sent a copy of the Mauritian Law on the introduction, control and protection of coolie labourers by the Secretary of State who suggested that the Colonial Legislature should draw up a similar immigration law.

As the labour situation was getting critical, private enterprise was compelled to make its own arrangements and according to the "Natal Mercury":

"... we have to welcome the arrival of Mr. Crawford, the able manager of the above (Umzinto Sugar) Company, on his return from Java, where he has secured the services of a fine body of Chinese and Malays, who accompany him: ... This first introduction of Eastern labour we hail with unfeigned satisfaction, as the insertion of the thin end of the wedge."

CENTENNARY OF INDIANS
Q.

WHAT MAKES FLYING TIME FUN?

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A.

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THE WORLD’S MOST LUXURIOUS AIRLINE
PAN AMERICAN SENDS GOOD WISHES TO THE INDIAN COMMUNITY ON THE CELEBRATION OF THEIR CENTENARY IN SOUTH AFRICA

See the U.S.A. the Pan Am way

Pan Am has 600 offices throughout the world which are at the service of the Travel Agent. So see your friendly Travel Agent and let him make reservations and give you information on YOUR flight to India.

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FLY PAN AM — THE WORLD'S MOST EXPERIENCED AIRLINE
This paper, which always championed the cause of Indian imported labour, continued to write editorials in support:

"The fields are white for the harvest," but "the labourers are few," ales, "so few, that unless some means are instantly taken for the supply of this urgent need, many hundreds of acres of splendid cane will rot in the ground, and most of our enterprising planters... will be utterly and irretrievably ruined."

"Mr. Shire's mill is fairly afloat and turning out large quantities of most satisfactory sugar. As a striking instance of the precarious character of our labour supply, we may mention that on the third day of the engine had begun to work, and when preparations were completed for a hard day's work all Mr. Shire's kafirs evacuated en masse at the summons of their chief, who, forsooth, wished them to sing before him, at the feast of first-fruit."

The labour position was getting out of hand, so much so that at meetings held at Wandsbeck Estate, at which most of the neighbourhood farmers attended, the following resolutions were passed:

"That a memorial be presented to Lord Shaftesbury, sanctioned by the Lieutenant-Governor, that owing to the great scarcity and uncertainty of kafir labour, lads of good character from England, from the age of 14 years old be sent to this Colony... "That this meeting consider it desirable that a number of girls, in the proportion of 20 girls to 100 boys, be also sent out to this Colony. These girls to be 8-10 years of age..."

Chinese Labourers
This letter from the Colonial Secretary for Hong Kong to the Colonial Secretary for Natal explains why Chinese immigration was not feasible:

"A Chinaman does not in the proper sense of the word emigrate, but simply goes to a foreign country with a view to making money and returning home."

And the figures from John Gardner Austin, special agent of the British Government, for the regulating and encouragement of emigration from China, proves how costly emigration from China is:

East Point.
February 14, 1860.

I estimate an expenditure for the season, including advances, salaries, buildings, freight, etc., at 115 dollars per adult:

- Say freight, doctor, and sundries on ship 60 dollars
- Food—Crew in passage of 147 days 12 dollars
- Advance on account of wages 20 dollars
- Clothing for the voyage 5 dollars
- Salaries, buildings and maintenance of coolies in depots 18 dollars

115 dollars at 4/2 per dollar equal to £23/9/2.

"It is quite possible that at the close of the season I may find the average on the last-mentioned head very considerably reduced, but at present our figures stand as above, and I shall be quite satisfied if they so continue. If there is any other information which I can give, pray let me know."

Yours very truly,
J. G. AUSTIN.

Finally, after protracted negotiations with the Home Government, the Natal Legislature passed three laws in 1859 dealing with the importation of Indian immigrants. These were Law 13 of 1859—dealing with the introduction of immigrants from territories east of the Cape of Good Hope, but not from India; Law 14 of 1859—dealing with the introduction by the Government of labourers from India; and Law 15 of 1859—enabling persons to introduce, at their own expense, immigrants from India.

And since Indian labourers were only indentured under the Second Law (Law 14), the conditions are given in full:

All expenses of introducing and returning immigrants shall be paid by the Company.

The Lieutenant-Governor is authorised to appoint an Immigration Agent, who is to keep a register of all immigrants.

The Immigration Agent is to assign the services of coolie immigrants to such person or estate as the Governor shall see fit, for a period not exceeding three years. The wages are not to be less than 16s. a month, with medical attendance and lodging. No parents or children are to be separated by assignment to different employers.

Upon such assignment there shall be payable to Government, for every coolie immigrant, three-fifths of the passage money and other expenses, and also the expenses chargeable to him for the proportion of such females as shall be required to accompany male immigrants from India.

Fresh Indentures
The immigrants, at the expiration of the first three years' service, must enter into fresh engagements of service, either with their old or a new employer for a term not exceeding two years; but this condition may be commuted by the immigrant by a payment to Government of 50s. a year for the two years succeeding the original three of service.

If the immigrant shall not concur in his further term of service, the immigration agent may, under the direction of the Lieutenant-Governor, assign him for two years to his first or some other employer, but such employer is to pay for the additional two years of service one-fifth of the expenses specified in the clause above referred to.

After five years of service in this Colony, immigrants shall be free to engage in any other service or employment. Employers to whom immigrants are first assigned are bound to deduct 4s. per month from the wages, for the repayment of the sums advanced to the immigrant prior to embarkation, and these sums he is to pay to the immigration agent, on account of Government, for the benefit of the immigrant.

The employers are bound to provide medical attendance, and all suitable care and attention, under heavy penalties, and the Lieutenant-Governor may terminate any contract, when those conditions have not been complied with, and may assign the labourers to another master.

Nine Hours Daily
The coolie immigrants are to work nine hours of each day—Sunday, Good Friday, Christmas Day, and New Year's Day, only excepted.

Suitable provisions are enacted for the due continuance of the services contracted for; and penalties inflicted on runaway labourers and on employers harbouring or engaging such. Employers are to return twice a year to the immigration agent, a list of their coolie servants, and all particulars as to their condition.

The Lieutenant-Governor and the Resident Magistrates are empowered to visit and inspect estates where coolies are employed, to ascertain their state and condition.

Every coolie immigrant shall be entitled to a free passage back to India who shall have resided ten years in the Colony, and during that period have completed an industrial engagement of five years. Coolies may commute their right of a free passage back to India for land in this Colony.
"BP SUPER . . . that's the petrol for me"
No immigrant introduced under this Act may leave the Colony without a licence from the Immigration Agent; and no such licence shall be granted until the immigrant has completed five years' service, except under special permission of the Lieutenant-Governor.

No coolie immigrant, whilst under indenture of service under this Act, shall be liable for imprisonment for debt; and no creditor can attach his wages, or levy on his goods and chattels during the continuance of such indenture.

Suitable provisions are to be made for the equitable disposal of the property of immigrants who may die.

**Appeal Rejected**

While Natal was busily engaged in trying to find a suitable scheme for the introduction of coolie labourers, India refused to sanction the proposed emigration. The Secretary to the Government of India replied:

"The inquiries instituted by the Government have established the following facts, viz., that there is an abundant demand for labour in the Bombay Presidency, that the rates of wages are higher in Bombay than in Natal, and that, in consequence, there is no likelihood of persons being induced to emigrate from Bombay to Natal.

"The Governor-General-in-Council has not overlooked the remark that the sugar planters will readily give the Indian coolies twice and three times the rate of wages now paid by them to the Natives of the Colony. But, in the absence of precise and satisfactory information on this point His Lordship-in-Council feels he would not be warranted in putting such a statement forward as an inducement to the natives of this country to emigrate to Natal.

"As regards emigration from Calcutta and Madras (even if such were desired from the latter port) the Governor-General-in-Council is informed that it would be useless to authorise such a measure for the superior advantages held out to emigrants by the Mauritius (about 14s. a month) and West Indies Colonies (about 20s. a month), the difficulty experienced in meeting the wants of those Colonies and the adequate demand for labour which exists in the Bengal and Madras Presidencies would combine to prevent any emigration taking place to Natal from those quarters on the terms specified.

"Under these circumstances I am directed to state that the Governor-General-in-Council is of opinion that no useful purpose would be gained by authorising the emigration of labourers from any of the ports in India to the Province of Natal."

**Demands Renewed**

The demands of the farmers became even more vociferous after this reply from India. Development in all departments of agriculture, especially on the coastlands in sugar growing, had been strained, and every available shilling of capital had been invested in the cultivation of large tracts of sugar cane, and in the purchase of machinery.

The first Legislative Council met at Pietermaritzburg on March 24, 1857. In his opening address, Lieutenant-Governor Scott referred to the reply received from the Government of India. He said that he wanted to obtain the views of the Council on the necessity for the introduction of foreign labour. Scott's wish was carried out by the appointment of a Select Committee of the Council on April 6 for the purpose of "introducing Indian or Chinese labourers into the Colony; and the measures necessary for facilitating the introduction of such labourers."

The Committee recommended that the Legislative Council urge the Governor-General of India to allow the emigration from India to Natal. They would be prepared to pay rates and inducements equal, if not superior, to those offered in Mauritius or West Indies, and the importation was to be made privately by the planters. It was not to be a State project.

A copy of the Select Committee's report was sent to the Home Government by Lieutenant-Governor Scott, who emphasised that the lack of reliable labour hampered the progress of the Colony. He said that if labour were available, the planters were "confident that other capitalists would soon settle in Natal and that the production of sugar and other tropical produce would rapidly and largely increase."

Because the sugar industry was expanding he begged that the Indian Government be moved to grant their sanction to a limited number of coolies being introduced. As the planters were "ready to enter into any bond either with this Government or the Government of India required for the due fulfilment of all conditions."

The Lieutenant-Governor further suggested that the emigration of coolies should be permitted at least as an experiment and that the Government of Natal would guarantee the proper treatment of the coolies and the due discharge by the planters of the conditions of the agreement during their stay in the Colony.

**India Approves**

Following this assurance by the Lieutenant-Governor, the Colonial Office took up the matter with the East India Company, pointing out that the rates of pay now offered by Natal had been increased and that Natal would make provision for "the importation of women, and the possible contingency that the cost of the immigration might exceed £7 per head"—which the planters had agreed to pay.

The matter was considered by the Government of India and, since the number did not exceed 135, it was regarded more in the light of an experiment than a settled scheme, and "after careful consideration of the subject" came to the "conclusion that if the Colony agrees to the rules which we have considered sufficient in regard to other colonies, it would be unjust to it and to the Indian labourers to refuse to allow such labourers to go to the Colony if they can be prevailed upon by legitimate offers to do so. Whether, however, the inducement offered is sufficient, is a matter for the consideration of the parties concerned."

The Government of India did not go further in the matter and so the Government of Natal, with the planters' need becoming more and more acute, sent its Post Master General, Mr. W. M. Collins, via Mauritius to India to expedite the despatch of labourers.

On July 21 the Legislative Council of British India passed Act No. 33 of 1860 clearing the way for the importation of indentured Indian labourers into the Colony of Natal.
India
IS A LAND
OF EXCITING
COLOURS

One hundred years ago when the first Indian settlers landed in this country, they brought with them the love of exciting vibrant colours and exotic hues... the reds, the saffrons, the flaming scarlets and shimmering golds, which had made their motherland famous. That love of excitement in colour has remained and found new expression with each generation. Today the modern South African Indian woman has discovered a whole new world of colour in Shepherd—exciting new colours like "Flamingo", "Kingfisher", "Lucifer", collected from all corners of the globe. When Shepherd brings the colours of the world to her fingertips, can you wonder that Shepherd goes to her head!

SHEPHERD
HAND KNITTING YARNS
Bring a new world of colour to your deft fingertips.
India Comes to Natal

(The need for indentured labour is no longer a dream... it is now a reality. And in the wake of Indian immigrants, Indian traders follow. Anti-Indian feelings begin to rise)

Having eventually succeeded in persuading the Indian Government to make legal the recruitment and transport of indentured labourers to the Colony of Natal, Mr. W. M. Collins then chartered a ship at Calcutta, the Belvedere, and another at Madras, the Truro, to carry the first labourers from India.

The Belvedere left Calcutta on October 4, about nine days before the Truro but because of the 1,260 miles additional sailing distance it had to travel, the Truro reached Durban first and dropped anchor on Friday, November 16, 1860. On the memorable day of November 17, a party of 341 Indians (including one birth during voyage) disembarked from the Truro. Head of the list—although it has never been confirmed whether they were the first to set foot ashore—were a couple by the name of Davarum and his wife Nagrum.

Truro Arrives

Under the heading of "The Coolies Here", this description of the landing of the indentured Indian labourers appeared in the "Natal Mercury" of November 22:

"Friday afternoon last, November 16, a large barque, Truro, made the anchorage and signalled the fact of her having a large number of Coolies aboard. The past week will long be memorable amongst Anglo-Natalians. At last, after the discussions of years and the extinction of hopes innumerable, the planters' pet project has been realised.

"Considerable apprehension was at once experienced as to the sanitary condition of the vessel. Thanks to the baseless figments so industriously circulated by certain agitators, Coolies have been connected with cholera and other epidemic evils. But happily on Saturday morning every fear was set at rest by the favourable report of Dr. Holland, the Health Officer, who boarded the Truro at daylight, and saw that she was healthy in every respect.

"A very remarkable scene was the landing of the first batch of Indian indentured labourers and one well worth remembrance and record. Most of the spectators who were present had been led to expect a lot of dried up, vapid, and sleepy-looking anatomies. They were agreeably disappointed. As the swarthy hordes came pouting out of the boat's hold, laughing, jabbering and stinging about them with a very well-satisfied expression of self-complacency on their faces, they hardly realised the idea one had formed regarding them and their faculties.

"They were a queer, comical, foreign looking, very oriental-like crowd. The men with their huge muslin turbans, bare scrappy shin bones, and coloured garments; the women with their flashing eyes, long dishevelled pitchy hair with their half-covered, well formed figures, and their keen inquisitive glances; the children with their meagre, intelligent, cute and humorous countenances mounted on bodies of unsamable fragility, were all evidently beings of a different race and kind to any we have yet seen in Africa or England. Master Coolie seemed to make himself perfectly at home, and was not in the least disconcerted by the novelty of his situation. He looked about him with considerable animation and very generally remarked that Natal was colder than Madras.

"There has seldom been such a crowd at the Point as there was on Saturday (the day on which the immigrants actually landed in Durban). The boats seemed to disgorge an endless stream of living cargo. The major portion of this lot are, we understand, not so much field labourers, as mechanics, household servants, domestics, gardeners and tradespeople. There are barbers, carpenters,
accountants and grooms amongst them. Among the women we find ayahs, nurses and maids. It seems to be rather a heterogeneous assortment comprising a few of all calling, than a supply of labourers for the plantations.”

The Truro had on board 349 labourers—197 men, 89 women, and 54 children. Amongst the passengers were 101 Hindus, 78 Malabars, 61 Christians, 16 Muslims, 1 Rajput and 1 Marathee.

At ten o’clock on Wednesday morning, November 21, Edmund Tatham, Emigration Agent, visited the Barracks for the purpose of allocating the Indians to the various planters and householders who had applied for them. The supply was equal to about one-third of the aggregate number applied for, and the mode of allotment had been to strike an average, and to give each person one-third of the number wanted.

Belvedere Follows

Five days later the Belvedere arrived on November 26. It brought 69 gardeners, 61 Brahmins, 25 Chutrees or warriors, 18 dairymen, 16 pig-rearers, 14 fruit-growers, 14 potters, 11 salt-dealers, 11 porters, 9 clerks, 8 herdsmen, 7 boatmen, 6 leather-workers, 5 policemen, 5 messengers, 5 laundrymen, 4 oilpressers, 4 iron-mongers, 3 undertakers, 2 barbers, 2 hunters, 2 jewellers, a confectioner, a weaver, and a dealer in enamelware.

This list disproves the statement so often made that all the indentured labourers were recruited from the “untouchables” who were living in semi-starvation in India. In fact, the group was just as representative of the various sections of the community as those Europeans who came from England to Natal in the late 1840’s and the early 1850’s.

Most of the labourers who had embarked at Calcutta came from Bihar and the North-West Provinces of Agra and Oudh. Those from Madras were largely from the northern districts of the Provinces.

The colonists were most happy that they had, after negotiations stretching over five years, been able to get their labour finally. Approbation of the presence of Indians was expressed at official and unofficial levels and more emphasis was laid on the point that in the continued presence of the Indian labourers lay the economic prosperity of the Colony.

The labourers were housed on the estates and were virtually serfs through a special system of laws designed in theory for their protection, but in practice working for the benefits of their employers. The immigrants’ huts were made of dried cane or mealie stalks put together. They were only allowed a couple of days to build these huts at a cost of 10/- and any improvements that were necessary had to be done on Sundays. It is small wonder then that the Protector stated in his report: “I do not know any estate on which the horse stable is not better than the coolie huts.”

The details of the indentured labour system were such that once a labourer had been imported from India, ten years of effective field labour could be expected from him. In addition to these advantages he was an excellent agricultural labourer for he came from the crop raising areas of the great river plains of India. He had behind him centuries of labour and struggle against the elements, and he did not have to be trained to work.

Planters Satisfied

The coolie labourers were an invaluable acquisition and gave general satisfaction. In spite of their expense, they were accepted as being more reliable than the kaffir labourers. The Governor reported that the coolies expressed themselves as “pleased with the Colony and with their treatment.” They had greatly improved in appearance and the planters were “well satisfied with them” . . . “The coolies appeared to agree with the kaffirs and on several estates they worked together.”

The cost of introducing the Indian labourers at £19 each was very high, being almost three times the original estimate of £7 per head. This prevented the employers, even though they required the labourers, from applying for a large number. The result was that in 1861 only 368 were introduced, all from Madras. In 1862 no Indian labourers were imported from India.

In 1863, the Government of Natal was compelled to pay from the general revenues of the Colony an amount of £889 on the importation of coolie labourers and in the same year the financial arrangements had to be modified compulsorily. The Legislative Council passed a law by which coolies could be brought on the payment by every employer of an annual sum of £12/10/- for each labourer in five instalments of £2/10/- during the period of his indenture. A year later it was increased to £15. The planters were, therefore, not called upon to meet on the arrival of the coolies “a large and burdensome sum of money before they obtained any return from their labour.” The payments by instalments enabled employers to increase their labour supply at a moderate outlay.

Coilie Immigration

Soon after the arrival of the indentured Indian labourers from India, this advertisement appeared in the columns of the “Natal Mercury”:

All persons desirous of possessing coolie servants are requested to apply to the Immigration Agent, Durban, stating the description of servants required, and the name of agent for selection.

The Immigration Agent cannot take upon himself the selection of any servants, nor can he forward any to their destinations.

Selections will take place in his presence at the coolie barrack, when the master or his agent must be prepared at the time to enter into the contract of service required by law, to pay the amount of passage money and etc. and to take away the servant.

All servants remaining in barracks after the allotment will be kept at the expense of their master.

E. Tatham,
Coilie Immigrant Agent.
Immigration Office,
Durban.
November 27, 1860.

CENTENARY OF INDIANS
Pointed toes for GIRLS

TIME TO DRESS UP IN puppets

Italian look for BOYS

STYLED BY EDDELS
(MAN'S)

CONTRACT OF SERVICE WITH INDIAN IMMIGRANTS

Be it Remembered,

That on this __________ day of __________ in the Year of our Lord One Thousand Nine Hundred and __________, and __________ Indian Immigrant, No. __________ appeared before me __________ Protector of Immigrants, and in my presence signed (or made his mark) to the following Contract of Service:

The said __________ agrees to hire the services of the said Indian Immigrant, and the said Indian Immigrant agrees to render the said __________ his services in the capacity of General Labourer for Five Years, commencing on the __________ day of __________ in the Year of Our Lord One Thousand Nine Hundred and __________. And it is further agreed between the said Parties that the said Indian Immigrant shall be employed as above for six days in each week, save as in such Law is mentioned, and that the hours of labour shall not be more than nine hours daily, between sunrise and sunset with a break of at least an hour for rest.

And it is further agreed between the said Parties that the said __________ shall pay to the said Indian Immigrant as such servant as aforesaid wages at and after the rate of TEN SHILLINGS for the first year, ELEVEN SHILLINGS for the second year, TWELVE SHILLINGS for the third year, THIRTEEN SHILLINGS for the fourth year, FOURTEEN SHILLINGS for the fifth year, for the remuneration of the services of the said Indian Immigrant, and that such wages shall be paid on the first day of each month.

And lastly, the said __________ doth hereby bind and oblige himself to give, grant and provide, to and for the said Indian Immigrant, and for such family as may be allotted, good and comfortable lodging, wholesome and suitable food, and proper medical attendance and medicines, during the period for which this present Contract is made, and otherwise to observe and fulfill all the conditions and obligations of the Coolie Laws of the Colony so far as the same are applicable to this Contract and Agreement.

__________________________________________________________________________

__________________________________________________________________________

His mark.

The preceding Agreement was signed by the above-named Parties in my presence, on the day and year above written, voluntarily, the same being, as far as I am able to judge, fully understood by them respectively.

Protector of Immigrants.

This is a copy of the contract signed by the original Indian immigrants. The women's contracts were the same except for a variation in pay. They received 5/- per month for the first year; 5/6 for the second; 6/- for the third; 6/6 for the fourth and 7/- for the fifth.
the international passport to smoking pleasure
Good wishes
on the occasion of your
Centenary

GENERAL MOTORS
PORT ELIZABETH

CADILLAC : BUICK : OLDSMOBILE : PONTIAC : CHEVROLET
VAUXHALL : BEDFORD : HOLDEN : OPEL : GMC
DELCO : AC : GEMSA : GM DIESEL : FRIGIDAIRE
"Under the law", the Governor observed, "the Government have ultimately to pay about £4 or each coolie; but considering the many benefits which the colonists generally derived from this increased supply of useful labour, this payment out of the general revenues or account of each coolie introduced is considered to be equitable by all parties."

As a result of this easy arrangement 1,021 immigrants, all from Madras, were introduced in 1863. In 1864, 401 labourers arrived from Calcutta and 1,578 from Madras. In 1865, 1,320 workers came from Madras and 534 in 1866. There were, however, no arrivals from Calcutta. From 1860-1866, 6,448 Indian labourers were brought from India. Of this number, 4,116 were males, 1,463 females and 869 children.

These free Indians having very little or no money with which to buy land, leased small holdings from European owners. In some cases these holdings were subsequently sold to the tenants who purchased them out of savings or paid them over a period on the hire purchase plan. In this way most of the land held by Indians in Durban, Clairwood, Cato Manor and Overport, and also on the North Coast in the districts of Inanda and Stanger, were acquired.

The Indians with their industrious habits and comparatively few wants did remarkably well as cultivators. In numerous localities they converted waste and unproductive land into well-kept gardens, planted with vegetables, tobacco, maize and fruit trees.

Indentured Indians are shown working in the cane fields. Instead of the stipulated nine hours, they were made to work eleven.

A number of Indians had meanwhile, even as early as 1863, paid down their five pounds commutation fine, and had thus released themselves from any obligation to the Government or the country. During the first five years of indenture, some 2,226 of them left Natal without obtaining free return passages to which they were entitled.

Although the Indian immigrants became "free in every sense of the word", on the expiration of their period of indenture, their movements were, however, restricted to Natal and they were "not allowed to leave the Colony without a licence."

European public opinion had reacted favourably to the value of the coolies and on January 19, 1865, the "Natal Mercury" wrote:

"Coolie immigration after several years’ experience of its kind is deemed more essential to our prosperity than ever. It is the vitalising principle. It may be tested by its results. Had it not been for coolie labour, we should certainly not have had it to say that our sugar export increased from £28,000 in 1863 to £100,000 in 1864 and has prospects of a greater increase before it. Had it not been for coolie labour we should not hear of coffee plantations springing up on all lands and of the prosperity of elder sons being sustained through the agency of East India men."
"We do not think that the White labouring population need be alarmed about the fancied effects of Indian competition. The coolie is a capital field labourer in cases where it would not pay to employ White labour and he is a successful accessory in mechanical industry, but that is all. His presence will rather be a benefit to European mechanics and workmen, in as much as the enlarged production and increase of prosperity he will create, must give wider scope for the employment of our own skilled countrymen.

"We see no reason why a coolie should not be encouraged in his natural wish to make money more rapidly by working for himself. In creating wealth, he must benefit the community in greater degree. Hence we think the Government may lay out small plots of land among those to be allotted to kaffirs, for sale to free coolies, of course, at the upset price... We can conceive that private planters and landowners might find it remunerative to encourage small coolie growers to cultivate for themselves by offering patches of lease or bought land and to crush their canes at the landlord's mill."

Even the Mayor of Durban was loud in his praise for Indian labourers and declared in triumphant tones in 1865:

"Only six kaffirs remained in the employ of the Corporation, the bulk of them having been discharged with a view to economy and the town gang consists, with this exception, entirely of coolies who are found to work satisfactorily under the superintendence of the foreman and under-foreman of the Town Works."

There was very good reason, however, for this jubilation. The Indian had made his impact felt on the production of sugar. From an export figure of £19,401 in 1861 it rose to £180,496 in 1871.

In 1866 a depression swept through Natal. The end of the American Civil War was followed by a world-wide collapse of markets. Indian immigrants were equally hard hit. Impoverished planters found it difficult to employ labourers; many of them, therefore, found themselves unemployed. Partly due to the trade depression and partly because of complaints of ill-treatment of labourers and violation of the terms of indenture by employers, Indians were not brought into Natal between 1866 and 1874.

Indentures Expire

The indentures of those who arrived in 1866 had expired in 1870 and only one of the time-expired men entered into fresh indentures. The rest started off on their own in various fields in South Africa. After ten years' residence in Natal in 1870, only 411 Indians decided to return to India in terms of the free passage arrangements. The maximum number of males eligible for this grant was 587.

Although Section 28 of Law 14 of 1859 allowed labourers to commute their free return passage after ten years' stay in the Colony for crown lands equivalent in value to the cost of the journey, only 53 Indians received these grants until the law per-
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- 1860 -
ARRIVAL OF THE FOUNDERS OF THE Indian Community IN SOUTH AFRICA

- 1961 -
INTRODUCTION BY Pilot Radio OF DUAL RADIOGRAMS WITH BUILT-IN V.H.F./F.M. BAND.

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Pilot RADIO in South Africa.
mitting this exchange was repealed in 1891, in spite of 13,000 applications, and Indians were thus arbitrarily deprived of their legitimate dues.

There were many difficulties which delayed the granting of the land. In which part of the territory was the land to be given? Were wives and children of Indian immigrants also entitled to land? What was to be the area of each grant? Who was to pay for the cost of the survey?

Although a solution to these questions was not difficult to find, the Governor, Colonial Secretary and Surveyor General did not immediately do anything in the matter. After immense pressure from Indians, the Protector of Indian immigrants and the Secretary of State for the Colonies decided to make grants of land at Braemar, near Umtonto. Reluctantly 53 Indians signified their willingness to accept the 15-acre plots. Some immigrants were not anxious to apply because of the announcement that the size of the lots was to be reduced from 60 to 15 acres.

By 1872, these Indian gardeners were occupying land for which they paid annual rentals of up to £1 per acre. In Durban, they carried on a lucrative vegetable and tobacco trade and the monopoly of supplying markets both here and in Pietermaritzburg soon passed into their hands.

Having completed their ten years' industrial residence in the Colony, the first batch of labourers who had returned to India complained about ill-treatment received in Natal. In spite of their value, they were misused by their employers who were determined to obtain the maximum measure of service possible in return for their outlay. The coolies were flogged and driven to work. The terms of their contract were never observed and the employers were guilty of improper stoppage of wages and of supplying unsatisfactory rations. Some planters even refused to provide rations for the women and children who did not work.

*This is a facsimile of the Certificate issued to Indians upon completion of five years of industrial labour. The document was referred to as "Certificate of Freedom" and failure to produce it rendered ex-indentured labourers to immediate arrest and imprisonment as vagrants. The Passes and the Certificates of Industrial Service were the two most important documents in possession of Indians in the early days.*

---

**Natal.**

**Certificate of Industrial Service,**

**UNDER LAW 3 OF 1870, SEC. 56.**

THIS IS TO CERTIFY that **Unniamma**

Official No. 30655. Father's Name. Narayanasamy.

Indian Immigrant, having completed her Indenture, is hereby released from further Industrial Service.

DESCRIPTION:

Age 9 years. Height 4ft. 10inches.

Bodily Marks X

Date of Arrival in Colony 29th April 1876.

Ship Annamalai.

Last Employer B. A. Simms.

DEPARTMENT OF IMMIGRATION.

**DURBAN, NATAL,**

**May 2nd 1889.**

Protector of Immigrants.
The coolies complained that according to their agreement in India, they were promised rice and fish—no fish was given and maize meal was substituted for rice. Deductions from pay were made for absence from work of as much as a shilling a day from a wage of 10/- a month. One month’s illness, therefore, meant the loss of three months’ wages.

Payments were irregular and frequently delayed. They were compelled to work beyond the nine hours prescribed by law, and this frequently without any extra remuneration. They stated that the system of medical care and supervision was very defective, and that when complaints were made to the authorities they were lightly entertained.

The following conclusions were arrived at by Thompson in explaining the poor treatment of indentured Indian labourers:

“To leave the estate where he was assigned, the Indian had to obtain a pass from his employer, the very person who was interested in the refusal of such a grant; none of the magistrates spoke the Indian languages; the magistrates themselves could not escape the charge of deplorable, if not criminal, negligence; the emigrants lacked the protection of a strong government; the Coolie Immigration Agent, the sole advocate of Indian rights, was impotent. His duties merely comprised of assignments and re-assignments. It appears that the chief defect of the system was the lack of effective supervision, as regards both recruitment in India and conditions of service in Natal.”

Complaints about Indentures

The first political action on the part of the Indian people was by a petition by a batch of 411 indentured Indians, who returned to India, after ten years, they complained of the conditions under which they had worked in Natal to the Indian Government. This resulted in certain reforms being introduced.

The stoppage of the emigration of Indian labourers resulted in considerable economic dislocation and distress in the Colony. “From 1866 to 1874, when immigration recommenced, Native labour proved more and more unreliable. In 1874 crops were rotting on the ground, and although planters and others competed in endeavouring to obtain assistance from the Chiefs, they could secure no labour at any price. . . . This was the culminating point to a long series of protests and complaints in deference to the popular cry for the re-establishment of imported labour, the door was again opened to Indian immigration.”

By 1874 efforts to get Natives to fill the breach failed although the planters had sent a memorial to the Governor in 1872, pointing out that labourers from neighbouring Native tribes should be obtained “with very little delay”. And when the depression gradually came to an end, the planters of Natal once more continued to press for a supply of Indian labourers and the Government took the necessary steps for the resumption of immigration.

In view of the serious shortcomings in the indenture system, the Indian Government refused to authorise any further emigration until the grievances of the Indians in Natal were fully investigated and better arrangements had been made for their treatment.

This led to an exchange of correspondence between India and Natal. Unfortunately, the authorities in Natal did not take up the charges seriously as this passage from a Madras report of 1872 shows:

“The most serious statement of all, that on one particular estate no less than four emigrants committed suicide to escape the annoyance of being compelled to work when sick and of being beaten, is passed over without any notice whatever.”

Emigration Stopped

Finally, Lord Northbrook, Viceroy of India, despatched this letter on May 10, 1872, to Lord Kimberley, Secretary of State:

“We cannot avoid expressing the hope . . . that the Government of Natal will itself more sensible of its responsibility to Indian immigrants than, judging from the papers now before us, it has hitherto done. We should, therefore, have not emigration to Natal ceased since 1866, have thought it our duty to consider the propriety of publishing a notification . . . prohibiting the present emigration to that Colony . . . We cannot permit emigration there to be resumed until we are confident that the colonial authorities are awake to their duty towards Indian immigrants and that effective measures have been taken to ensure to that class of Her Majesty’s subjects full protection in Natal.”

The campaign for the resumption of immigration opened with a memorandum prepared by the Durban Chamber of Commerce in 1869. This was followed in 1872 by a petition to the Lieutenant-Governor which was signed by a large number of the leading residents of Durban and the coastal districts. The petition stated that the memorialists were more profoundly impressed than ever with the necessity of an increased labour supply.

They considered it was absolutely essential for carrying on the industries of the coast lands, and for giving capitalists arriving in the Colony that security which was required when embarking on enterprises involving large outlays, which could only be successfully prosecuted by a more abundant and regular supply of labour. They believed that the reintroduction of Indian labourers was necessary to the satisfactory solution of the difficulty.

Coolie Commission

Faced with the possibility that India might not provide further supplies of indentured labour, the Government of Natal appointed the Coolie Commission of 1872 comprising of M. H. Gallway, then Attorney-General of Natal, and Lieutenant-Colonel Bannister Price-Lloyd, a civil servant from India, who knew some Indian languages, to inquire into the conditions and treatment of coolies.

The Commissioners found that there was no systematic ill-treatment of indentured labourers, but there was, however, great laxity in the supervision of the welfare of Indians. They made some excellent suggestions to introduce reforms under which Indian immigrants could live and work in Natal. They recommended that an efficient officer with some
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"BHAIJAS" CHILLI BITES

INGREDIENTS:
2 tablespoons "MAIZENA" Brand cornflour.
4 tablespoons gramflour.
4 onions.
1 teaspoon turmeric powder.
2 teaspoons chilli powder.
¾ teaspoon sampo powder.
3 teaspoons salt.
1 teaspoon baking powder.
1 bunch shallot.
1 bunch thunia.
4 green chillies.
ghoc for deep frying.

METHOD:
Peel onions and slice into rings. Cut up shallots, thunia and chillies.
Mix together the gramflour, tumeric powder, chillie powder, salt and baking powder.
Then add cold water, a little at a time, mixing well into a thick batter. Mix remaining ingredients together and beat well.
Heat oil until very hot.
Drop spoonfuls into ghee and fry until crisp and reddish brown. Drain and serve hot.

VARIATIONS OF BHAIJAS:
With the addition of another ingredient, e.g., sliced potatoes, many pleasing varieties can be made from this recipe.

"HALWA" SWEETMEAT

INGREDIENTS:
½ cup sugar.
3 cup "MAIZENA" Brand cornflour.
1 cup melted butter.
2 teaspoon sifron.
4 lb. chopped nuts.
1 teaspoon vanilla essence.
2 cup dessicated coconut.
1 teaspoon cloves.

METHOD:
Boil sugar with one cupful of water until the syrup begins to thicken. Meanwhile make a smooth paste by adding three quarters of a cupful of water to the "MAIZENA" cornflour. Stirring constantly, add the paste, a little at a time, to the syrup. Add the butter, essence, sives and cinnamon. Continue stirring until the mixture is the consistency of a thick smooth paste. Pour the mixture into a greased tray and flatten the surface with the back of a damp spoon, when the Halwa has cooled slightly, pour off the surplus ghee, and sprinkle the surface with the coconut and nuts, pressing them in lightly with a spoon or the palm of the hand. Cut up into desired shapes and when it is quite cold, decorate with "hundreds and thousands". Store in an air-tight tin.

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TO TELL THEIR TRAVEL AGENT TO BOOK

THEIR NEXT FLIGHT ON AN ALITALIA SUPER

DC-8 GIANT JET POWERED BY ROLLS ROYCE
experience in India and with some knowledge of Indian languages should be appointed full-time "Protector"; free Indians should be exempted from sentences of flogging; doctors should be appointed by the Government "independent of the caprice of any individual planter" to visit estates employing Indians; a large proportion of females should be introduced; all marriages of Indian women should in future be registered; and heavy penalties should be prescribed for seduction.

Finally the Commission pointed out that the term "Coolie" was applied to the lowest classes only in India, and it was regarded as a term of reproach of the nature of abuse "and anyone who has resided in India will be well able to understand that the objection is far from being without foundation... The term is galling and a source of annoyance." The Commission suggested that the term "Indian immigrant" be substituted for coolie and "coolie agent" be changed to "Protector of Indian Immigrants".

The recommendations of the Commissioners were embodied in Law 12 of 1872 and the first Protector appointed under this Law was Lieutenant-Colonel Price-Lloyd. His term of office was from November, 1872, to May, 1876. During this period many reforms were put into effective practice and several improvements were made in the living and working conditions of immigrants. The first Protector's Courts were held in 1873 and Indian women were registered according to their status; all employers of Indians, free or indentured, had to keep a wage book and to produce it for examination on request.

Reforms Introduced

The reforms of Price-Lloyd were further promoted by the passing of Law 20 of 1874, a measure which was passed in order to comply with the insistence of the Secretary of State that on no account would he allow the Government to contribute more than one-third of the total cost of the immigration—with a maximum of £10,000 a year. This law set up an "Indian Immigration Trust Board" to be in charge of all expenses in connection with future immigration.

Price-Lloyd welcomed the institution of the Indian Immigration Trust Board for its plans of providing medical care for the immigrants. In a memorandum which he published in 1873, he proposed the division of districts in which Indians were employed into circles, to each of which a medical officer was to be appointed who was to visit the estates regularly and prescribe for sick employees.

This service was to be paid for by the employers according to an insurance scheme with contributions towards a fund to be administered by the Indian Immigration Trust Board. The medical officers were to send annual reports to the Protector. The institution of medical circles culminated in the establishment of a number of special Indian hospitals in areas where the Indian population was concentrated. This, too, was the result of Price-Lloyd's efforts.

It, however, required another mission by a leading official from Natal to persuade the Indian Government to permit the resumption of emigration of labourers. To secure a steady flow, the Natal Government even undertook to pay from public funds £10,000 a year towards the cost of the transport of these immigrants.

As a further inducement the Natal Government passed a law to facilitate the grant of land to Indian labourers in lieu of a free passage to India, if they should wish to settle in the Colony after completing their terms of indenture.

Emigration Resumed

At the same time the Home Government was asked to influence the Indian authorities to agree. Assurances were given that the Government of the Colony would take steps to protect the coolies and only after a great deal of persuasion when India was satisfied, she agreed in February, 1873, to allow emigration to Natal on certain conditions. A long correspondence followed in the course of which it was necessary "to dispel the misapprehension of the Colonial Government that the Government of India would itself directly supply the labour needed", and in 1874, Natal received 6,025 Indian immigrant labourers.

In spite of the various reforms introduced, the operation of the indenture system was not entirely satisfactory. Large numbers of labourers deserted their duties, although some were justified in leaving their masters in view of the harsh treatment received. In one estate a police force was kept to prevent labourers from leaving their work to lay complaints to the magistrate. On the same estate there were five suicide cases in one day. Suicides became comparatively common and served as an indication of the need for further reforms.

As conditions had changed considerably since the first Indians arrived 25 years ago, the Wragg Commission—its correct title was "The Indian Immigrant's Commission"—was appointed in 1885 under the chairmanship of Mr. Justice Wragg, to make a thorough inquiry into the entire indenture system. It sat for two years and examined a large number of witnesses, in all about 77 Europeans and 44 Indians. It issued a voluminous typed report of about 89 foolscap pages.

Wragg Commission

The Commission gave many interesting figures and even discussed the position of Indian traders whom it regarded as a benefit to the White population with the right to go to any part of Her Majesty's dominions. It also recommended the continuance of the present system of Indian immigration. On this subject it further commented:

"Our enquiries have satisfied us that there is in this Colony an undoubted preponderance of opinion that the Indian immigrant should remain under indenture during the whole period of his residence within the Colony.
MEET MR. NAIDOO!
HE'LL INTRODUCE YOU TO
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"HANDIGAS bottled gas is a boon to housepraud housewives everywhere. You use it for cooking, heating, lighting and for refrigerators too! No fuss... no bother... less hard work with HANDIGAS. Imagine! —a clean, cool, efficient kitchen; a comfortable modern home, the envy of all your friends. Well, that’s what you’ll have with HANDIGAS. It’s a boon to husbands, too, because HANDIGAS is so economical and costs very little to instal. It’s always in good supply— wherever you live—and the service is superb. It would be a pleasure to meet you personally to explain all the advantages of this wonderful HANDIGAS, so why not phone 66351 or write to: Handigas Division, African Oxygen Ltd., P.O. Box 1522, Durban, and arrange for me to call?"

HANDIGAS BRINGS MODERN HOME COMFORTS WHEREVER YOU LIVE
The majority of White colonists are strongly opposed to the presence of the Indian as a rival and competitor, either in agricultural or commercial pursuits.

"Free Indians thrive in Natal, their industrious habits cause them to prosper in nearly every occupation in which they engage ... They do remarkably well as cultivators in the coast districts ... In fairness to the free Indian we must observe that the competition is legitimate in its nature and it certainly has been welcomed by the general public."

The introduction of Protector's Courts, however, did not find favour with the Wragg Commission which declared:

"We are strongly of opinion that the time has arrived for the abolition of the Special Courts of the Protector and for the recall of all the judicial powers" and of the Protector of Indian Immigrants it said:

"Major-General Lloyd was Protector of Immigrants from November, 1873, to May, 1876 ... He was a 'specialist', having had considerable judicial experience in India, and being able to converse with immigrants without the aid of interpreters. At the end of 1872 the total Indian immigrant population in Natal was estimated at 5,380; at the end of 1874 the number was not more than 8,530 ... On 30th June, 1886, the total Indian immigrant population was 29,528 ..."

"Since 1878 no Protector has had experience of Indian customs or habits other than that acquired in Natal. No Protector has possessed the merest conversational knowledge of any Indian language. So it has come to pass that, in their special courts, Protectors have been compelled to depend upon the aid of two interpreters attached to their Department since 1877 ..."

Four years after the Wragg Commission Report, a beginning was made to bring about various changes in the laws relating to indentured immigrants, with significant results both in the lives of the immigrants and in the history of the Colony. In 1891 the principal immigration law, Act 25 of 1891, was passed which repealed earlier laws affecting the introduction of Indian labourers.

It was mainly a consolidation law in regard to Indian immigrants; their rights and conduct, and the rights and obligations of the employers. It made provision for the establishment of hospitals and for the maintenance of medical services.

Details of Act

This Act contained many significant clauses: sections 24 and 25 made it compulsory for every indentured Indian to work for nine hours a day excepting holidays and Sundays; any employer contravening these sections was liable to a penalty not exceeding two pounds and an employee not more than one pound in terms of clause 26; section 30 made it a punishable offence for an indentured immigrant to be found beyond one mile from the employer's residence, provided he was not on his way to lodge
A wave ... and a salute

The friendly wave that so many South Africans give to engine drivers when they see a locomotive go by is a salute to a romantic tradition. Since 1860, South Africa has relied more and more upon the locomotive to provide the link between the cities, the farms, the mines, the harbours. Today, our vast subcontinent is united by a network of rails bearing millions of passengers and millions of tons of freight. No other form of transport has yet supplanted the railway as a national lifeline. The Iron Horse is a willing horse. As Leigh Hunt predicted in 1844: "Railroads are the intercessors of mankind and will hasten their improvement far more than even printing has done."

Your greeting to a railwayman is an affectionate salute to an organisation which literally holds the country together.
a complaint to the Divisional Magistrate or the Protector; according to section 31 an immigrant had to produce his certificate of discharge or his written leave of absence upon demand.

Section 101 imposed the strongest restrictions on them. It read:

“When all or a number of the Indian immigrants employed upon an estate or property shall absent themselves from their employment without leave for the purpose or on the pretence of making any complaint against their employer, such Indian or any number of them shall be liable to be brought before any Court, and, on conviction, to be punished by fine not exceeding two pounds sterling, or by imprisonment for any period not exceeding two months, with or without hard labour, whether such complaint shall or shall not be adjudged to be groundless or frivolous and notwithstanding that such complaint shall be successful.”

Deduction of wages of sick immigrants and for meeting the cost of their removal to hospital were covered in other clauses. On the whole, the Act had many sections which were “inequitable and disproportionate in their incidence on employer and employed”, weighing heavily against the employee.

In the wake of Indian indentured immigration which continued steadily after 1874, followed Indian traders, shopkeepers, and others, to cater to the needs of the Indians in Natal. It has to be remembered that persons of these classes were free to proceed to Natal, as there was then no restriction on immigration into the Colony. By dint of their industry and enterprise, these Indians, as also ex-indentured labourers who had settled in the Colony, gradually established themselves as moderately prosperous traders and farmers.

Prejudice Begins

Prejudice gradually began to grow against the Indians. The Europeans felt that it was altogether wrong and improper that these Indians should have an independent status, aspire to wealth and education. As the ex-indentured Indians and their friends, the passenger Indians, increased in wealth and number and began to have a more important place in the community, the jealousy and hostility of the Europeans in Natal were stirred.

The protection the Indians wanted was, however, provided for them in Article 14 of the London Convention which the British Government had entered with the Boers in 1884 which laid down:

“All persons other than Natives, conforming themselves to the law of the South African Republic: (a) will have full liberty, with their families, to enter, travel, or reside in any part of the South African Republic; (b) they will be entitled to hire or possess houses, manufacturing warehouses, shops and premises; (c) they may carry on their commerce either in person or by any agents whom they think fit to employ; (d) they will not be subject in respect of their persons or property or in respect of their commerce or industry to any taxes whether general or local, other than those which are or may be imposed upon Burgers of the said Republic.”

There were no Asians in the Transvaal at the time of the signing of the Pretoria Convention. They only filtered into the Province after this date, most of them coming from Natal. By 1884, agitation against the Indian had begun. The reason for this appeared to be “their neglect of sanitary measures and their loathsome mode of living”. When Asiatric traders made rapid headway in the Transvaal, more and more Indians from Natal made their way into that Province.

But Article 14 of the London Convention of 1884 prevented the Transvaal from doing what the Orange Free State Republic did in 1891: imposing a total prohibition against Asiatic immigration.

The temper of the times was revealed in memorials to the Volksraad, urging that the influx of Asians should be restricted by law. Pretoria petitioners complained of the increasing “Arab” population, the insanitary habits of the Indians, and their way of living and appealed for locations to be set aside for these peoples.

Law 3 of 1885

The Volksraad then passed Law 3 of 1885 which enacted, among other things, that “Coolies, Arabs, Malays, and Mohammedan subjects of the Turkish Empire” could not acquire the rights of citizenship of the South African Republic; that they could not own landed property in the State and that all those Coolies, Arabs and other Asians who had settled in the Republic for the purpose of trade or otherwise would have to be enroled in a register to be specially kept for the purpose by the landroosts of the various districts. A fee of £25 was to be charged for this registration. Finally, the Government reserved to itself the right to point out the place where these people could settle and trade.

This law was passed because the Asiatic was offering too effective a competition to the European trader who was not always a Boer, if at all. In fact, Manfred Nathan, the biographer of Paul Kruger, has asserted positively:

“The original law of 1885 had been passed at the instance of British traders, who formed the Pretoria Chamber of Commerce. The Boers themselves do not appear to have regarded the Indian settlers with aversion, and traded freely with them.”

Indians Protest

The Indians in the Transvaal objected vigorously. Protests were sent to the British High Commissioner on behalf of the Arab traders and merchants against the operation of the law. In the High Commissioner’s opinion the measure was a breach of the London Convention and he recommended that the proposed legislation should only apply to Indian or Chinese labourers and not to Arab traders or merchants.

The Government of the South African Republic drew up an amendment to the law. It emphasised the fact that the legislation was necessary for sanitary reasons and in the interest of public health. On September 24, 1886, Sir Hercules Robinson, the High Commissioner, accepted the amendment in a letter to the South African Republic.
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On January 28, 1887, the law (as amended) was promulgated. It applied to the native races of Asia as did the original Law 3 of 1885. They could own fixed property in such streets, wards, and locations as the Government should assign “for sanitary purposes” as their residence; but the amendment made no distinction in favour of “British Indians of the trader class”.

Indians were, however, permitted to trade and reside outside locations as the administration of Law 3 of 1885, as amended in 1887, was not firmly enforced. Indians thus acquired properties outside prescribed areas under the European-trustees arrangement. In some towns the law was strictly applied, leading to litigation and arbitration. The British Government was compelled to intervene and declare that it was never intended that Asiatics should be relegated to locations. The Chief Justice of the Free State, Justice Melius de Villiers, ruled that the South African Republic was entitled to give full force and effect to Law 3 of 1885, subject to sole and exclusive interpretation in the ordinary course by the tribunal of the country.

A few more prohibitive laws against Asiatics were passed. But these measures failed to keep down the number of Indians who entered afresh or who remained in the Colony. Considerable numbers of “passenger” and other “free” Indians continued to make their way into Natal until immigration was restricted.

Appeals for Indians to Remain

The very commonly held idea that Indians first came to Natal under the condition that when their period of indenture was finished they should go back at once to India is proved erroneous according to Section 28 of Law 14 which reads:

“When any coolie immigrant shall be desirous to commute his right to a free passage for the value in land to the amount of the cost of such passage, and the Lieutenant-Governor shall see fit to grant to such immigrant out of the Crown lands of the Colony a piece or parcel of land equal in value, at the upset price of Crown lands, to the amount of the cost of such return passage, such immigrant shall have the same in lieu of his right to a free passage.”

Harry Escombe (Prime Minister)
Addressing Natal Parliament.

“The Indian Government has stated again and again, we will not allow these Indians who have come from India to Natal to be transported to India against their own will.”

Henry Binns, M.L.C.,
Chairman of Indian Immigration Trust Board.

“I think the idea which has been mooted, that all Indians should be compelled to return to India at the end of their term of indenture is most unfair to the Indian population, and it would never be sanctioned by the Indian Government.”

T. C. Saner,
Chairman, Victoria Planters’ Association.

“I am decidedly not in favour of compulsory re-indenture after the first 5 years—I think it is desirable that the coolie should be a free man after 5 years in the Colony. My opinion is that they have, as free men, done a great deal of good to the place, and I could not compel them to go back to India.”

Hon. M. H. Gallway,
Attorney-General of Natal.

“Though the Commission has made no recommendation on the subject to force Indians back to India at the expiration of their term of service unless they renew their indentures, I wish to express my strong condemnation of any such idea . . . What is it but taking the best out of servants and then refusing them the enjoyment of their reward—Shylock-like taking the pound of flesh, and Shylock-like, we may rely on it, meeting Shylock’s reward.”

J. R. Saunders,
in a Memorandum.
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66

CENTENARY OF INDIANS
Triumphs and Tribulations

(This era of twenty-one years is dominated by Gandhi. His passive resistance campaigns and heroic sacrifices by his colleagues are history which can never be forgotten)

In May, 1893, a young Indian barrister from Porbander, India, Mohandas Karmachand Gandhi, arrived in Durban. His services were secured by Abdul Karim Jhaveri of Dada Abdulla & Co. who traded in Durban, in a £40,000 lawsuit against a rival firm in Pretoria, trading as Taib Haji Khamnamad. To settle this legal dispute, Gandhi had come.

This lawyer was not aware of the racial tensions existing in South Africa against Indians, and whilst travelling in a First-Class compartment from Durban, he was ejected at Pietermaritzburg because a White passenger objected to his presence.

Gandhi spent the bitterly cold night in a waiting room contemplating the most extraordinary situation he had found himself in within seven or eight days of his reaching Natal. He was hurt—physically and mentally, and wanted to return at once to his native land. At the time he wondered:

"I began to think of my duty. Should I fight for my right or go back to India, or should I go on to Pretoria without minding the insults, and return to India after finishing the case? It would be cowardice to turn back to India without fulfilling my obligation.

"The hardship to which I was subjected was superficial—only a symptom of the deep disease of colour prejudice. I should try, if possible, to root out the disease and suffer hardships in the process. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the colour prejudice."

Historic Speech

After his arrival in Pretoria he addressed a gathering of Indians and reminded them of the disabilities they suffered and urged them to form an association to protect their interests. He offered his services which the Transvaal Indians accepted.

Having completed his work in Pretoria, Gandhi returned to Durban to prepare for his departure to India. A farewell party was arranged for him at Sydenham and while he was dining through a newspaper at the party, he saw a paragraph under the heading "Indian Franchise". It referred to a Bill before the House of Legislature seeking to deprive Indians of their franchise.

In those days Indians were allowed to vote under the original Charter of Natal, subject to certain property and educational qualifications. There were between three and four hundred Indians on the roll.

Satyagraha

It was Gandhi who first suggested the use of the words "Passive Resistance" for the struggle set off by the meeting of September 11, 1906 in the Transvaal. But he felt that an Indian word should be used for the movement.

A small prize was announced in the "Indian Opinion" for the best vernacular designation for the struggle.

Magagali Gandhi, one of the competitors, suggested the word "Sadagraha" which means "firmness in a good cause". The word was amended by Gandhi to "Satyagraha".

Gandhi immediately understood the ominous implications of the Bill and advised the people to resist every effort to disfranchise them. Of the situation, he was known to have said:

"Thus God laid the foundations of my life in South Africa and sowed the seed of the fight for national self-respect."

Natal was indirectly responsible for this man to change his plans and stay behind in the Colony. Had this not happened, the history of the present century might have run a different course.

A meeting was later held at the home of Abdulla Haji Adam, said to be the richest Indian in the country at the time, to plan a campaign of action and Haji Muhammad Haji Dada, was elected President. Among those who pledged their support were Mr. Subhan Godfrey, headmaster of a mission school; Mr. Paul, a Court interpreter; and a number of merchants, including Dawud Muhammad, Muhammad Kasam Kamruddin, Adamji Miyakhan, A. Kolandavelu Pillay, C. Lachhiram, Rangasami Padiachi, Amor Jiva and Parsi Rustomjee.

The Bill had meanwhile passed its second reading. Telegrams were immediately sent to the Speaker of the Assembly requesting him to postpone further discussions on the measure and to other
The Standard Bank of South Africa take this opportunity of congratulating Natal's Indian community on the occasion of their Centenary.

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leading figures, A petition was drawn up and presented to the Legislative Assembly, but these could not stop the Bill, and it was passed.

A monster petition of about 10,000 signatures was organised which Gandhi sent to Lord Rippon, Secretary of State for the Colonies, in London. Although the Natal Government pointed out that the Bill had gone through its final stages without any dissentient vote, the Imperial Government, however, disallowed it and sent a note to the Natal Government, reading:

"We ask you to bear in mind the tradition of the Empire, which makes no distinction in favour of or against race or colour, and to exclude, by reason of their colour or by reason of their race, all Her Majesty's Indian subjects should be most painful, I am quite certain, to Her Majesty to have to sanction it . . . ."

N.I.C. Formed

The Government of Natal then imposed a Residential Tax of £25 on Indians who chose to remain as free labourers in the Colony on the expiry of their indentures. Gandhi organised protests against this tax which was then reduced to £3. The labourer, his wife and all children over the age of 13 had to pay £3 each, every year, just for the rights to live in Natal.

Gandhi had by now been in South Africa for three years and his wife and children were still in India. In order to fetch his family and to educate public opinion there on the position of Indians in South Africa, he left for India about the middle of 1896. The Indian nation was then told of the trying conditions imposed on its sons and daughters in Natal.

Gandhi wrote a pamphlet “The Indian Franchise—An Appeal” on the sufferings of the Indians. This pamphlet came to be known as the “Green Pamphlet” and received wide publicity. He discussed the position with prominent leaders, organised public meetings and enlisted the support of newspapers. His speeches were cabled to South Africa where it was interpreted to mean that Gandhi had painted the White people “blackler than his own face” in the eyes of India.

Returns to Natal

During his campaign, Gandhi received an urgent call to return immediately to Natal as the Responsible Government of the Colony had gone berserk on the subject of Indians. It had proceeded further on the Bill which the Imperial Government had disallowed on franchise; engineered another for the exclusion of Indian immigrants and had prepared a trading licence.
law to eliminate Indian competition in commerce and business. Gandhi returned to Natal with his wife and two sons on the s.s. Courland, a ship owned by a South African Indian, with about 400 free Indians—all Gujaratis. The s.s. Naderi with another 400 Gujarati passengers, was also heading for Natal. The two ships arrived together in Durban on December 18, 1896, and the White populace became hysterical at the thought of an Indian invasion with Gandhi as the “commander-in-chief”.

Europeans threatened to push every Indian into the sea and for 23 days the ships lay in quarantine. The Indians were finally allowed to land but Gandhi was waylaid and seriously assaulted. He, however, refused to prosecute his assailants, pleading that the blame lay entirely at the door of the Natal Government. As a result of continued White agitation, the Natal Government passed the Immigration Restriction Act which prescribed a test for immigrants in a European language.

Treatment of Indians

Gandhi meanwhile opened his offices at the corner of West and Field Streets; and later moved to Mercury Lane. His home was in Beach Grove, where the Durban Law Courts are today. Mr. Harry Escombe, who was then Prime Minister of Natal, lived opposite him.

English rivalry had meanwhile increased bitterly and this led to the British Government to champion the cause of Indians more vigorously. Lord Lansdowne, Minister of War, in a famous declaration at Sheffield, said:

"Among the many misdeeds of the South African Republic, I do not know that any fills me with more indignation than its treatment of the Indians."

Then came the Anglo-Boer War in 1899 and for a time the cause of the Indian people in Natal was lost. Although his sympathies were with the Boers, Gandhi offered his services to the British, explaining that if he had claimed their protection as a British subject he was then morally bound to give his help to Britain when she was in difficulties. He organised an Ambulance Corps of 1,100 Indians and went to the assistance of the injured. This service was mentioned by General Buller in his dispatches and war medals were conferred on 37 leaders of whom Gandhi was one.

Greater Hardships

After the war Gandhi returned to India in 1901. He was in Bombay for three or four months only when he received another urgent cable from South Africa stating that he was required there. Once again he was on his way to South Africa in 1902.

When the British annexed the Transvaal in 1900 after the Anglo-Boer War, they began to impose even greater hardships on the Indians than the Boers had done. Lord Milner, for example, prevented Asiatics from returning to the Colony unless they could prove that they had been there before the War. An Asiatic Immigration Office was set up for this purpose and Indians had to apply for new passes.

It was during this time that the Secretary of State for the Colonies, Mr. Joseph Chamberlain, was in South Africa and Indians in Natal and the Transvaal were anxious to present him with a list of their grievances. In Durban, Gandhi led a deputation when Mr. Chamberlain advised them:

"... the Imperial Government has little control over self-governing Colonies. Your grievances seem to be genuine. I shall do what I can, but you must try your best to placate the European, if you wish to live in their midst."

Gandhi followed Mr. Chamberlain to the Transvaal and here, too, he was required by Indians to represent them. The grievances which they suffered were in connection with land, trading and residential rights. Indians had every reason to appeal to British justice as they were now under British rule.

But Gandhi was stopped by the Asiatic Immigration Department from leading the deputation. As a result, the Transvaal Indians wanted the entire representation withdrawn, but Gandhi, however, advised them to proceed. This is what Gandhi himself wrote of this unhappy experience:

"... I believe I ought not to leave the Transvaal ... I must no longer think of returning to India within a year, but must get enrolled in the Transvaal Supreme Court. I have confidence enough to deal with this new department. If we do not do this, the community will be bound out of the country, besides being thoroughly robbed. Every day it will have fresh insults heaped upon it.

"The fact that Mr. Chamberlain refused to see me and that the official insulted me, are nothing before the humiliation of the whole community. It will become impossible to put up with the veritable dog's life that we shall be expected to lead."

Whites Agitate

European traders, meanwhile, began to complain that Indians who were not in the Transvaal before the Boer War were now entering it in large numbers. When Lord Milner found this to be without foundation, he appealed to Gandhi and other leaders to re-register voluntarily. The new certificates, he said, were to have a number, the holder's name, family, caste, father's name, height, occupation, age and the impression of the holder's right thumb where signatures were not affixed. At the time Milner made this promise:

"Registration gives you a right to be here and a right to come and go ... Once on the register your position is established, as no further registration is necessary; nor is a fresh permit required."

Writing to the Secretary of State, in his famous dispatch of 1904, Milner said:

"... I also hold that when a Coloured man possesses a certain high grade of civilisation, he ought to obtain what I might call, White privileges, irrespective of his colour ... For the present, however, there is no prospect whatever of their prevailing, certainly as far as the Asians are concerned. The Asians are strangers forcing themselves upon a community reluctant to receive them."

70

CENTENNARY OF INDIANS
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As a result of Milner's promise some Indians re-registered; many did not. The Europeans called a "National Convention" to discuss the situation. Gandhi, however, replied by forming the Transvaal British Indian Association in 1903 and led a deputation to the new High Commissioner, Lord Selborne, in connection with Indian's right of entry into the Transvaal.

By this time, Gandhi had successfully organised the resources of the Indian community in the Transvaal and Natal. In Natal he had set up a weekly called the "Indian Opinion" in 1903 "to advocate the cause of British Indians," and a year later established the Phoenix Settlement as its headquarters. This newspaper was destined to play a leading part in the cause of Indian history in this country.

The Zulu Rebellion had broken out in 1906 in Natal and Gandhi once again organised an Indian stretcher-bearer corps holding the rank of Sergeant-Major. When he returned to the Transvaal at the end of the Rebellion, Gandhi saw that the Transvaal Government had introduced the Asiatic Law Amendment Ordinance which required every Indian man, woman and child of eight years and over, who wished to reside in the Transvaal, to take out a certificate of registration showing important marks of identification, as well as finger and thumb impressions. Gandhi remarked:

"There was nothing in it except hatred of Indians. It is not the last step, but the first step with a view to hound us out of the country. We are therefore responsible for the safety, not only of the ten or fifteen thousand Indians in the Transvaal but of the entire Indian community in South Africa."

Black Act Passed

The Transvaal British Indian Association organised a great protest meeting. Several resolutions were passed, the most important being:

"This mass meeting of British Indians . . . resolves that, rather than submit to the galling, tyrannous, and un-British requirements laid down in the Draft Ordinance, every British Indian in the Transvaal shall submit to imprisonment until its repeal."

Gandhi and H. O. Ally were then sent to England to campaign against the Ordinance. There they met influential sympathisers and the South Africa British Indian Committee was formed. This Committee met Lord Elgin, the Secretary of State, when Gandhi pointed out his objections. Lord Elgin then held up the Ordinance until Transvaal was given Responsible Government.

Responsible Government was finally granted in 1907. In March of the same year, the Transvaal Parliament had, within 24 hours, passed the Asiatic Law Amendment Ordinance which the Indians, not without reason, called the "Black Act". In July, a mammoth meeting was held in Pretoria when the momentous fourth resolution of September, 1906, was reaffirmed and the Passive Resistance Campaign was then launched. Thousands of Satyagraha prisoners were sent to jail and Gandhi's first sentence was for two months.

Within two weeks, negotiations were started by Albert Cartwright, editor of the "Transvaal Leader", for a compromise between General Smuts and Gandhi, with a promise that if Indians accepted voluntary re-registration, the Transvaal Government would repeal the Act. Though Gandhi was not satisfied, he agreed. Some Indians suggested that Smuts should first repeal the Act. Basing his arguments on grounds of trust, Gandhi proceeded to re-register even though it led to a brutal assault on his person.

Smuts, however, introduced legislation to validate voluntary re-registration without repealing Act 2 and this failure on his part to repeal Act 2 aroused the Indians. A mass meeting of some 3,000 was called in Johannesburg where Gandhi asked them to burn their certificates. This is how the "Transvaal Leader" reported the incident:

"A large three-legged pot was then filled with the registration certificates, about 1,300 in all, and about 500 trading licences. Paraffin was then poured in, and the certificates set on fire, amid a scene of the wildest enthusiasm. The crowd hurrahed and shouted themselves hoarse; hats were thrown in the air, and whistles blown."

Natal then joined the struggle—traders and educated men crossed the Transvaal border and courted arrest; Transvaal Indians began to trade without licences. Gandhi was arrested at Volksrust just before he sent his historic message:

"Keep absolutely firm to the end. Suffering is our only remedy. Victory is certain."

Deputation to England

When released, Gandhi went to England with Habib to appeal to the British Government in 1909 but their mission ended in failure.

The many restrictions introduced against the Indians in South Africa raised the ire of the Indians not only in this country but also in India. There was a growing feeling that the indenture system should be brought to an end. A deputation from Natal went to England to represent the grievances
of the Indians in South Africa. They drew the attention of the British Ministers to the iniquitous nature of the indenture system.

In order to ascertain the true position, the Natal Government appointed a commission under Mr. F. W. Clayton which reported that the indentured Indians were

"industrious, frugal, law abiding, and on the whole, sober in their habits."

It was their opinion that the indenture system should continue and that

"several industries owe their existence and present condition entirely to indentured Indian labour and that if the importation of such labour were abolished under present conditions these industries would decline, and in some cases, be abandoned entirely."

In 1909, Henry Polak, who had worked with Gandhi in South Africa, arrived in India. He wrote a book, "The Helots in the Empire" which gave shocking examples about the treatment of Indians in Natal and aroused Indian leaders to further fury. The Indian Press joined the crusade and demanded the cancellation of the indenture system.

The Indian National Congress was greatly perturbed at the harsh treatment meted out to Indians in South Africa. The 1909 session held at Lahore firmly demanded the prohibition of the recruitment of indentured Indian labour.

The first official discussion took place in the Indian Legislative Council in February 1910 when the Hon. G. K. Gokhale, who had made a special study of this system, moved:

"That this Council recommends that the Governor-General-in-Council should be empowered to prohibit the recruitment of indentured labour in India for the Colony of Natal."

Indenture Ends

The resolution was passed without dissent and the indenture system was prohibited in July 1911 by the Viceroy, Lord Harding, who later declared that the action had given him "profound pleasure".

The last shipment of indentured labourers which had just left the shores of India before the historic decision was made, reached Natal on July 21, 1911.

When the Union of South Africa was established in May, 1910, all the various pre-Union (Colonial) anti-Indian laws were maintained as there was no immigration law for the whole country. Gandhi was deeply concerned with this. Indians in Natal were very perturbed and had considerable misgivings that the very highly repressive measures, then operating in the Transvaal, would be extended to this Province. This was especially so in view of the fact that several Transvaal Parliamentarians had made highly explosive anti-Indian speeches and Transvaal was one of the richest and most influential of the four Provinces.

A provisional settlement, however, was arrived at between Smuts and Gandhi in April, 1911, when Smuts undertook to introduce legislation in Parliament to repeal Act 2 and to give legal equality to immigrants of all races. The 1912 Immigration Bill was, however, withdrawn pending the arrival in South Africa of the Hon. Prof. Gopal Krishna Gokhale, a member of the Viceroy’s Council of India, who arrived in Cape Town on October 22, and had interviews with Union Ministers. According to Gandhi, who was his secretary, Gokhale told him:

"You must return to India in a year. Everything has been settled. The Black Act (Act 2/1907) will be repealed. The racial bar will be removed from the Immigration Law. The £3 tax will be abolished."

But when the Immigration Regulation Bill was introduced by the Union Government in 1913 Indians were disappointed with the provisions: ex-indentured Indians were to be classified as prohibited immigrants; a declaration was required by educated Indians before entering the O.F.S.; the right of South African-born Indians to enter the Cape was taken away; the admission into South Africa of wives of domiciled Indians and the status of such women were in doubt; the £3 tax was not repealed.

Brave Sisters
Before the women went into action, Gandhi spoke to them and his own words are:

"I warned them that they might be given hard work in jail, made to wash clothes and even subjected to insults by the warders."

"But these sisters were all brave and feared none of these things. One of them was pregnant while six of them had young babies in arms."

* * * *

Women working on the collieries in Northern Natal in 1906, complained to the Magistrate that they were made to work when in advanced stages of pregnancy and made to strip when they complained that they were "unwell".

When the employers were convinced that the women were really unwell and by the time a doctor was called and they were transferred to hospital, it was often too late.

* * * *

Jumne gave birth to her baby in the woods because her employers worked her harshly right to the end of her pregnancy and the "Protector of Indian Immigrants" refused to "Protect" her when she complained.

* * * *

A little girl was found dying with anaemia on the roadway by a group of Indians. She had only that day landed in Natal and had been sent off in a train some 50 miles inland, and told to walk three miles uphill to her work.

Nobody had bothered to check her condition or health.

These conditions of labour imposed tremendous hardships on the early Indians, producing a suicide rate which was fourteen times higher than that of the whole of India during the period 1903 to 1907.

The Minister of Interior regarded all Asiatics as "unsuited to the requirements of the Union or any Province", and General Smuts announced in the House of Assembly that the £3 Tax will not be removed because of European opposition in Natal.

Soon after this, a judgment in the Cape Supreme Court declared all Indian marriages, not solemnised according to Christian rites, illegal. This automatically meant that the vast majority of Indian married couples were living in sin and that their children
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When the Government declared the traditional marriages, which were unregistered, illegal, Indian women from the Transvaal crossed the border and agitated on the Newcastle minefields, calling on the miners to strike. Imprisonment followed for the breaking of this law which made illegal the crossing of Provincial borders by Indians without permits. This picture shows a group of resisters with their children after their release from prison.

were illegitimate. Gandhi saw in this the possibilities of an excellent weapon and immediately decided to throw Indian women into the struggle. The honour of India's womanhood had been insulted! Gandhi wanted volunteers who would go to jail in protest.

The "Passive Resistance" front, with the full glare of the publicity of England and India on it, spread out in Natal and Transvaal. Where once it had been only a matter of the right of an Indian to trade in the Transvaal it was now broadened to include two other issues:

(1) the abolition of the £2 tax which was the only matter which directly concerned the immigrant labourer; and
(2) the demand for the recognition of marriages solemnised in India under the provision of one of the religions of that country.

An ultimatum was issued to General Smuts by Gandhi who had planned his campaign carefully.

Women Take Part

In the struggle that followed, women played a glorious part. He ordered a batch of Indian women from Tolstoy Farm (Transvaal) to cross the border into Natal in defiance of the immigration law which prohibited Indians from moving between the Provinces. Their instructions were that if they were not arrested they were to continue to the coal mines of Northern Natal and incite the indentured labourers to strike. From Natal, he arranged for a mixed batch of men and women to cross the Transvaal borders again in defiance of the immigration laws.

The women from the Transvaal moved into Natal. They were left alone. They went to the mines and urged the indentured labourers to stop work. Soon there was something like 3,000 or 4,000 Indian coolies and their descendants on strike. The coal mines were at a complete standstill.

Gandhi organised all the strikers into an "army" and marched them on foot into the Transvaal in order to challenge the ban on the entry of Indians into that Province. He was arrested at Volksrust, Standerton and finally at Greylingstad and sentenced to nine months' imprisonment. Over 2,000 Indians were arrested at Balfour and taken by rail to Natal.

The strikes, meanwhile, had spread to the rich green sugar belt and other industries. In a letter to his father, Senator Marshall Campbell, his son, William Campbell, wrote:

"... the men now will not listen to anyone but Gandhi or the gun..."

Workers to the north of Durban, as far as Verulam and Tongaat, and on the south as far as Esparanza and Benva, downed tools. The police opened fire — and the blood of indentured coolies flowed.

Passive Resistance in South Africa became an Imperial and an international subject. The Government of India asked questions. Questions were asked in the House of Commons. All India was horrified at the degradation of and the insult to its womanhood. The women of Bombay protested vehemently. News of the strikes and disturbances aroused widespread resentment in India and the Viceroy, Lord Harding, in calling for a commission of enquiry expressed "deep and burning sympathy" with the cause of South African Indians.

The Union Government appointed the Indian Inquery Commission in December, 1913, under the chairmanship of Sir William Solomon, a judge of the Supreme Court. Indians boycotted it and refused to give evidence. As a result of a special request from the Commission, Gandhi and other leaders were released from jail. The Passive Resistance, however, still continued.

Accompanied by Mr. C. F. Andrews, an Indian sympathiser sent by Gokhale from India to submit the Indian case to the Commission, Gandhi travelled to Pretoria to see General Smuts. Smuts seemed to be a very worried man; Martial Law had been declared in the country because of a serious strike which had broken out on the Railways. The European strikers had become very rebellious and it seemed as if the strike would spread to other industries as well.
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After this meeting, Gandhi postponed a huge protest march which had been organised, as part of the Passive Resistance Campaign. Smuts was very impressed by this “self-imposed limits of courtesy and chivalry” and his secretary declared:

“I do not like your people, and do not care to assist them at all. But what am I to do? You help us in our day of need. How can we lay hands upon you? I often wish you took to violence like the English strikers, and then we would know at once how to dispose of you.”

During their talks, Smuts had informed Gandhi that his demands would be met as soon as the Report from the Solomon Commission was received. Letters were then exchanged between the two parties recording their several interviews. Finally, on January 21, 1914, a provisional but comprehensive agreement was reached and Satyagraha was suspended.

Resisters Released

All the Satyagrahis who were jailed were gradually released, and two of them died because of the hardship endured in prison. They were Harbatsingh and a 16-year-old girl, Valliamme Munuswami.

The provisional settlement of 1914 came to be known as the Smuts-Gandhi Agreement. Indians at first were reluctant to accept it because of a previous betrayal by General Smuts, but Gandhi replied:

“No matter how often a Satyagrahi is betrayed, he will repose his trust in the adversary so long as there are no cogent grounds for distrust.”

The Viceroy’s Representative on the Commission, Sir Benjamin Robertson, who was in South Africa at that time, tried to influence Indians into giving evidence before the Solomon Commission, but was unsuccessful. The proceedings were thus shortened and a Report was published soon thereafter. Although the Commission criticised Indians for refusing to give evidence it, nevertheless, since the grievances of the Indians were genuine, recommended:

(i) The abolition of the £3 tax in Natal.
(ii) Provision for the admission into the Union, along with her minor children, of one wife in the case of any Indian who was married according to the tenets of his religion, outside the Union, provided that she was the only wife in the country.
(iii) Appointment of marriage officers to solemnise marriages according to the rites of an Indian religion.

The Government then introduced the Indians’ Relief Bill in 1914 “to make provision for the redress of certain grievances and the removal of certain disabilities of His Majesty’s Indian subjects in the Union.” This Indians’ Relief Bill became an Act on June 26, 1914.

The £3 Residence Tax was cancelled; Indian marriages were legalised and wives and minor children of South African Indians were allowed to enter the Union. A ban, however, was recently placed on the entry of Indian wives and minor children and is still effective.

As the Indians’ Relief Act did not satisfy all the wishes of the Indian people—like the removal of Provincial barriers, for example—Gandhi asked Smuts for an explanation. Smuts replied that if he
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Courageous Sacrifice

Heroic was the contribution of 16-year old Valliamma, who came out of jail with a fever and died within a few days of her release on February 22, 1914. She epitomises the contribution of South African Indian womanhood towards the cause of democracy. Gandhi said of her:

“How can I forget her? Valliamma R. Manu-swami Mudlir was a young girl of Johannesburg, only 16 years of age. She was confined to bed when I saw her. As she was a tall girl, her emaciated body was a terrible thing to behold.

“Valliamma, do you not regret of your having gone to jail?”

“I am even now ready to go to jail again if I am arrested,” she said.

“But what if it results in your death?” I pursued.

“I do not mind it. Who would not love to die for one’s motherland?” was the reply.”

It is a great pity that nothing has been done in the matter of erecting the “Valliamma Hall” in her memory.

had tried to meet all Gandhi’s demands, the Union Parliament would never have passed the Act. He was hence placed in a situation where he had to satisfy one group without antagonising the other.

Gandhi then insisted that a certain number of educated Indian males from India—even if it be six—be allowed to enter the Union in spite of the Immigration Act of 1913. Smuts agreed to this in a letter to Gandhi which also forms part of the Agreement. Smuts finally wrote to Gandhi on June 30, 1914:

“With regard to the administration of existing laws, it has been and will continue to be the desire of the Government to see that they are administered in a just manner and with due regard to vested rights.”

At this time, Gokhale urged Gandhi to return to India via London. With this final advice:

“...I have assured them (Indians) that the present settlement does not preclude them from agitation... for the removal of other disabilities which the community will still suffer.”

Gandhi left South Africa on July 18, 1914. Two days before he reached England, war broke out. Twenty-one rich years of Indian history in South Africa thus came to a glorious close.

Thousands of men, women and children walked from Northern Natal to Volksrust as part of the defiance campaign. Many perished during the march. Photo was taken when the resisters were stopped at the Natal-Transvaal border.
See the stamp on every packet!
Gandhi standing outside his hut at Phoenix Settlement, during the first passive resistance struggle initiated in 1906 to protest against racial discrimination against Indians. Phoenix, together with the Tolstoy Farm in Johannesburg, a donation from Mr. Kallenbach, a European Gandhian compatriot, became the centres for passive resisters. The first Indian newspaper, "Indian Opinion", established in 1903, was published from Phoenix.
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still further increasing our Indian clientele in the future.
Harbat Singh, who died after his imprisonment during the 1913 passive resistance struggle.

Mrs. Sheik Mehtab, who took a leading part in the passive resistance campaign and was sentenced to imprisonment.

Curries Fountain, 1913: Numerous mass meetings were held during the campaign calling for a general strike by Indians. Almost the entire Indian labouring force responded and 20,000 men, women and children stopped work.

Ahmed Mohomed Cachalia, chairman of the Transvaal British Association and Gandhi's great friend and staunch passive resister.

Thambi Naidoo, a great leader and close associate of Gandhi in the Transvaal.

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CENTENARY OF INDIANS
Dear Mr. Gandhi,

I am in receipt of your letters of the 19th and 20th April, in regard to the draft Immigration Bill, and have submitted them both to the Minister.

General Smuts has asked me to say to you that he regrets that, in view of the probable prorogation of Parliament early next week, it will not be possible for the Government to proceed with immigration legislation in any form this session.

The Government are keenly desirous of arriving at a solution of this vexed question, and in the recess they will go into the matter again and see what can be done to secure a settlement.

In the meantime, General Smuts feels that the passive resistance movement, which has caused and still continues to cause considerable suffering, might now well be brought to a close. Its continuance only tends unnecessarily to complicate the situation, and when the Government are endeavouring to fix a satisfactory solution of the question of Indian immigration the Indian community should not embarrass matters by maintaining their campaign.

Yours sincerely,

ERNEST F. C. LANE,
Private Secretary to the Minister of the Interior.

7, Buitengracht, Cape Town,
22nd April, 1911.

Dear Mr. Lane,

I beg to acknowledge your letter of the 21st instant. I regret that General Smuts finds it impossible to settle the Transvaal Asiatic trouble during this session. I am, however, grateful for the statement contained in your letter that the matter will engage General Smuts's attention during the recess, with a view to bringing about a settlement during the next session.

I share General Smuts' anxiety that passive resistance may now be brought to a close. May I then suggest the following for his consideration, so that the suspicion that is sure to be aroused among my countrymen owing to a postponement of the solution may be allayed? An assurance should be given that—

(a) Legislation will be passed next session repealing Act 2 of 1907, subject to the reservation of the rights of minor children in terms of the Chotabhai Judgment, and restoring legal equality as to immigration of Asiatics into the Transvaal and maintaining existing rights. If the racial bar in the present Immigration Act of the Transvaal is removed by a general Bill, such Bill should naturally be free from a racial bar throughout the Union.

(b) Passive resisters, who but for their resistance would have been entitled to registration, should not be so entitled, notwithstanding anything to the contrary in Act 36 of 1908.

(c) Educated passive resisters who are now in the Transvaal, but who are not registrable under the Asiatic Act, should be allowed to remain in the Transvaal as educated immigrants in anticipation of the forth-coming legislation, their number not to exceed six. They may have special certificates in order to enable them to move to and from without hindrance.

If the above assurance be given I do not anticipate any difficulty in persuading my countrymen to suspend passive resistance.

I trust General Smuts will recognise that in asking for the above assurance I am simply requesting ratification of what he has often publicly stated.

I need hardly reiterate the statement that whatever befalls the present passive resistance movement, the Indian community will continue to worry him about the many matters in the different provinces which have from time to time formed the subject matter of memorials, etc.

Lastly, I venture to repeat what I have said so often, that those who have the privilege of guiding the Indian community in South Africa have always been anxious, and will continue, to help the authorities and to study and appreciate the European standpoint consistently with that community's self-respect and interests.

I am,

Yours sincerely,

M. K. GANDHI.
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May they continue to progress and prosper in the years to come.

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Department of the Interior,
22nd April, 1911.

Dear Mr. Gandhi,

I am in receipt of your letter of the 22nd April, which was written in reply to my letter of the 21st instant.

I have shown your letter to General Smuts and he has asked me to say that he quite appreciates the spirit in which you write, and he has every hope that by approaching this question in a conciliatory way a temporary solution may be arrived at which will leave all concerned free to devote their energies to securing a more lasting one.

I am authorised to say that the Minister intends introducing legislation during the next session of Parliament to repeal Act 2 of 1907, subject to the reservation of the rights of minor children. In devising such legislation the Minister intends to introduce provisions giving legal equality for all immigrants, with, however, differential treatment of an administrative as distinct from a statutory character.

In regard to the second point you raised, I am to say that in such proposed legislation power will be taken to register all passive resisters, who but for their present resistance, would have been entitled to register had they done so at the proper time, nothing in Act No. 36 of 1908 withstanding.

Power will also be taken to regularise the issue at the present time of temporary certificates, which the Minister is prepared to grant to the educated passive resisters who are now in the Transvaal, but who are not registrable under the existing Asiatic Acts. Their number is, I understand, not more than five or six at the outside. The certificates would entitle the holders to remain in the Transvaal in anticipation of the forthcoming legislation.

In conclusion, I am to say that if an assurance is given by you to the effect that the community will suspend their passive resistance movement, the Minister will ask His Excellency the Governor-General to consider favourably the question of releasing passive resistance prisoners who are now undergoing sentence for contravening the existing Asiatic legislation.

I hope that, after consultation with the Indian community, you will be able to inform General Smuts on his return to Pretoria of the cessation of the passive resistance, so that he may be able to assure His Majesty's Government that the leaders of the Indian community intend to cooperate with the Government with a view to arriving at a definite solution of this question. Believe me,

Yours sincerely,

ERNEST F. C. LANE,
Private Secretary to the Minister of the Interior.

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Dear Mr. Gandhi,

Adverting to the discussions you have lately had with General Smuts on the subject of the position of the Indian community in the Union, at the first of which you expressed yourself as satisfied with the provisions of the Indians Relief Bill and accepted it as a definite settlement of the points which require legislative action, at issue between that community and the Government; and at the second of which you submitted for the consideration of the Government a list of other matters requiring administrative action, over and above those specifically dealt with in that Bill; I am desired by General Smuts to state with reference to those matters that:—

1. He sees no difficulty in arranging that the Protector of Indian Immigrants in Natal will in future issue to every Indian, who is subject to the provisions of Natal Act No. 17 of 1895, on completion of his period of indenture or re-indenture, a certificate of discharge, free of charge similar in form to that issued under the provisions of Section 106 of Natal Law No. 25 of 1891.

2. On the question of allowing existing plural wives and children of such wives (or fathers) in South Africa no difficulty will be raised by the Government if on enquiry it is found as you stated that the number is a very limited one.

3. In administering the provisions of Section 4(1)(a) of the Union Immigrants Regulation Act No. 22 of 1913, the practice hitherto existing at the Cape will be continued in respect of South African born Indians who seek to enter the Cape Province so long as the movement of such persons to that Province, assumes no greater dimensions than has been the case in the past; the Government, however, reserve the right, as soon as the number of such entrants sensibly increases, to apply the provisions of the Immigration Act.

4. In the case of the “specially exempted educated entrants into the Union” (i.e. the limited number who will be allowed by the Government to enter the Union each year for some purpose connected with the general welfare of the Indian community), the declarations to be made by such persons will not be required at provincial borders, as the general declarations which are made in terms of Section 19 of the Immigrants Regulation Act at the port of entry are sufficient.

5. Those Indians who have been admitted within the last three years either to the Cape Province or Natal after passing the education tests imposed by the Immigration laws which were in force...
Tributes to Coolies

“If we look back to 1859, we shall find that the assured promise of Indian labour resulted in an immediate rise of revenue which increased four-fold within four years. Mechanics who could not get away and were earning 5/- a day and less, found their wages more than doubled and progress gave encouragement to everyone from the Berg to the sea.

“But a few years later alarm arose that it would be suspended, simultaneously down went revenue and wages. Immigration was checked and retrenchment and reduction of salaries was the main thing thought of, and yet another change came some years later in 1872. A fresh promise of renewed Indian immigration created its effect, and up again went the revenue, wages and salaries, and retrenchment was spoken of as a thing of the past.”

J. R. Saunders.

* * * * *

“...your Committee consider that the slow process of introducing coolies, at present obtaining, is totally inadequate to the wants of sugar, coffee and cotton planters and must tend to cripple their operations considerably...”

Natal Chamber of Commerce Report, June 1884.

* * * * *

“Without sugar and coffee the Colony is not worth a snap of the finger: without (cooie) labour the planters must go to the wall and the merchants would follow them.”

T. Milner,
at opening of Aberden Sugar Mill, January 1874.

* * * * *

“As you well know, and as a few others in this Assembly may know, it was absolutely to save the Colony from ruin—nothing more or less. The industries of this Colony began in a small way... helped by the Native labour... to a certain point. But the productive capacity of the country... soon outstripped the available labour and the industries were on the point of absolute extinction until we applied to India for relief. From that day began the material prosperity of Natal...”

Sir Liege Hulett,
July 14, 1908.

* * * * *

“During the whole of my experience... now close upon 36 years, I have never known the demand for indentured Indian labour to be so great as it has been during the year under report.

“Native labour for farming, or, in fact, for any other industry, must, I think, be looked upon as a thing of the past... Employers have now realised the fact that without Indians they can do absolutely nothing... There is no getting away from the fact that if for any reason Indians are unhappily withdrawn from the Colony... the whole of the country would at once be simply paralysed.”

Protector.
therein prior to the coming into effect of Act 22 of 1913, but who, by reason of the wording of Section 30 thereof, are not yet regarded as being “domiciled” in the sense in which that term is defined in the section in question, shall in the event of their absenting themselves temporarily from the Province in which they are lawfully resident be treated on their return as if the term “domicile” as so defined did apply to them.

(6) He will submit to the Minister of Justice the cases of those persons who have in the past been convicted of “bona fide passive resistance offences” (a term which is mutually understood) and that he anticipates objection on Mr. de Wet’s part to the suggestion that convictions for such offences will not be used by the Government against such persons in the future.

(7) A document will be issued to every “specially exempted educated entrant” who is passed by the Immigration Officers under the instructions of the Minister issued under Section 25 of Act 22 of 1913.

(8) All the recommendations of Indian Grievances Commission enumerated at the conclusions of their report, which remain over and above the points dealt with in the Indians Relief Bill will be adopted by the Government; and subject to the stipulation contained in the last paragraph of this letter the necessary further action in regard to these matters will be issued without delay.

With regard to the administration of existing laws, the Minister desires me to say that it always has been and will continue to be the desire of the Government to see that they are administered in a just manner and with due regard to vested rights.

In conclusion, General Smuts desires me to say that it is, of course, understood and he wishes no doubt on the subject to remain, that the placing of the Indian Relief Bill on the Statute Book of the Union, coupled with the fulfilment of the assurances he is giving in this letter in regard to the other matters referred to herein touched upon at the recent interview, will constitute a complete and final settlement of the controversy which has unfortunately existed for so long, and will be unreservedly accepted as such by the Indian community.

I am, etc.

E. H. L. GEORGES.

M. K. Gandhi, Esq.,
Cape Town.

* * * *

7 Buitencingel, Cape Town,
30th June, 1914.

Dear Mr. Georges,

I beg to acknowledge receipt of your letter of even date herewith setting forth the substance of the interview that General Smuts was pleased, notwithstanding many other pressing calls upon his time, to grant me on Saturday last. I feel deeply grateful for the patience and courtesy which the Minister showed during the discussion of the several points submitted by me.

The passing of the Indians Relief Bill and this correspondence finally closes the passive resistance struggle which commenced in the September of 1906 and which, to the Indian community, caused much physical suffering and pecuniary loss, and to the Government much anxious thought and consideration.

As the Minister is aware, some of my countrymen have wished me to go further. They are dissatisfied with the trade licences laws of the different Provinces, the Transvaal Gold Law, the Transvaal Townships Act, the Transvaal Law 3 of 1885 have not been altered so as to give them full rights of residence, trade and ownership of land. Some of them are dissatisfied that full inter-Provincial migration is not permitted, and some are dissatisfied that on the marriage question the Relief Bill goes no further than it does.

They have asked me that all the above matters be included in the passive resistance struggle. I have been unable to comply with their wishes. Whilst, therefore, they have not been included in the programme of passive resistance, it will not be denied that some day or other these matters will require further and sympathetic consideration by the Government. Complete satisfaction cannot be expected until full civic rights have been conceded to the resident Indian population.

I have told my countrymen that they will have to exercise patience, and by all honourable means at their disposal educate public opinion so as to enable the Government of the day to go further than the present correspondence does. I shall hope that when the Europeans of South Africa fully appreciate the fact, that now, as the importation of indentured labour from India is prohibited and as the Immigration Regulation Act of last year has in practice all but stopped further free Indian immigration, and that my countrymen do not aspire to any political ambition, they, the Europeans, will see the justice and, indeed, the necessity of my countrymen being granted the rights I have just referred to.

Meanwhile, if the generous spirit that the Government have applied to the treatment of the problem during the past few months continues to be applied as promised in your letter in the administration of the existing laws, I am quite certain that the Indian community throughout the Union will be able to enjoy some measure of peace and never be a source of trouble to the Government.

I am, etc.

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(In this period, Indians have lived through two world wars and have faced severe hardships in the way of anti-Indian legislations. They are afraid of a dark and dismal future)

When the First Great World War began in 1914, the Indian problem was temporarily shelved because South Africa, as a unit of the British Empire, was engaged in military activities. Many Indians volunteered for service and were accepted into the Indian Bearer-Corps. After the War, General Smuts was known to have remarked:

"I think the young South Africans who went with me, who fought side by side with those heroes from Asia, today have more kindly feelings than they had before towards the Indian population of South Africa."

When the first Imperial War Conference was held in London in 1917, in recognition of India's great contribution, she was invited to the "inner circle". But this was only superficial, for whereas the other Dominions had come as autonomous units, Indian representatives were nominated by the Imperial Government.

Citizenship Rights

At this Conference, as well as in the one held in 1918, the position of Indians in South Africa, and in other parts of the British Empire (other than India), were discussed. It was generally accepted, in the interests of the solidarity of the Empire, that the rights of Indians in South Africa to citizenship should be recognised. South Africa, however, disagreed.

An important result of this Conference was that India and the Dominions could settle their differences without the direct intervention of the Imperial Government. This meant that these matters were no longer under the control of the Colonial Office.

By 1911, emigration from India under the indenture system had come to an end. Thus during the war years, most of the indentures, then under contract in Natal, were worked out and were now free to dispose of their labour in whatever manner they wished. Some Indians, because they re-indentured, remained under contract till the early 1930's.

A few months after the Armistice, General Smuts, addressing a meeting in Johannesburg, said:

"I do not look down on Indians, I look up to them... There have been Indians who have been amongst the greatest leaders of the human race, whose shoes I am unworthy to untie."

That was Smuts' attitude. It was not shared by the people he represented, however, for immediately after the War the Indian problem came to the forefront once more.

Various Gold Laws of the Transvaal prohibited Asians from owning property outside certain specified areas. To overcome this, Indians formed companies, which in law had no "race", and so succeeded in buying properties outside those areas. A decision of the Supreme Court in 1916 declared that the law did not prevent Asiatic private companies from acquiring properties where ever they liked in the Transvaal.

This favourable judgment led to the formation of further companies and increased Indian property transactions. As a result of this, anti-Asian feeling was intensified, so much so, that the Government was compelled in 1920 to set up the Lange Commission, named after its Chairman.

This Commission was set up after Act No. 37 of 1919 had been passed, when the rights of future Indian companies to own fixed property was restricted. To consolidate their opposition to such restrictive measures, Indians formed the South African Indian Congress in 1920 and claimed that their vested rights, as enshrined in the Smuts-Gandhi Agreement, was being tampered with.

Lange Commission

The Lange Commission heard much evidence from both sides and in all four Provinces. In its Report, it recorded the various views held by Europeans of Indians. Among these were that Indians were generally immoral; that they debauched the Africans by inciting them to steal and then received the stolen property; that Indians, in the course of business, became too familiar with Europeans, especially women, thus destroying the traditional respect which Africans had for Europeans.

The Commission, nevertheless, agreed with the contention of Indians that the anti-Asiatic agitation
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was started by European traders. In its recommendations, although it discussed compulsory repatriation originally offered by the Union Government at the time of the Indians’ Relief Act—the Commission felt that this was out of the question because it entailed expropriation and involved considerable amount of taxpayers’ money.

The Commission then suggested, for the first time, a scheme of voluntary repatriation with financial inducements. The Government was quick to act. It urged that an Indian delegation from South Africa should go to British Guiana to explore the possibilities of establishing a settlement there.

The Indians held a mass meeting at Durban, at which the Protector of Indian Immigrants represented the Union Government. The meeting condemned the scheme and refused to co-operate with any repatriation programme.

Trading Licences

The question of trading licences was also discussed. A licensing officer who gave evidence before the Commission stated:

“We do what we can to restrict further Indian licences ... A European licence is granted almost always as a matter of course, whereas the Indian licence is refused as a matter of course, if it is a new one.”

Further evidence was heard and the Commission became so confused with the development of Indian commercial activity that it refrained from making definite recommendations, besides suggesting the setting up of a Board of Appeal to which Indians could appeal when licences were refused.

On the question of land, the Commission was of the opinion that the restrictions then in force in the Transvaal should continue: while in Natal, Indians should be allowed to acquire land only in the coastal belt—a strip of about thirty miles, as the conditions and climate up country were unsuited to them.

As far as urban areas were concerned, the Commission advised voluntary business and residential segregation.

Imperial Conference

At the Imperial Conference in 1918, it was decided that the Right Hon. Srinivasa Sastrri should be allowed to visit each of the Dominions with a sizeable Indian population. South Africa, unfortunately, refused to accept this and when the 1923 Conference met, there was some tension between the South African and Indian representatives.

The Indian delegate, Sir Tej Bahadur Sapru, insisted on Commonwealth Citizenship Rights for Indians in all parts of the Empire. General Smuts, however, contended that since British Citizenship varied in the past it would still continue to vary, and there could be no such thing as common citizenship. He also stated that as Indians enjoyed no political rights in their own homeland they should, therefore, not expect any rights to be granted them on emigrating to another country.

Sir Tej Bahadur Sapru was badly disappointed at these remarks and declared:

“I claim my right to take my seat as a member of King George’s Household. I shall not be content with a place in his outer stables.”

A suggestion was then made that the Union Government should agree to the proposal for appointing an Agent of the Government of India in the Union who would act as a liaison officer between the two Governments, and watch the interests of Indians as well.

Smuts rejected this on the grounds that since no further concessions to Indians were possible, an intermediary would serve no useful purpose.

After this, the Smuts Government, acting on the Lange Commission’s recommendations, introduced the Class Areas Bill into Parliament. This Bill aroused the anger of the Indian community as it aimed at the total segregation of urban Indians into specified areas, and sought to confine rural Indians in Natal to the coastal belt only.

Mrs. Sarojini Naidu, who was in South Africa at that time, suggested a Round Table Conference to discuss the issues involved. But, in the election of 1924, Smut’s Government was defeated and the Bill was shelved.

Municipal Vote

In 1924, Indians were deprived of the Municipal franchise. Attempts were made as early as 1907, by the pre-Union Government of Natal, to relieve Indians of this right, and when a Bill known as the Municipal Corporations Bill, was passed by the Natal Parliament it was disallowed by the Crown.

The Boroughs Ordinance XIX of 1924 was introduced into the Provincial Council of Natal and Indians were stripped of the franchise in Boroughs. In 1925, the Natal Township Franchise Amendment III deprived Indians of the franchise in Townships, except those who were already on the voter’s roll on January 1, 1925.

The Durban Town Council in 1922 was alarmed that Indians were bidding for municipal land at auctions. It accordingly persuaded the Provincial Council to grant powers to it to introduce anti-Asiatic clauses in its sales of municipal land.

After Smuts’ defeat, the Nationalist-Labour Coalition Government, headed by General Hertzog, introduced the Areas Reservation and Immigration and Registration (Further Provision) Bill in 1925, which embodied all the points of the Class Areas Bill. The Indian community was alarmed. Conferences and meetings were held and a deputation was sent to India to interview the Viceroy.

The Indian National Congress, meeting at Cawnpore, welcomed the deputation from South Africa and appealed for a Round Table Conference. The
Indian Government persuaded South Africa to receive an Indian delegation which appeared before a Select Committee of the Union Parliament, as the Bill was then in Committee stage.

Speaking on the Bill, when it was presented to Parliament, Dr. Malan declared:

"The Bill frankly starts from the supposition that the Indian as a race in this country is an alien element in the population, and that no solution of this question will be acceptable to the country, unless it results in a very considerable reduction of the Indian population."

The Viceroy of India, Lord Reading, condemned the suggestion that Indians were an alien element in South Africa.

Round Table Conference

As a result of official opposition from India and the threat that repatriates will not be allowed to land, the South African Government agreed to a Round Table Conference, and suspended the Bill which was in its second reading. This was done to ensure that the meeting could be held in a friendly atmosphere.

The Conference assembled on December 17, 1926, and rose on January 11, 1927, and on February 21 an official statement was made by the Minister of the Interior, Dr. Malan, in the House of Assembly.

In its own way the Cape Town Agreement was a very important occasion. Quite regardless of its outcome, it was an experiment in inter-Dominion relations. Out of it there arose what has come to be looked upon and described as the Cape Town Agreement. It was not an agreement with a formal contract or treaty. The only published record of the agreement is in a statement made in the House of Assembly at Cape Town and also in the Legislative Assembly of India.

This statement merely gives a mutual-approved summary of the conclusions laid on the table in both legislatures. Had it been a formal agreement or a treaty, it would have required ratification by Parliament.

When Dr. Malan made his statement, the Prime Minister, General Hertzog, promised at the request of the Leader of the Opposition, General Smuts, that an opportunity would be given to discuss it. But that opportunity never came.

Cape Town Agreement

The conclusions reached by the two Governments, which are called The Cape Town Agreement, falls into separate classes. The first class describes what immediate action is to be taken by one side or the other. The second class tells us what the action is going to be of the two Governments in regard to certain aspects of the situation in the future.

The first class of conclusions indicated that the South African Government would withdraw its Areas Reservation Bill, and that the Government of India would undertake to help a scheme of assisted emigration of Indians from South Africa back to India.

The Union Government was willing to withdraw the Areas Reservation Bill only if there was a prospect of reducing the Indian population by emigration. The Union Government made available a grant of £20 to any Indian leaving the country and £10 for children under 16.

The second class of conclusion were statements of general policy. The most important of these as far as Indians were concerned, was the now-famous "Uplift Clause". This was a declaration by the Union Government of its firm belief in, and adherence to, the principle:

"that it is the duty of every civilised Government to devise ways and means to take all possible steps for the uplifting of every section of their permanent population to the full extent of their capacity and opportunities, and accept the view that in the provision of educational and other facilities the considerable number of Indians who will remain part of the permanent population should not be allowed to lag behind other sections of the people."

There were other gestures: a declared willingness to advise the appointment of a commission by the Natal Provincial Administration to enquire into what was described as the grave situation in respect of Indian education in Natal.

There was also a statement that the principle underlying the Wage Act and the Industrial Conciliation Act enabling all workers, including Indians, to take their places on the basis of equal pay for equal work. This latter statement was to mean that the Colour Bar Act would not be applied to Indians.

In addition to these things, the Union Government made some promises regarding Indian trading licences. When licences were refused, the reasons should be given and recorded. A right of appeal
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was to be permitted when such licences were refused, and the grounds on which a licence could be refused were to be laid down by statute.

It was not surprising that on the promise of the Cape Town Agreement, Indians looked upon it as their new Magna Carta. It set up a standard for dealing with Indian problems far more liberal than anything before it.

There is no doubt, whatever, that it had a tremendous effect on the Indian community and was responsible for the increasing impetus with which Indians moved forward in all directions. One very special feature emerged from the Agreement. The Union Government asked the Government of India to appoint an agent in South Africa:

“in order to secure continuous and effective co-operation between the two Governments.”

The Indian Government appointed Mr. Srinivasa Sastri. In a sense, Sastri was the first diplomatic representative of India to the Union of South Africa. No greater man could have been chosen. Sastri even today continues to stand in the memory and lives of Indians as the exemplar of all that is best in the community. The first Indian secondary school in Durban carries his name, and Sastri College is now acknowledged in the educational achievements of the Province and the country.

High promise is most difficult to sustain. The hopes of the Cape Town Agreement were shattered in succeeding years. The emigration was a failure, and recriminations had set into ruin all hopeful prospects.

Second Conference

In 1932, a second Conference was held in terms of the first, when the two Governments agreed to meet within five years to review the position. Both parties agreed that the possibilities of assisted emigration to India were not feasible as 80% of the Indians were South-African born.

It was then decided to set up an Inquiry Committee to explore various avenues of sending them to other parts of the world. The Government appointed one Indian on this Committee. This, coupled with a number of other contributory causes, the most important being that it seemed as if the South African Indian Congress was co-operating with the Government to get immigrant Indians sent back to India, spilt the Congress. The Colonial Born and Indian Settlers Association was then established.

The Inquiry Committee, meanwhile, recommended countries like North Borneo, British Guiana and New Guinea. But nothing came of these suggestions.

In 1932, as a result of the incorporation of its peri-urban areas, the Borough of Durban was increased from 12½ square miles to 70 square miles. This move was first made in 1928 by the Executive Committee of the Central Housing Board. Due to this arrangement, Durban’s Indian population now numbered some 51,000.

The result of this was that between 1933 and 1936, a total of 1,120 dwellings in the added areas were demolished as part of the Council’s plan to clear slums. Most of these homes belonged to Indians. Later, another 784 houses were razed.

It must be remembered that the depression of 1930, and the problem whether South Africa should remain or go off the Gold Standard, brought about the formation of another coalition—this time, involving Hertzog and General Smuts, i.e., the Nationalist and South African Parties. The United Party came into being as a result of Nationalists, like Dr. Malan, breaking away from Hertzog to form their own “purified” Nationalist group.

Land Tenure Act

Three Bills were brought into Parliament in 1936. These were concerned with Mixed Marriages, Employment of Europeans by non-Europeans, and Asiatic property ownership. Two of these were sent to a Select Committee. A request from the Agent-General to attend the discussions was rejected but when the Japanese Consul made strong representations, they were excluded from the definition of the term “Asiatic”.

The Union Parliament passed the Transvaal Asiatic Land Tenure (Amendment) Act in 1932, which further extended the scope of the 1908 Gold Laws. A delegation from India, however, pleaded against this legislation in vain. In the face of mounting European opposition, the Government appointed the Feetham Commission which recommended that Indians in the Transvaal should be allowed occupation and ownership rights in three types of areas, viz:

(a) Recommended Locations.
(b) Asiatic Bazaars.
(c) Areas predominantly inhabited by non-Europeans.

Acting on these recommendations, the Asiatic Land Tenure (Amendment) Act of 1936 was then passed. The police, however, still continued to enforce Resolution 104 of 1871 of the Transvaal Volksraad which prohibited non-Europeans from occupying land in towns and villages. On April 30, 1939, the protection offered by the 1936 Act was withdrawn, and the Asiatics (Transvaal Land and Trading) Bill was introduced, extending the period of grace till May 1, 1941.

Breach of Agreement

The Indians were naturally angered and claimed that this was a breach of the Smuts-Gandhi Agreement of 1914, the Cape Town Agreement of 1927, and subsequent promises made.

The Second World War broke out in September, 1939. The Coalition Government headed by Hertzog collapsed on the issue whether South Africa should participate in the War or not. Smuts then became Prime Minister and Hertzog and his followers went back into Dr. Malan’s Nationalist Party. Many Indians volunteered for service and were recruited into the
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Transport and Bearer Corps as the policy of the Union Defence Force prevented their serving in the armed sections.

In 1941, the office of Agent-General was raised to that of High Commission. As the Afrikaaners were opposed to the war, their cultural and political organisations, like the Ossewa Brand, adopted a hostile attitude towards non-Whites, particularly Indians. They followed up with loud cries of “penetration” into European areas by Indians started by the Europeans of Durban.

**1st Broome Commission**

The Smuts Government, fully occupied with the war, tried to ensure that no penetration took place and set up the Lawrence Committee in Durban to dissuade Indians from buying European properties. The Committee was composed of six Durban Councillors and six members from the Natal Indian Association, which was an amalgamation of the Natal Indian Congress and the Colossial Born and Indian Settlers Association. Later the Natal Indian Association reverted to the name of the Natal Indian Congress.

The Lawrence Committee, after functioning for a few months, was dissolved because it failed to achieve its purpose. The first Broome Commission was then appointed to investigate cases of penetration from 1927 to 1940. In the meantime, the Asiatics (Transvaal Land and Trading) Bill had expired and was extended for a further two years, until 1943.

The Broome Commission confirmed that penetration had taken place, on a small scale. There was, however, no need, it felt, for the European community to be alarmed or for legislation to be introduced. It stated that where penetration had occurred it was to improve material conditions, a characteristic not peculiar to Indians but the common “heritage of all virile people.” It found that in many cases Indians bought properties for the purpose of investment only and that occupation was still under White control.

**2nd Broome Commission**

After some time, more cries of “penetration” were heard. Smuts then appointed the second Broome Commission which reported that penetration had taken place on a large scale. The Government then passed the Trading and Occupation (Transvaal and Natal) Bill of 1943 to “peg” the situation. This Act came to be popularly known as the “Pegging Act”.

The Natal Indian Judicial Commission, comprising of two Indians, with Mr. Justice Broome and two other Europeans, was empowered to continue investigations.

The provisions of the “Pegging Act” were to apply to Durban only, but when other Natal towns requested its extension, Indian leaders became alarmed and led a deputation to Smuts in Pretoria in 1944. This resulted in the Pretoria Agreement whereby a Board was created consisting of two Europeans, two Indians, and a European chairman (preferably a Magistrate).

The Natal Provincial Council was to introduce an Ordinance to give it legal status and the Board was to issue licences to Indians intending to occupy properties in European areas. The Ordinance which was introduced was at variance with the original intentions of the Pretoria Agreement and Indians, therefore, refused to have anything to do with it.

The Natal Indian Judicial Commission was also boycotted. It issued an Interim Report, suggesting that a Round Table Conference should be held. This was rejected by the Government and when the war ended in 1945, Legislation was prepared to solve the position permanently—the “Pegging” Act only being a temporary measure.

In 1946, the Asiatic Land Tenure and Indian Representation Act was passed and the objects of the “Pegging Act” were now extended to cover the whole of Natal. The Act went even further—Natal was divided into controlled and exempted areas. The “controlled” areas were for exclusive European occupation whilst the “exempted” areas were for all groups.

**Passive Resistance**

Smuts declared at the time that since he was taking something away from the Indians he was also going to give them something in return. Indians were therefore to be represented by two Europeans in the Senate and three in the House of Assembly. Representation in the Natal Provincial Council was also permitted. The Indian community, however, was not interested in communal representation.

A Passive Resistance Campaign was launched to focus world attention on the Indian question in this country. India withdrew her High Commissioner and imposed economic sanctions. The matter also came before the United Nations at the request of the Indian Government and has come up regularly every year since then, with South Africa still maintaining that the United Nations has no right to interfere in its domestic affairs. The United Nations General Assembly, meanwhile, have passed resolution after resolution appealing to South Africa to modify her racial policies. The Passive Resistance Campaign came to an end in 1947.

In the General Elections in 1948, the Nationalist Party, headed by Dr. Malan, was swept into power. Their attitude to Indians has been that they are aliens and should, therefore, be repatriated. It aimed to achieve this by increasing the bonus and by making the lives of Indians miserable so that they would be compelled to leave the country. In 1949, that section of the Asiatic Land Tenure and Indian Representation Act of 1946, which granted communal representation to Indians, was repealed.
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"CENTENARY OF INDIANS"
In 1946, the Natal and the Transvaal Indian Congresses launched a Passive Resistance Campaign against the Asiatic Land Tenure and Indian Representation Act. Resisters camped on a site in Umbilo, Durban, and awaited arrest. Thousands of Indians went to prison during this campaign.

In January, 1948, rioting broke out between Indians and Africans and continued for several days until quelled by the Union Defence force. Fortunately, it was confined to Durban and its suburbs only and did not spread to other parts. The riot was apparently triggered off when an Indian shop-keeper assaulted an African boy suspected of pilfering. The net result was that 142 died; 1,097 were injured—several of the injured dying later from wounds sustained; one factory, 58 shops and 247 dwellings were destroyed; 2 factories, 652 shops and 1,285 dwellings were damaged. Many women and girls were raped and shops and homes looted. Total damage was estimated at £300,000.

The Commission of Inquiry which was appointed, defended the Government’s racial policies and attributed the riots to the warlike Zulus in contrast to the pacific nature of Indians. Its other findings were:

(a) Africans regarded Indians as intruders in South Africa and accepted Europeans as “basus” because they were defeated by Europeans in war. Africans refusal to accord the title of “basus” to Indians and resented their claims of equality with Europeans.

(b) High birth rate of Indians was a threat to Africans and Europeans alike.

(c) Indians were seducing African women.

(d) Indian shopkeepers were exploiting Africans and robbing them.

(e) Indians were cunning in commercial competition.

The findings of the Riot Commission, under the chairmanship of Justice Van den Heever, were rejected by all level headed people. The poverty and squalor in which Africans were forced to live, low wages, pass laws, poor housing conditions and a host of other injustices contributed to the building up of frustration, which was shown by their attack on Indians.

If there were any real grievances and animosity against the Indian community on the part of the Africans, the African and Indian communities would not have, so soon after the riots, been drawn together again into a union popularly referred to as the Congress Alliance. The Passive Resistance Campaigns (also known as the Defiance Campaign) of the early 1950’s is evidence of this, when laws were jointly defied by Africans and Indians.

The Nationalist Government has, since 1948, introduced a number of measures against non-Europeans and Indians in particular, which are aimed on the admission of Cabinet Ministers, at the ruination of the Indian community. The Suppression of Communism Act was passed in 1950 and a large number of individuals, mostly non-Europeans, were banned from public life.

**Group Areas Act**

The most important law yet passed, as far as Indians are concerned, is the Group Areas Act (No. 41 of 1950). Its aim is to establish separate areas for different racial groups—Whites, Africans, Coloureds, Indians, Chinese and Malays. Although the Act itself provides for Europeans, Africans and Coloureds, its application is only against Indians, Chinese and Malays—all originally from Asia.

The Act came into operation in September, 1950, so far as it concerned the establishment of a Land Tenure Advisory Board (now known as the Group Areas Board) and the appointment of inspectors by the Minister. The other provisions of the Act came into force on March 30, 1951. It does not demarcate areas but creates the necessary machinery for that
purpose. In 1951 the Government issued Proclamation 74 whereby Natal was declared a “specified area”, meaning that land and/or premises must, except when permits are obtained, continue to be occupied by members of the same race group as that of the person occupying it, or deemed to have been occupying it, at the time of the Proclamation.

By virtue of the Act, the Group Areas Board must make recommendations to the Minister for declaring an area a Group Area before the Minister can ask the Governor-General to issue a Proclamation creating a Group Area. But before a recommendation is made, the Group Areas Board must hear representations made to it by interested parties, and must also take into account the availability of suitable alternative accommodation.

Group Areas Board

A Group Area can be declared for purposes of ownership, occupation, or both ownership and occupation. Furthermore, a Proclamation can only become effective a year after its promulgation, and before it can be proclaimed, the Minister has to consult the Administrator of the Province, other affected Government departments and, of course, the Group Areas Board. The function of the Group Areas Board is to advise the Minister on:

(a) The issuing, amending or withdrawing of proclamations.
(b) The issuing of permits.
(c) Any other matter relating to the administration of the Act which the Minister may refer to it.

A Group Areas Development Board was also established for the purpose of purchasing affected properties in the event of no buyers from amongst the public being found for affected properties. The

A mass meeting of over 20,000 Indians gathered at Curries Fountain, Durban, in 1958, to protest against the Group Areas Act.

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Group Areas Act was amended several times, especially in 1957. Now the presence of a person on a premises can be deemed as occupation, the motive is to prevent mixed functions like parties or mixed services as in restaurants.

Proclamations affecting the western areas of Johannesburg were issued in 1957 and Lenasia was established 22 miles away as an Indian Group Area. Since then other areas have been affected. On June 8, 1958, Proclamations in respect of certain portions of Durban were made. Thus Cato Manor, where some 40,000 Indians reside, was declared a Group Area for Europeans.

The recommendations followed along the lines suggested by the Durban City Council. However, since the Proclamations were issued, the City Council has relented with regards to its stand on Cato Manor and is anxious that portions of it be de-proclaimed. The Minister refuses to do this and the position as it stands now is a confused one.

<table>
<thead>
<tr>
<th>Year</th>
<th>European</th>
<th>Indian</th>
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<tbody>
<tr>
<td>1870</td>
<td>14,000</td>
<td>6,000</td>
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<tr>
<td>1885</td>
<td>37,000</td>
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<tr>
<td>1891</td>
<td>47,000</td>
<td>41,000</td>
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<tr>
<td>1891</td>
<td>58,000</td>
<td>133,000 (2)</td>
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<td>1921</td>
<td>137,000</td>
<td>142,000</td>
</tr>
<tr>
<td>1946</td>
<td>232,000</td>
<td>228,000</td>
</tr>
<tr>
<td>1960</td>
<td>326,000</td>
<td>394,237</td>
</tr>
</tbody>
</table>

(1) Indian increase due to introduction of indentured Indian labourers from India and arrival of "free passenger" Indians from Mauritius and Bombay from 1880 onwards.

(2) Over 54,000 indentured labourers were introduced from 1881-1905, and a further 46,000 from 1904-1911. 27,000 returned to India. In 1911 Indian emigration was stopped.

About 19 Indians took the matter to the Supreme Court when their homes in various parts of Durban were affected. The Government, in a declaration, submitted that the Governor-General-in-Executive-Committee could by-pass certain provisions of the Act.

The Supreme Court, however, upheld the Indian case. It maintained that the Act must be applied impartially and equal treatment must be secured for all. It also stated that it is the duty of the authorities to provide suitable alternative accommodation. The matter is now due to come before the Appellate Division because an appeal has been lodged by the Government.

An important event which took place in December, 1956, was the arrest of some 150 Indians, Africans, Coloureds and Europeans under charges of High Treason. After many, many months of anxiety and suspense the Attorney-General has finally withdrawn the charges.

Finally, in 1960, serious upheavals occurred in all parts of the country and this necessitated in the declaration of a State of Emergency. Thousands of people of all races were arrested and detained, and when the Emergency was lifted, they were all released.
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The First Hundred Years

(This chapter is devoted to illustrate the several measures which have been passed against Indians, details of which are given in three parts)

SECTION I — 1860-1914

It was part of the conditions of immigration that after the expiry of indenture the Indian labourer was to become a free citizen and was to be subject to the same code of laws as other inhabitants of the Colony. As early as 1875, the Secretary of State for India, Lord Salisbury, announced the policy of His Majesty’s Government in the following words:

“Above all things we must confidently expect, as an indispensable condition of the proposed arrangement, that the colonial laws and their administration will be such that Indian settlers, who have completed the terms of service to which they agreed, as the return for the expense of bringing them to the colonies, will be free men in all respects, with privileges no whit inferior to those of any other class of Her Majesty’s subjects resident in the colonies.”

Within a few years after the resumption of Indian immigration in 1874 there was a substantial number of free Indians in Natal, both ex-indentured labourers and traders. The free Indians were successfully engaged in occupations like agriculture, fishing and market-gardening.

Indians Praised

As the number of permanent Indian settlers increased, the opposition of the European settlers, both to the free Indian and the Indian trader, grew. The anti-Indian agitation in Natal started about the year 1880. A Commission was appointed to enquire into the truth or otherwise of the anti-Indian allegations. Not only did the report of the Commission hold the anti-Indian allegations to be unfounded but it praised the “commendable industry” of the Indians in agriculture. Giving evidence before the Commission, Sir J. C. Hulett, an ex-premier of Natal, said:

“The free Indians, at present in the Colony, are an immense benefit, being largely engaged in agricultural pursuits...”

The Commission’s report, however, did not pacify the European settlers and the Natal Government embarked upon a series of anti-Indian enactments. A resume of the various measures undertaken by that Government are:

(a) In 1891 the Natal Government repealed the Act of 1874 by which ex-indentured Indian labourers could be given land in lieu of free passage to India.

(b) Act 17 of 1895 provided that any Indian ex-indentured labourer who should choose to settle in the Colony would be required to take out a licence on payment of £3 per year.

(c) In 1896, Indians were deprived of parliamentary franchise in Natal.

(d) By Act No. 1 of 1897, immigration into Natal of any one who could not pass a prescribed dictation test in an European language and who was not in possession of a specified sum of money was prohibited.

(e) By Act 18 of 1897, traders were required to take out trading licences which licensing officers appointed by Town Councils or Town Boards had full discretion to grant or refuse. Appeals were only allowed to Town Councils or Town Boards. The discretionary power of the licensing officer soon began to be utilised to the disadvantage of the Indian.

(f) In 1900 the Natal Government extended the three pound tax to all adult children of Indians liable to similar tax under the Law of 1898.

In 1908 the Natal Government proposed legislation to prohibit the issue of new licences and also renewal and transfer of trading licences to Asians after December 31, 1918. The legislation was, however, disallowed by the Secretary of State for the Colonies who made the following observations:

“It would be a matter of the greatest difficulty to enumerate any conditions under which it would be possible to justify the interdiction of a particular class in the State from engaging in normal legitimate and necessary occupations and it would be still harder to justify; dispossessing them from their existing means of livelihood, however liberal might be the terms of compensation.

“But the imposition of such disabilities on a class which owes its presence in the Colony to the Colony’s own necessities and whose numbers have been augmented by the voluntary action and indeed the settled policy of successive Colonial Governments, over a period of 15 years since the advent of self-government, would appear on its merits to constitute a hardship of a specially grievous character.”

The first anti-Indian measure was the Transvaal Law of 1885 (No. 3 of 1885). By this measure the native races of Asia were debarred from acquiring the rights of citizenship and from trading without registration, the registration fee being £25. Asians
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were also prevented from owning property except in such streets, wards and locations as the Government might, for the purpose of sanitation, assign to them.

This Law was accepted by the British Government as a sanitary measure only and not applicable to persons of a superior mode of life. The Republican Government, on the other hand, claimed that it applied to all Asiatics without reference to their mode of living, and that it included business premises as well as residences. The latter view was upheld by the High Court of the Republic but was reversed by the Transvaal Supreme Court in 1904 which held that the Law did not apply to business premises but only to residences of Asiatics.

Law 3 of 1897 prohibited marriages between European and Coloured persons. Under Law 15 of 1898 no Coloured person might be a licence holder, or in any way connected with mining. A proclamation issued in 1899 set apart the streets, wards and locations for the use of Asiatic trade and residence. In the same year the Republic prohibited Coloured persons from walking in the side-walks or stops serving as side-walks of the streets of its towns.

**Indians Restricted**

By this time the Anglo-Boer War had broken out. One of the causes of the Boer War, as put down by Lord Lansdowne, an ex-Viceroy of India and Secretary of State for War, was the ill-treatment of Indians by the Boers in the Transvaal.

In 1902 an Ordinance was introduced to restrict the entry of Indians by requiring each applicant for admission to pass a dictation test in a European language.

The Transvaal Legislative Council passed in 1906 an ordinance to “stem the tide of Asiatic immigration”, which provided for the compulsory registration of all Asiatics and their identification by means of finger prints. The Indian community sent a deputation consisting of M. K. Gandhi and H. O. Ali to England to represent their case and strongly opposed the measure. The Ordinance was ultimately disallowed.

The respite was, however, brief. One of the first acts of the responsible Government established in the Colony was to pass the Ordinance disallowed in 1906 as the Asiatic Law Amendment Act (No. 2 of 1907) substantially in the same form. Another Act more stringent than the Natal and the Cape Acts (legislation covering immigration) was passed the same year with a view to restricting immigration. The Government of India’s representation concerning the severity of these measures did not have any effect.

In 1908 the Precious and Base Metals Act (No. 35 of 1908), commonly known as the Gold Law, was passed. Under this Act, Asiatics could not reside in or occupy any land in any district or proclaimed land except in a bazaar, location, mining compound or such place as the Mining Commissioner might permit.

The Townships Act of 1908 (No. 34 of 1908) practically excluded Asiatic traders from stands inside townships held under a title converted into freehold under the Act.

When Mr. Gandhi waited in November 1906 on Lord Elgin, then Secretary of State for the Colonies, to protest, inter alia, against the Transvaal Asiatic Law Amendment Ordinance, which was disallowed in 1906, he informed his lordship that “rather than submit to the great degradation involved in it” Indians “would go to gaol”. After the passing of Act 2 of 1907 and the Immigration Restriction Act of the same year, the Indian community in the Transvaal under Mr. Gandhi’s leadership embarked on a passive resistance movement. The movement was directed against:

(a) compulsory registration as being repugnant to Indians as it placed them on the same footing as criminals;
(b) the requirement that registered Indians should give their finger impressions as marks of identification which was galling to their self-respect; and
(c) the Transvaal Immigration Restriction Act which had practically the effect of classing every Indian seeking to enter the Colony as a prohibited immigrant, and imposed a disability on him on racial grounds.

The first passive resistance began in May 1907. A provisional settlement was reached in April 1911 under which the Government agreed to introduce legislation repealing the Asiatic Law Amendment Act of 1907 (Act 2 of 1907) subject to the reservation of the rights of minor children.

The four Colonies were constituted in a Union by the South Africa Act of 1909 and the Government of the Union of South Africa came into existence in 1910. It was expected that with the transfer of authority to the Union Government a broader outlook would be brought to bear on the Indian question than hitherto been the case. This expectation, however, was not fulfilled.

In spite of severe opposition of the Indian community the Union Parliament passed the Immigrants Regulations Act, 1913, under which the Minister of the Interior could declare certain classes of persons as prohibited immigrants on economic grounds or on account of their standards and habits of life being unsuited to the requirements of the Union. The Minister of the Interior under this provision has declared all Asiatics to be prohibited immigrants. This Act also prohibited movement of Asiatics from one Province of the Union to another.

**Resistance Campaign**

This led to the Second Passive Resistance movement in 1913. The chief cause of the movement was the deprivation of the right hitherto enjoyed by the Indians of entering the Cape Colony. The movement took the form of non-payment of the £3 poll tax.

News of these happenings roused widespread resentment in India and the Government of India asked His Majesty’s Government for a thorough and impartial inquiry. As a result of the recommendations of the Solomon Commission and negotiations...
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between Mr. Gandhi and General Smuts, the Indian Relief Bill was passed which, beside abolishing the poll tax in Natal, rectified matters in regard to the application of marriage laws and entry into or movement within the Union of members of the domiciled community, or their wives and minor children.

The Smuts-Gandhi Agreement was accepted by the Indian community in the hope that existing disabilities would slowly disappear and interpreted the assurance by General Smuts that no new law would be passed, imposing fresh restrictions on Indians. The subsequent history of the Indian position in South Africa is, however, one of the gradual whittling down of the terms of the Smuts-Gandhi agreement to the disadvantage of the Indians.

SECTION II — 1914-1938

Between 1914 and 1918 little was heard of the Indian problem in South Africa. In 1917 India was called to the Council Chamber of the Empire for the first time. In regard to the Indian question in South Africa General Smuts made an important statement in the following terms:

"There is still a difference of opinion on administrative matters of such detail, some of which are referred to in the memorandum which is before us, and I have always felt sure, that, once the White community in South Africa were rid of the fear that they were going to be flooded by unlimited immigration from India, all the other questions would be considered subsidiary and would become easily and perfectly soluble.

"That is the position in which we are now that the fear which formerly obsessed the settlers there has been removed; the great principle of restricting immigration for which they have contended is on our Statute Book with the consent of the Indian population in South Africa and the authorities in India, and that being so, I think that, the door is open now for a peaceful and statesmanlike solution of all the minor administrative troubles which occurred and will occur from time to time."

Reciprocity Resolution

In 1918 the representatives of the Dominions and India accepted the so-called Reciprocity Resolution, which conceded to each country of the British Commonwealth the right to regulate the composition of its own population. The Government of India who had consistently declined to admit the right of the Dominions to keep out Indians agreed to this in order to rid the Dominions of the fear of Indian influx and thus prepare the way for the removal of the disabilities of the resident Indian communities.

On this occasion Lord Sinha, a representative of India, also presented to the Conference a memorandum which, among other matters, dealt at length with Indian disabilities in respect of trading and ownership of property in South Africa. The resolution itself referred those points to the sympathetic consideration of the Governments concerned.

Mr. Burton, speaking on behalf of South Africa, undertook to give the memorandum "the most sympathetic consideration." The undertaking was in conformity with what General Smuts had said at the previous Conference in 1917. But European public opinion in South Africa evidently proved too strong for the Ministers to give effect to these assurances.

In the mining areas, municipalities challenged the right of Indians to lease premises for purposes of trade. Act XXXVI of 1919 was passed which, while safeguarding existing interests, sought to prevent acquisition by Indians of new leases on proclaimed areas, or of property outside locations, either through nominal trustees or companies. The Government of India protested strongly against the measure. The Union Government announced that the question of Asiatic rights in respect of trade would be investigated by a Commission.

The Government of India tried to have the whole question of Indian disabilities in South Africa included in the terms of reference of the Asiatic Enquiry Commission. This Commission, presided over by Justice Lange, recommended against compulsory segregation of Indians.

Reduced to Heelotry

The Commission went on further to say, "we find ourselves wholly unable to support the policy of repression which was advocated by some of the witnesses. Indiscriminate segregation of Asians on locations and similar restrictive measures would result in eventually reducing them to helotry. Such measures, apart from their injustice and inhumanity would degrade the Asiatic and react upon the European."

In 1921 the question of the status of Indians in South Africa was again raised at the Imperial Conference. The Government of India claimed full political rights for the resident Indian communities in the various self-governing Dominions. The representatives of India placed on record their profound concern at the position of Indians in South Africa and their hope that by negotiations between the Government of India and South Africa, some way could be found, as soon as may be, to reach a more satisfactory position.

Feeling towards the Asians did not improve; on the contrary, indirect pressure to exclude them from the Union of South Africa continued to be steadily applied. Thus in 1922 and 1923, respectively, the Durban Land Alienation Ordinance and the Borough and Township land ordinance were passed, empowering the local bodies concerned to lease or sell land belonging to them to members of a particular community. In January 1924, the Class Areas Bill was introduced, which aimed at the compulsory segregation of Indians in urban areas both for residence and trade.

Borough Franchise

In 1924 the Natal Boroughs Ordinance (No. 19 of 1924) was passed, which while safeguarding the electoral privileges of Indians already on the rolls, deprived the community of the right to acquire the franchise of a borough in future. This measure, incidentally, deprived the Indians of the only means by which they could bring the pressure of Indian opinion on the administration.
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In April, 1925, the Governor-General gave assent to the Natal Township ordinance 1925 which had the same effect as the Natal Borough Ordinance in respect of Indian electoral rights in townships.

In 1925 the Union Government introduced the Areas Reservation, Immigration and Registration (Further Provision) Bill which purported to introduce segregation of Indians in Natal, besides stiffening the immigration law as regards Asians. The Government of India tried to have the Indian problem in South Africa brought under examination by a conference on which they might be represented. After prolonged negotiations and exchange of deputations between the two countries, the representatives of both Governments assembled in Cape Town at a Round Table Conference. Their deliberations resulted in the Cape Town Agreement of 1927.

Important Landmark

The Cape Town Agreement is an important landmark in the history of relations between the two Governments and the position of the Indian community in South Africa.

Early in 1932 representatives of both Governments met in Cape Town to review the working of the Cape Town Agreement. Both Governments recognised that the Cape Town Agreement had been a powerful influence in fostering friendly relations between them and that they would continue to cooperate in the common object of harmonizing their respective interests in regard to Indians resident in the Union and that the possibilities of the Union's scheme of assisted emigration to India were now practically exhausted owing to the economic and climatic conditions of India as well as to the fact that 80% of the Indian population of the Union were now South African born. Both Governments agreed that the Cape Town Agreement was to remain valid.

Another subject, which was considered in this Conference, was the position in the Transvaal created by the unlawful occupation of stands and acquisition of property by Asians. A Bill had been introduced in the Union Assembly in May, 1930. Certain of its provisions were objectionable to the Indian community. In response to the request of the Government of India further consideration of the Bill was postponed till the forthcoming Round Table Conference.

Conference Meets

When the Conference met at Cape Town in January, 1932, it was decided that the Bill should be considered by a Sub-Committee consisting of two representatives of each delegation. As a result the clause which embodied the principle of segregation by providing for the earmarking of areas for the occupation or ownership of land by Asians was deleted, and a clause was inserted instead amending the Gold Law to empower the Minister of the Interior to withdraw any land from the operation of the Gold Law in so far as it prohibited residence upon or occupation of any land by coloured persons.

In 1936 another Act (No. 30 of 1936) was passed which, inter alia, provided that no coloured person, residing on or occupying any land on May, 1930 (such occupation was illegal under Sections 130 and 131 of the Gold Law) in the Transvaal could continue, subject to the requirements of any other law, in residence or occupation after April 30, 1937, unless he had, before April 1, 1935, furnished to the Minister of the Interior a written notice of particulars about the said land.

SECTION III — 1938-1946

Towards the end of 1938 there was again an outburst of European agitation for the segregation of Indians in the Union. Early in 1939 a Government whip gave notice of motion of a Bill to empower local authorities which would alienate any section of the population.

The Interim Act was regarded as a temporary measure for two years only to permit investigations to be made. At the end of October, 1939, there was renewed European agitation in Durban against Indian penetration. Soon after the close of the year, the Union Government announced their intention to appoint a fact-finding Commission in regard to the alleged penetration of European areas by Asians in the Provinces of the Transvaal and Natal and declared that no fresh statutory measures involving segregation would be introduced during the period of the war. Accordingly in May, 1940, the Indian Commission with Mr. Justice Broome as Chairman, was appointed. Before this Commission could conclude its enquiries, the Interim Act was renewed in 1941 for two years.

Broome Report

The main conclusions of the Broome Report submitted on June 25, 1941, were that in the Transvaal the extent of Indian penetration since 1937 did not appear to be alarming or even surprising while in Natal the extent of penetration was a little more than a trickle. The main reason for penetration by acquisition, according to the Broome Commission, was the desire to obtain good investments. The absence of other suitable forms of investment led Indians to invest their money in immovable property. This was enhanced by the feeling of security brought about by the Cape Town Agreement and by increased prosperity.

Hardly had these findings been published than the Europeans in Natal started a fresh agitation alleging that since the publication of the Broome Report, Indian penetration in predominantly European areas had become a serious menace. They clamoured for the appointment of another Commission for Durban. A Commission with Mr. Justice
SERVICE to an industry, as to a community, is a source of past and present pride and of future inspiration. The passage of years does not absolve us from the need for further service, but rather deepens and widens the sphere in which we must continue to serve. It is in the knowledge of past achievement, and with high hope for the future, that we greet the Indian community on their centenary in South Africa.
Broome as Chairman was appointed to report on Indian penetration in Durban. The Commission reported that there had been some penetration by Indians.

Pressure was brought to bear on the Government on the eve of the General Election to enact the Trading and Occupation of Land (Transvaal and Natal) Restriction Act, 1943, commonly known as the Pegging Act. This Act had the following effect:

(a) in the Transvaal it extended for a further period of three years the provisions of the Interim Legislation enacted in 1939 and extended for another two years in 1941, by which purchases of property by Indians in areas not already subject to other restrictions were prohibited without the special permission of the Minister.

(b) In Natal it prohibited Indians from purchasing property and Europeans from selling property to Indians in predominantly European areas in Durban without the Minister's permission and provided for the extension of similar provisions to other areas in Natal on sufficient cause being shown after enquiry.

There was strong and widespread resentment in India and popular demand for retaliatory action against South Africa. The Government of India, however, resisted such a demand as it did not want in any way to prejudice the war effort.

In March, 1944, the Union Government appointed a judicial commission with Mr. Justice Broome again as Chairman, the appointment of which had been foreshadowed during the passage of the Pegging Act. The terms of reference to the Commission were:

"To enquire into and report upon matters affecting the Indian community of the Province of Natal with special reference to housing and health needs, civic amenities, civic status and provision of adequate residential, educational, religious and recreational facilities, and to make recommendations generally as to what steps are necessary further to implement the uplift clauses of the Cape Town Agreement of 1927, and as to all matters affecting the well-being and advancement of the permanent population of Natal."

Pretoria Agreement

Field Marshal Smuts agreed to receive a representative deputation of the Natal Indian Congress. From the discussions between General Smuts and the representatives of the Natal Indian Congress emerged an agreement known as the Pretoria Agreement which was announced on April 19, 1944.

The Agreement had the approval of representative Indians in South Africa and opinion in India also favoured giving the agreed compromise a chance to work. The Government of India did not regard the solution embodied in the Agreement as ideal but as it was accepted by a majority of the local Indians and as, for the first time, the Union Government also accepted the principle of dealing with such matters by voluntary agreement in preference to statutory compulsion, the Government of India acquiesced in the Agreement.

In June, 1944, the Occupational Control Ordinance, the draft of which was approved by the Natal Indian Congress, was published in the Official Gazette for the purpose of implementing the Pretoria Agreement. The Select Committee, however, under pressure of strong European agitation, dealt so drastically with the draft ordinance that it was altered beyond recognition. The revised draft which was passed as the Residential Property Regulation Ordinance by the Natal Provincial Council, clearly contravened the Pretoria Agreement in several important respects.

Simultaneously with this Ordinance, two other ordinances, namely, (a) the Natal Housing Board Ordinance, and (b) the Provincial and Local Authorities Expropriation Ordinance, were also passed by the Provincial Council. Under the former, the establishment of a Housing Board was envisaged. This board was to have powers to acquire and sell property. The latter conferred on local authorities power to expropriate land. All these Ordinances were based upon the reports of the Natal Post-War Reconstruction Commission which had recommended racial zoning and on which Indians were not represented.

Bitter Agitation

These Ordinances gave rise to bitter agitation among the Indian community in South Africa. On November 3, 1944, the Broome Commission which had been working in an atmosphere of goodwill and co-operation from the Indian community, decided not to continue its public sittings in an atmosphere overcharged with racial bitterness. On December 7 the two Indian Commissioners resigned from the Commission.

Public opinion in India was also shocked by the passing of the Ordinances. The Government of India represented to the Union Government that the new measure was unwarranted and likely to provoke serious repercussions in India, but their representations did not receive any attention. The Government of India were then constrained to have recourse to counter measures which they had so far scrupulously avoided despite the pressure brought to bear on them by the Indian public, in the hope that the Union Government would, after all, find some satisfactory solution of the Indian problem.

On November 3, 1944, the Reciprocity Act was brought into force against South Africa. Under this Act and the Rules made thereunder disabilities were imposed on South African nationals of non-Indian origin exactly reciprocal to those imposed on Indians in South Africa in respect of entry and acquisition and occupation of fixed property in India.

The Ordinances were ultimately not assented to by the Governor-General as being ultra vires of the powers of the Provincial Council. Field Marshal Smuts also made a public statement in which he admitted that the Ordinance were contrary to the spirit of the Pretoria Agreement and declared that an alternative solution of the Indian question should be explored. He suggested that the Broome Commission should carry on its work as the Government attached much importance to that body.
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In June, 1945, the Housing (Emergency Powers) Act was passed by the Union Government to cope with the difficult housing problem. Under a provision of this Act an ordinance entitled the Natal Housing Ordinance was passed by the Natal Provincial Council in December, 1945. The main object of this legislation was to make provision for better housing facilities for all classes of the population, including Indians, and to that end it empowered the National Housing Commission, Natal Housing Board and local authorities to construct dwellings, expropriate property and carry out other incidental purposes. The power of expropriation remained in the hands of the Union Minister.

Franchise Question

Almost simultaneously with the passing of the Housing (Emergency Powers) Act the Third Broome Commission issued its interim report. The Commission recorded the opinion that the "only way out of the present impasse lies in the direction of a full and frank exchange of views between the Government of the Union and the Government of India", and the only recommendation made by the Commission was that "the Union Government invite the Government of India to send to the Union a delegation, composed substantially of Indians, for the purpose of discussion with the Union Government, and with such representatives as the Union Government may appoint, with such other persons as the delegation may invite, all matters affecting Indians in South Africa."

In regard to the franchise question it stated: "Natal Indians are not a backward race like the Bantu. Their racial pride would never permit them to accept communal representation by persons of a different race, as happens in the case of Natives... The Commission is satisfied on the strongest possible evidence that any offer to Natal Indians of representation on a communal basis would be rejected immediately and unanimously." It went on to say "the only practical basis for negotiation and possible agreement which the Commission can see is the basis of the ‘loaded franchise’.”

On January 2, 1946, the Prime Minister announced in the Union Parliament his intention to introduce a Bill for the purpose of prohibiting occupation and acquisition of property by Indians in Natal, except in certain exempted areas.

This declaration of the Union Government came as a surprise to the Government of India as they were given to understand that in the Housing (Emergency Powers) Act and Natal Housing Ordinance a solution of the Indian problem had been found and that the Pegging Act would be allowed to lapse after the expiry of its term on March 31, 1946.

The Government of India therefore instructed its High Commissioner to urge upon the Union Government that the legislation should be postponed and as recommended by the Broome Commission the Union Government should meet a representative delegation of Indians to explore an alternative settlement of the question. All these representations were rejected by the Union Government.

The Bill was introduced in the Union Assembly on March 15, 1946, and subsequently became law on June 3 as the Asiatic Land Tenure and Indian Representation Act which marked the culmination of the discriminatory policy of the Union of South Africa against Indians. It gave permanent recognition to the principle of segregation of Asians which had been opposed by the Indian community and by the Indian Government over the last 25 years.

In Natal, the effect of the land tenure provisions of the Act was that in the areas specified in the Schedule to the Act (areas to be known as exempted area) there would be no restriction on transfer between Asians and non-Asians; and in other areas transfer of fixed property between non-Asians and Asians both for occupation and acquisition was subject to a permit granted by the Minister.

In the Transvaal the land tenure provision was to retain the Interim Act (1939) position, with the exception that trade licences were no longer to require the Minister’s permit but were to be made again subject to the licensing laws.

Thus the Act not only extended the temporary provisions of the Pegging Act, 1943, to the whole of Natal on a permanent basis but had also introduced a new principle of racial segregation by providing separate areas.

The “representation” provisions offered franchise to Indians who were: (a) Union nationals over 21 years; (b) have passed the sixth standard or equivalent; and either (c) have an annual income of £84 or (d) own immovable property of the minimum value of £250.

United Nations

The representation accorded in Parliament was 2 Senators; 3 Members in the House of Assembly and 2 Members in the Natal Provincial Council. Indians in the Transvaal were not given representation in the Transvaal Provincial Council. The members in the Senate and the Assembly were to be of European descent, and thus Indians were to be represented by Europeans in both Houses of the Union Parliament.

This legislation led to bitter agitation both in India and among the Indian community in South Africa. The Indian community rejected franchise on a communal basis which the Union Government offered to them as quid pro quo for the rights taken away in regard to land tenure.

The Government of India then recalled their High Commissioner and banned trade with South Africa with effect from July 17, 1946, and submitted the question to the United Nations Organisation.
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(This speech was delivered by Mrs. Vijaya Lakshmi Pandit at the opening session of the United Nations General Assembly in October 1946, on the treatment of Indians in South Africa)

I stand before this great Assembly—unique in the annals of human history where representatives of freedom-loving countries of the world are gathered together—not only to proclaim the adherence of my country to the principles and purposes of the United Nations embodied in its Charter, but the determination of our people to make it a reality.

We in India have pursued steadfastly, often at great cost, the goal of the freedom of peoples to which this great Organization is dedicated. We have yet to achieve our independence but we have travelled so far along the road of freedom that today, for the first time, India's delegation to an international assembly is briefed and accredited by a National Government, and speaks with a full sense of responsibility and authority vested in that Government by the confidence and sanctions of our people.

India and U.N.O.

The head of our National Government and our Minister for Foreign Affairs, Jawaharlal Nehru, has proclaimed our stand in relation to the United Nations in these words.

"Towards the United Nations Organisation, India's attitude is wholehearted co-operation and unreserved adherence in both spirit and letter to the Charter governing it—to that end India will participate fully in its varied activities and endeavour and assume that role in its councils to which her geographical position, population and contribution towards peaceful progress entitle her—in particular, the Indian Delegation will make it clear that India stands for the independence of all colonial and dependent peoples and their full right to self-determination."

India does not yet play a sufficiently effective part in this Assembly. She desires and intends to do so. As a major country, geographically in a strategic position in the Indian Ocean, with significant relations and cultural ties with her neighbours in Asia, the contribution she has made in resistance to aggression and the cause of human freedom and her role in world economy entitle her to a place in the important organs of the United Nations—I would mention specially the Security and Trusteeship Councils—and an adequate share in the administration of the Organisation. We are confident that this Assembly will readily recognise and respond adequately to these desires.

Hitherto as a dependent country, our relations with the rest of the world were perfecnt of our choice or making. Today the Government of India has announced, in the following words, the outlines of an independent foreign policy:

"We believe that peace and freedom are indivisible and the denial of freedom anywhere must lead to conflict and war. We repudiate utterly the Nazi doctrine of racism whatever it may be practised. We seek no dominion over others—we claim no privileged position over other peoples, but we do claim equal and honourable treatment for our people wherever they may go, and we cannot accept any discrimination against them."

We have, for this reason, and as a demonstration, that we look to the United Nations to implement in practice the principles and basis of civilised life which has been embodied in the Charter, brought before this Assembly the treatment of Indians in the Union of South Africa, a Member State and a signatory to the Charter.

The issue is one where we have appealed to public opinion and to this tribunal, the United Nations. We could do no better, and we could do no less. The way this Assembly treats and disposes of this issue is open to the gaze not only of those gathered here but to millions in the world—the progressive peoples of all countries, more particularly the non-European peoples of the world—who, let it not be forgotten, are an overwhelming section of the human race.
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Labour Search Diary
1851 Public request for foreign free coloured labour
from East Indies.
1851 Request for convict labour.
1852 Suggested immigration from England of small
farmers with some money and the immigration
of young and active agricultural labourers.
1855 First request to Government to get Chinese
coolies.
1859 Request to get boys from Lord Shaftesbury
Homes in England.
1860 J. Palmer of Pietermaritzburg suggested obtaining
free negro slaves from America.
1860 Second request to Government to get Chinese
coolies.
1860 Persistent requests for Indian coolies.

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The issue we have brought before you is by no means a narrow or local one, nor can we accept any contention that a gross and continuing outrage of this kind against the fundamental principles of the Charter can be claimed by anyone, and least of all by a Member State, to be a matter of no concern to this Assembly of the world’s peoples.

The bitter memories of racial doctrines in the practice of States and Governments are still fresh in the minds of all of us. Their evil and tragic consequences are part of the problems with which we are called upon to deal on our agenda.

India firmly believes that imperialism, political, economic, or social and in whatever part of the world it may exist and by whomsoever it may be established and perpetuated, is totally inconsistent with the objects and purposes of the United Nations and of its Charter. The sufferings, the frustration, the violation of human dignity and the challenge to world peace, freedom, and security that Empire represents must be one of the prime concerns of this parliament of the world’s peoples. Millions look to us to resist and end imperialism in all its forms, even as they rely upon us to crush the last vestiges of Fascism and Nazism.

Independence

India holds that the independence of all colonial peoples is the vital concern of freedom-loving peoples everywhere. She looks with confidence to the United Nations to give to the exploited millions of the world faith and hope and the promise that their liberation is at hand.

India is concerned about the use of armed power of Member States for purposes other than preventing aggression on behalf of the United Nations.

The use of troops against the national aspirations of people for the protection of imperial vested interests and virtually as armies of occupation threatening both weaker peoples and world peace as a whole, call for unreserved condemnation by the United Nations, and for the demand that all such troops shall be withdrawn.

This assembly is no doubt aware of the strength and unity of feeling in India on the use of Indian troops in Indonesia and elsewhere. Surely, with the Great War ended in victory for freedom, it is time to end these lesser wars waged for empire.

We move, in spite of difficulties, towards a closer co-operation and the building of a world commonwealth. Let us do this with more deliberation and speed. The peoples of the world are well aware of our sentiments and look with expectation to their fulfilment. Let us recognise that human emotions and the needs of the world will not wait for an indefinite period. To this end let us direct our energies, and reminding ourselves that in our unity of purpose and action alone lies the hope of the world, let us march on.
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CENTENARY OF INDIANS
Injustices and Discriminations

(In the Union, Indians are faced with many disadvantages. These are listed as they apply to the four Provinces)

POLITICAL FRANCHISE

Indians in Natal were prevented from acquiring Parliamentary Franchise by Act No. 8 of 1896 which disqualified them from being registered as voters all persons who, not being of European origin, were natives of descendants in the male line of natives of countries which had not at the date of passing of the Act possessed elective representative franchise.

Only an order from the Governor-in-Council could exempt them from the operation of this Act. Indians whose names were already on the voters rolls at the time (1896) were excluded from this restriction, but their number dwindled down gradually so much so that in 1929 it was only sixteen.

Under the Asiatic Land Tenure and Indian Representation Act, 1946, Indians were to be represented in the Natal Provincial Council by two members. Indian voters were to be registered against the declared wishes of the Indian community on communal roll and not on common roll. The right of franchise was based on education and income or property qualifications, and is extended to only males. The European community whose population is about equal to the Indian community, have 25 members in Natal Provincial Council and in their case franchise is enjoyed both by men and women and is based on adult suffrage.

Cape Colony: The only discrimination against coloured races, including Indians, is that while franchise for Europeans is based on adult suffrage and is enjoyed by both men and women, it is based on education and property or income qualifications in the case of Indians and is enjoyed only by males possessing requisite qualifications.

Transvaal: All Asiatic races, including Indians, were deprived of citizenship rights under Law III of 1885. Consequently, Indians have no franchise. Under the Transvaal Constitution Letters Patent 1907 persons who are entitled to vote for the elected Legislative Assembly must be Europeans.

Orange Free State: Settlement of Indians is practically prohibited under the Statute Law of the Orange Free State; Chapter XXXIII. Hence the question of franchise does not arise.

Union of South Africa: Under the South Africa Act, 1999, no person who is not a British subject of European descent is eligible to become a member either of the Senate or of the House of Assembly. The Act provides that the qualifications of parliamentary voters, as existing in the several Colonies at the establishment of the Union, shall be the qualifications necessary to entitle persons in the Provinces to vote for the election of members of the House of Assembly. As Indians do not enjoy the Parliamentary franchise in any Colony except the Cape Colony, they are not entitled to vote for election of members of the House of Assembly except those residing in the Cape Province.

Under the Asiatic Land Tenure and Indian Representation Act, the Indian community in Natal and Transvaal were to be represented by three members in the House of Assembly and two in the Senate. These members must be of European descent. Indian voters will be registered on communal roll and not on common roll and their right of franchise is based upon education and income or property qualifications. European community is represented by more than 150 members in the House of Assembly and about 40 Senators and in their case franchise is enjoyed both by men and women and is based upon adult suffrage.

MUNICIPAL FRANCHISE

Natal: Indians were deprived of municipal franchise by Boroughs Ordinance of 1924 (No. 19 of 1924) and Township Ordinance of 1925 (No. 3 of 1925) (superseded by No. 11 of 1926) which limited municipal franchise to persons registered as Parliamentary voters. The above two Ordinances have been superseded by the Local Government Ordinance of 1942 (No. 21 of 1942) which retains the position.

Transvaal: Under Section 8(a) of Municipal Elections Ordinance of 1927 (No. 4 of 1927) none but White persons are eligible to be registered as voters.

Orange Free State: Settlement of Asiatics is prohibited and those few who are already settled are not qualified to vote by reason of their race.
IMMIGRATION AND INTER-PROVINCIAL MIGRATION

Immigration into the Union or any Province is governed by the Immigrants Regulation Act of 1913 (No. 22 of 1913). It does not specifically prohibit entry of Indians into the Union but provides, inter alia, that "any persons or class of persons deemed by the Minister (of the Interior) on economic grounds or on account of standard or habits of life to be unsuited to the requirements of the Union" shall be a prohibited immigrant.

By an executive order issued by the Minister (General Smuts) declaring all Indians to be unsuitable on the prescribed grounds, Indians are treated as prohibited immigrants under this clause. The Act also provides for a literacy test in any European language and those who fail in the test are described as prohibited immigrants. This is, in fact, an effective weapon which can be applied to anybody whose entry into the Union is not considered desirable.

As regards the resident Indian community in the Union, the Act restricts their movement from one Province to another. In the Transvaal and the Orange Free State, no Indians who are not already lawfully settled there, are permitted to enter for permanent residence. The Law pertaining to the Orange Free State is the Statute Law of the State (Chapter XXXIII) which prevents any Asiatic from remaining in the Colony for more than two months. As regards the Transvaal, the laws (detailed below) restrict entry of Asiatics into the Colony and those who were already lawfully resident in the Colony till 1908 are required to register themselves.

(1) Section 19 of Indemnity and Peace Preservation Ordinance, 1902 (No. 38 of 1902). (2) Asiatic Land Amendment Act, 1907 (No. 2 of 1907). (3) Asiatic Registration Amendment Act, 1908 (No. 36 of 1908).

ACQUISITION AND OCCUPATION OF LAND

Natal: Under the Boroughs Ordinance 1924 (No. 19 of 1924) and Townships Ordinance of 1926 (No. 11 of 1926) respectively the Provincial Government were empowered to insert in the conditions of sale of any available land a clause prohibiting and restricting the ownership or occupation to persons of any particular race. This power has been used to the disadvantage of Indians and the Municipalities and Townships have, under the powers, inserted an anti-Asiatic clause in their sale deeds executed subsequent to 1924. The clause usually reads as follows:

"This transfer is passed subject to the condition that the transferee, his heirs, executors, administrators or assigns shall not sell, lease or allow occupation of the aforesaid property to any Asiatic or person of Asiatic descent."

The Boroughs Ordinance of 1924 and Township Ordinance of 1926 have been superseded by Local Government Ordinance of 1924 (No. 21 of 1924) which retains the same position.

Until 1943 there was no statutory disability with regard to acquisition and ownership of landed property by Indians in Natal. Under the Trading and Occupation of Land (Transvaal and
Natal) Restriction Act commonly known as the Pegging Act, in Durban, Indians could not purchase and occupy property that was not occupied by Asians on March 22, 1943, without a permit from the Minister.

The Pegging Act was superseded by the Asiatic Land Tenure and Indian Representation Act of 1946, which places similar restrictions on the acquisition and occupation of land by Asians in Natal, except in exempted areas, which have been so proclaimed in the schedule to the Act, or are to be proclaimed by the Governor-General in Council on the advice of the Land Tenure Advisory Board, or, after a period of five years, by resolution of Parliament.

In non-exempted areas the terms of the restrictions under this Act are that no Asian can, except under the authority of a permit, enter into any agreement with a non-Asian to acquire fixed property in the Province of Natal, and no Asian can occupy and no person can allow any Asian to occupy any such land or premises in Natal which was not lawfully occupied on January 21, 1946, by an Asian except under the authority of a permit.

Transvaal: The first law that discriminated against Indians was Law 3 of 1885 which provided, inter alia, that Asians may not be owners of fixed property except in localities assigned to them for purposes of residence. It also empowered Government to assign special localities for this purpose.

The Municipal Amending Ordinance of 1905 is another segregatory measure which permits the alienation to Asians of land in areas to be set aside for their exclusive occupation by Municipalities.

The next legislation which affected Indians was Act No. 35 of 1908, commonly known as the Gold Law. This Act (as amended) provides that coloured persons (this term includes Indians) may not acquire any right under the Act (which relates to prospecting and mining rights) or to reside on or otherwise occupy any land or ground in respect whereof any other person holds any right, and forbids transfers of any such rights to coloured persons. It also prohibited foreign companies (companies registered or incorporated in a foreign country under the laws of that country) from acquiring any fixed property.

Various Acts (noted below) have subsequently been passed which amend the Gold Law of 1908 and further restrict the rights of Indians: The Transvaal Asiatic Land Tenure Act, 1932 (No. 35 of 1932); The Transvaal Asiatic Land Tenure Amendment Act 1935 (No. 35 of 1935); The Transvaal Asiatic Land Tenure Amendment Act 1936 (No. 30 of 1936); The Transvaal Asiatic Land Tenure Amendment Act 1937 (No. 32 of 1937).

The Asians (Transvaal Land and Trading) Act of 1939 which was renewed in 1941 and again in 1943 placed further restrictions in the way of trading licences of Asians by compelling an Asian to obtain a permit from the Minister of the Interior before applying for a licence to carry on a business or trade or removing his business to other premises.

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A permit was also required to be obtained before land or premises not in Asiatic occupation on April 30, 1939, could be let to or occupied by an Asiatic.

This Act has now been repealed by the Asiatic Land Tenure and Indian Representation Act, 1946, which retains the position so far as occupation of land is concerned.

**Orange Free State:** Under Section 7 of Statute Law of the State (Chapter XXXIII), Asians are prohibited from owning any fixed property.

**TRADE**

**Natal:** In this Province the issue of trade licences in Municipal areas is governed by Act No. 18 of 1897, which provides for the appointment of a licensing official by the Town Council or Town Board to issue annual licences in the Borough or Township, as the case may be, to wholesale or retail dealers. A licensing officer has absolute discretion to issue or refuse licences applied for; and his decision is not liable to review, reversal or alteration by any Court of Law, except in the case of applications for renewal of licences which according to Act 22 of 1909, are appealable to the Supreme Court or Circuit Court.

This Act was further supplemented by the Boroughs Ordinance of 1924 and the Townships Ordinance of 1926 under which Town Councils have full powers with regard to regulating, inspecting and supervising the carrying on of trades, etc. Under the by-laws framed by the Council for this purpose trading licences can be refused if the licensing officer is not satisfied:

- (a) that the locality of the premises is one in which it is desirable that the trade or business contemplated should be carried on by the applicant or at all;
- (b) that the premises are in every respect suitable for the purpose of such trade or business whether as to structure, size, character, sanitation, ventilation, safety from fire, adequacy of fire appliances or emergency exits;
- (c) that the applicant is a fit and proper person to hold such a licence or carry on such a business.

Similarly in rural areas under Ordinance 4 of 1923 as amended by Ordinance 14 of 1935, Rural Licensing Boards (whose members must be Parliamentary voters), consider applications for licences to trade. The Board may attach conditions to the licence and may refuse it on the ground that to grant it would depreciate surrounding property. It is a fact that licensing laws have been operated so as to refuse the grant or removal of licences to Indians.

**Transvaal:** Outside the proclaimed mining areas there is no legal racial discrimination against Indians except under the Asiatic (Land and Trading) Act (28 of 1939), the provisions of which are referred to under Acquisition and Occupation of Land above. But the Licences Control Ordinance 1931 gives complete discretion to Municipalities to grant or refuse a certificate of fitness which is necessary to obtain before a trading licence is issued. As the European community of which the Municipalities are composed (Indians have no franchise) is hostile towards the Indian community, the latter is generally made to suffer and no new licences are granted.

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**Ships You Should Know**

Appearing below, in alphabetical order, are some of the many ships which carried Indian immigrant labourers from India to Natal:

**TRURO** — first ship, arrived November 16, 1860.

- Atlanta
- Belvidere
- Bienheim
- Canada
- Carnatic
- Castleton
- Chupra
- Coldstream
- Congella
- Copenhagen
- Couland
- Cyrene
- Dumphalle Castle
- Faye
- Gainsborough
- Glenroy
- Huzard
- Jason
- John Allen
- John Davie
- Jumna
- Laurel
- Lord George Bentinck

- Mars
- Merchant Man
- Naderi
- Northern Monarch
- Philosopher
- Plassey
- Pongola
- Quahlamba
- Red Riding Hood
- St. Kilda
- Soaphia Joakim
- Sepia
- Suffolk
- Taff
- Umfull
- Umloti
- Umkuzi
- Umona
- Umata
- Umvoti
- Umzinto
- Warora
- Yock

**UMLAZI** — last ship, arrived July 21, 1911.

The number of labourers brought into the Colony totalled 152,184.
As regards the proclaimed mining areas the Gold Law of 1908 does not permit a coloured person to acquire any rights under that Law or to reside or otherwise occupy any land or ground except in a bazaar, location, mining compound or any such other place as the Mining Commissioner may permit. Also Act No. 37 of 1919 practically prohibits the issue to Asiatics of certificates which are necessary to be obtained before trading licences are granted. The Act, however, safeguards the interests of those who occupied any land for business purposes or carried on business up to May 1, 1930.

**Orange Free State:** Asiatics are prohibited by law to settle in the State for the purpose of carrying any commercial business or farming, either directly or indirectly.

**EDUCATION**

A policy of segregation is followed in the matter of education and Indian and other non-White races are not allowed to be admitted to schools and colleges intended for White children. There is also racial differentiation in the allotment of the rate of subsidy granted by the Union Government. For European pupils, the rate is £16/7/6, subject to certain conditions, and for Indian and Coloured pupils, it is only £5/5/- per pupil.

In Natal, non-European teachers in Government employ are subject to racial discrimination in the matter of pension benefits. Till 1930 all the teachers in Government employ were governed by Ordinance No. 7 of 1913 which did not discriminate between European and non-European but in 1930 and 1931 two sets of Ordinances were passed by the Provincial Council, one for non-European teachers, which apart from being a discriminatory legislation, provided higher benefits for European teachers.

**MARRIAGE**

In the Transvaal, Law 3 of 1897 prohibits marriages between White and Coloured persons.

**TRAVEL**

Indian upper class passengers are required to travel in separate compartments reserved for Asiatics and Coloured people. In certain towns in Natal and the Transvaal Indians are only allowed to occupy certain seats on public transport vehicles reserved for non-Europeans.

**INDUSTRY, PROFESSIONS AND OTHER OCCUPATIONS**

The Mines and Works Amendment Act (25 of 1926) known as Colour Bar Act empowers the Governor-General to make regulations about the grant of certificates of competency to certain classes of skilled workers (e.g., mechanical engineers and engine drivers) only to Europeans, Cape Coloureds, Cape Malays and Mauritius Creoles. Indians have been excluded.

The Apprenticeship Act of 1944 (37 of 1944) sets up a National Apprenticeship Board and Apprenticeship Committees to advise the Minister regarding
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apprenticeship. The Minister may prescribe whatever qualifications he considers necessary for apprentices which varies from trade to trade in which unapprenticed minors may not be employed without the consent of the Registrar of Apprenticeship, in consultation with the Apprenticeship Committees. This Act in practice excludes all non-Europeans from apprenticeship.

Owing to the prevalent colour bar attitude of the European clientele, Indians are deterred from seeking apprenticeship with solicitors, chemists, architects, accountants and surveyors.

The Marketing Act of 1937 (26 of 1937) provides for meeting of producers in any area to which it is proposed to apply a "scheme" for the marketing of produce. No persons other than European shall be entitled to vote on the resolutions approving the scheme. This deprives the Indian market gardeners of Natal of any say in the method of disposing of their produce.

PENSIONS

Till recently Indians were excluded from the benefits of the Old Age Pensions Act of 1928 (22 of 1928) and the Blind Persons Act of 1936 (11 of 1936) which applied only to Europeans and Coloured persons. In 1944 these Acts were made applicable to Indians also. But Europeans are provided higher benefits than Indians under these Acts.

EMPLOYMENT IN PUBLIC SERVICES

Although there is no statutory bar to the employment of Indians in public services in actual practice Indians are almost completely debarred from employment except in a menial or subordinate service capacity. There are, however, Indian teachers in schools, etc., exclusively intended for Indians. Indian interpreters are also employed in some law courts.

LOCAL GOVERNMENT

Natal: The Durban Corporation Extended Powers Ordinance of 1924 (14 of 1924) empowers the Town Council of Durban to prohibit the use by Europeans for dwelling purposes of places or premises similarly used by Asiatics or Natives. The Durban Extended Powers Ordinance of 1940 (16 of 1940) empowers the Municipality of Durban, inter alia, to set aside tea and eating rooms for the sole use of Europeans, Asiatics or Natives.

Transvaal: The Johannesburg Municipal Ordinance of 1906 [II (Private) 1906] constitute Johannesburg Municipality and empowers it, inter alia, to establish bazaars, for the exclusive occupations of Asiatics, in which plots may be leased for any term, not exceeding 33 years. It may make by-laws for licensing and regulating Asiatic tea rooms and eating houses, and may refuse to license certain premises for this purpose, on grounds of public interest, etc.

ARMS AND AMMUNITION

Union of South Africa: Arms and Ammunition Act, 1937 (28 of 1937) provides that no licence to possess or deal in arms may be issued to any person other than a European or a European company, and no arms may be supplied to a dealer who is not licensed to possess them.
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List of Legislated Laws

(These have been reproduced in chronological order)

1859 LAW No. 14. Law to provide for the Introduction of Coolies into this Colony at the public expense, and for the regulation and government of such Immigrants (Repealed by Law No. 2, 1870).

1859 LAW No. 15. Law to enable persons to introduce, at their own expense, Immigrants from India. (Repealed by Law No. 2, 1870).

1863 LAW No. 20. Law to regulate the payments to be made by the Masters or Employers of Coolie Immigrants. (Repealed by Law No. 2, 1870).

1864 LAW No. 17. Law to extend Terms of Assignment of Coolie Immigrants from Three to Five Years. (Repealed by Law 2, 1870).

1865 LAW No. 29. Law to declare and amend Law No. 14 of 1859.

1870 LAW No. 2. Law to amend and consolidate the Laws relating to the introduction of Coolie Immigrants into this Colony, and to the Regulation and Government of such Coolie Immigrants.

1885 LAW 3. Coolies, Arabs and other Asiatics Act (S.A. Republic) Transvaal: Prohibition on taking up residence except in segregated areas. Denial of all civic rights.

(a) Law passed to amend Act 3 of 1885.
(b) No political rights.
(c) Cannot own properties.
(d) Segregation in Streets, Wards and Locations.

1891 State Law of the Orange Free State. Absolute prohibition of Indians and winding up the business of those who lived in the Orange Free State at the time of the passing of the law.

1891 LAW 25, Natal. Regulates the life and routine work of indentured Indians.

1895 LAW 17, Natal. Imposition of £3 Tax on Indians after indenture; failing payment, perpetual re-indenture to the Whites; failing that, either imprisonment or deportation to India.


1897 The Dealers’ Licences Act, No. 18, Natal. Restriction of Trading Licences—Wholesale and Retail.

1897 The Immigration Restriction Act, Natal. Total Prohibition of Free Immigration to Natal.

1897 LAW 3, regulating the marriages of Coloured persons within the South African Republic (Transvaal); Criminal offence for an Indian to marry a White woman.

1898 LAW 15, Transvaal. Indians prohibited from operating in gold mining areas.


1900 Act No. 1 to amend the Immigration Law, Natal. Laws relating to Indentured Indians made more severe.

1902 Peace Preservation Proclamation, Transvaal.

1903 The Immorality Ordinance Law 46, Transvaal, imposed severe penalty for “immorality” between European and Asiatic.

1903 Immigration Restriction Act.

1905 The Immigration Restriction Act, Transvaal. Indians allowed to go into Transvaal only if they were issued a special permit.

1906 The Immigration Act, Cape Colony. Cape also prohibited immigrants from India.

1906 Johannesburg Municipal Ordinance: Ordinance provides for bazaars and locations.

1906 Act No. 3, to amend the 1903 Immigration Act, Natal: Still more restrictions on the movements of Indians.

1907 The Arms and Ammunition Act, No. 10, Transvaal: Indians prohibited from carrying firearms.

1907 The Immigration Act, No. 15, Transvaal: Total prohibition of Indians to Transvaal.

1907 Asiatic Law Amendment Act: Compulsory registration of Indians; Fine £100 or 3 months.

1907 The Education Act No. 25, Transvaal: Segregation in schools, compulsory education for Europeans, none for Indians.

1907 Act 27, the Vrededorp Stands Ordinance, Transvaal: Those Indians who had stands were ejected on the pretext of insanitary conditions.

1907 The Workmen’s Compensation Act, No. 36, Transvaal: Denying the benefits of the Workmen’s Compensation Act to Indians and restricting the term “worker” to European employees.

1908 The Immorality Amendment Ordinance, Law 16, Transvaal: Long term of imprisonment for immoral connections with White women.

1908 The Township Amendment Act, Law 34, Transvaal: Residence in town restricted to domestic servants. Trade and residence for Indians in segregated areas.

1908 The Gold Law, Act 35, Transvaal: Absolute prohibition for Indian Trades to reside and carry on Trade in proclaimed areas.

1908 The Asiatic Registration Amendment Act, No. 36, Transvaal: Indians were ordered to undergo registration and to carry passes.
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1909 The Public Service and Pensions Act, No. 19, Transvaal: No provision made for Indian Civil Servants.
1910 The Public Servants Super-annuation Act, No. 1, Natal: Indian servants excluded.
1910 The Education Act, No. 6, Natal: No compulsory education for Indians. Only for Whites.
1910 Act No. 31 provides pensions for teachers in Government-aided Schools, Natal. Indian teachers excluded.
1913 The Immigration Regulation Act: Immigration from Asia absolutely prohibited for the whole Union.
1914 Indian Relief Act.
1919 Act No. 37: Indians in Transvaal prohibited from owning shares in Limited Companies.
1922 Durban Corporation acquired powers to introduce Anti-Asiatic Clauses in sales and lease of land.
1924 The Township Franchise Ordinance, Natal: Municipal franchise taken away.
1924 The Rural Dealers’ Ordinance, Natal: Arbitrary powers given to Rural Boards to deal with Indian Licences.
1924 Class Areas Bill.
1924 The Durban Land Alienation Ordinance, Natal: Power given to Durban Municipality to sell Corporation land to Indians under restrictive conditions.
1925 The General Dealers’ Control Ordinance, Transvaal: Extraordinary powers given to the authorities either to grant or refuse licences.
1925 Areas Reservation Bill.
1925 The Colour Bar Act: Absolute prohibition to Non-Europeans in handling any machinery run by steam and electricity.
1925 The Local Government (Provincial Powers) Act: Provincial Councils given wide powers to deal with subjects of local importance according to their discretion.
1927 The Immigration and Indian Relief Act: Condonation certificates for illicit entrants were granted. At the same time vigorous action was taken in the direction of hastening repatriation of the poorer class Indians under the Cape Town Agreement.
1927 The Liquor Act: Prohibition (Statutory) of Natives and Indians in being employed in Liquor Trade.
1927 The Old Age Pension Act: No pension given to Indians.
1931 The Immigration Amendment Act: Laws made more stringent.

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1934 The Transvaal Asiatic Land Tenure Amendment Act: Further restrictions on acquisition and occupation of property.

1934 The Slums Act: Demolition of Slums. Under the plea of Sanitation, the Act is used to demolish and expropriate with the ultimate aim of segregation.

1935 The Transvaal Asiatic Land Tenure Amendment Act: Act amended to make it more severe.

1935 The Rural Dealers' Licensing Ordinance, Natal: Trading Licences tightened in Rural Areas.


1937 The Marketing and Unbeneficial Land Occupation Act: The right of farmers (Indian) to till their own soil challenged.

1937 The Immigration Amendment Act: Further tightening up of immigntional restrictions.

1937 The Transvaal Asiatic Land Tenure (Further Amendment) Act: Feetham Commission appointed to allot separate areas for Asiatics.

1939 The Asiatic (Transvaal) Land and Trading Act: Asiatics forced to trade only in their own allotted areas.

1940 The Town Board and Health and Malaria Committee Ordinance, Natal: Public Health Regulations: The aforesaid regulations entrusting executive officers with enormous discretionary powers, operated in the direction of race discrimination.

1940 The Durban Extended Powers Ordinance, Natal: Extensive Powers given to Municipal authorities to tax as well as to deal with people in Municipal and Greater Durban Areas according to the discretion of officials.

1941 The Factories Machinery and Building Works Act: Gives extraordinary powers to differentiate in factories between Indians and Europeans.

1941 Resolutions for the exemption of the Feetham areas in the Transvaal: Those who had established long-standing businesses in areas not demarcated in the past, exempted from the operations of the Laws.


1943 The Pegging Act, Natal: Indians prohibited from residing on or from buying property or land in the City of Durban, except under permit. Indians prohibited from purchasing property from Europeans in Durban.

1945 The Special Housing Act, Natal: Extraordinary powers given to housing board to expropriate property with a view to segregating Indians.

1946 The Asiatic Land Tenure and Indian Representation Act 26: Restricts acquisition and occupation of land by Asiatics and grants Indians a "special" Communal Franchise.

1950 Group Areas Act.

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The Workers’ Movement

(There were many difficulties and losses in forming trade
unions as the early organisers were inexperienced. This was
the position until officials from England interested them-
selves in this effort)

It was only after the discovery of gold and diamonds that trade unions had their beginnings in South Africa. The people who had started this movement were from England with considerable experience. The early years were very difficult and some of the pioneers were victimised and “black-listed” and as a result were not able to secure employment for themselves.

Some of the early unions succeeded in negoti-
ing with employers and fixing wage rates, but there
was no legislation which afforded trade unions the
right to operate. Both the Cape and Natal enacted
the Masters and Servants Ordinance to protect
employers against desertion by African servants.

Following a series of strikes (printers, mine-
workers, railway workers) the newly formed Union
Government enacted the Railways and Harbours Act
of 1912 making strikes illegal in essential services
and punishable by fine and/or imprisonment and
provided machinery for the settlement of disputes.

The Industrial Dispute and Trade Union Bill was
introduced after a commission had inquired and
reported on wages, working hours and overtime
remuneration. A series of industrial disturbances
causued the Government to suspend this Bill.

Then there were the strikes of 1913 against the
£3 tax, followed by strikes of Africans and Indians
in the coal mines of Natal. The rising militancy of
workers unions caused the Government to pass the
Riotous Assemblies and Criminal Laws Amendment
Bill in 1914.

Labour Controlled

The most important result of industrial growth
and the large number of industrial disturbances was
a series of regulations given statutory power to
control labour. In addition, the Department of
Labour was created and a Minister of Labour
appointed. A feature of the new labour legislation
was that the Industrial Conciliation Act was passed.
This Act expedited the growth of trade unionism.
Provision was made for registration and the
machinery for settlement of disputes.

At the time of the Clayton Commission a total
of 25,599 Indians were classified as workers in the
following occupiations: General Farming 6,149;
Sugar Estate 7,006; Coal Mines 3,239; Tea Estate
1,722; Natal Government Railways 2,371; Domestic
Servants 1,949; Corporations 1,062; Brickyards 740;
Wattle Plantations 606; Land and Shipping Agents
442; Miscellaneous 313.

One of the earliest trade union organisations was
the Natal Indian Teachers’ Union. At a general meet-
ing of Indian teachers, the present Natal Indian
Teachers Society was formed in 1925.

Another early trade union was the Indian
Printers. The first meeting was held on July 23,
1917. The Indian Union applied for membership to
the S.A. Typographical Union and was turned down.
In 1929 the S.A. Typographical Union admitted
Indians as members.

The Indian Printers Union was then dissolved
and the members joined the Durban branch of the
S.A. Typographical Union.

The Liquor and Catering Employees formed their
first trade union in 1917, called the Durban Hotel
Employees Union.

The promulgation of the Liquor Act (1928)
strengthened the work of the Union and it sought
registration in terms of the I.C. Act, 1924. The
Registrar suggested the Union be designated an
Indian Union.

This was rejected by the Union and it was
eventually registered as the Natal Liquor and Cater-
ing Trades Employees Union with open membership.
European workers gradually joined the Union.

Laundry employees formed their first union
during the time new labour legislation was being
introduced by the Government. The union applied
for a wage investigation and the first wage deter-
mination for the industry came into effect in 1928.

During the depression (1932) the union went out
of existence and obtained re-registration in 1938.
The membership was 500.

Early in the 1920’s, the Indian furniture workers
formed a union which developed into a fairly strong
movement by 1925. The workers took part in a
strike in Durban to improve their wages and conditions of employment and due to lack of support from other unions this strike was not successful.

Weakened by the strike, the Indian Furniture Workers Union in 1927 entered into a national agreement with the European furniture workers who were members of the Amalgamated Society of Wood-workers (then and still an exclusive White Union).

The Industrial Agreement only lasted a year and when the Industrial Council broke up, the employers reverted to a wage determination which meant a considerable reduction of wages for European artisans in the industry. The result of this wage reduction was a movement to link up the European furniture workers with Indians for the purpose of protecting wage standards.

Garment Workers

In 1933, the workers in the clothing and textile industries organised themselves and set about negotiating an industrial agreement for garment workers. At the same time an application was made for a wage investigation in the textile industry.

Eighteen months later, the textile workers were separated from the garment workers. A national union was formed for the textile workers with headquarters in Durban. The workers in the textile industry were predominantly Indian.

An industrial council was established in 1936 and the first industrial agreement was entered into in 1937. The headquarters of the union was then shifted to Johannesburg.

The union had European and Indian members in the early stages. At the time of formation the workers earned as little as 19/- per week and worked long hours.

The garment workers constituted the Garment Workers Union. Registration was effected and by 1937 an industrial agreement was entered into, regulating wages and conditions of employment.

D.I.M.E.S.

The inaugural meeting of Durban Indian Municipal Employees was held on April 25, 1935. Workers with services up to 40 years were earning 30/- per month. The union was registered in terms of the Industrial Conciliation Act of 1936.

Today it is a powerful organisation, working for better living conditions and improved salaries for municipal workers.

Immediately after the 1930-1932 slump, industrial development in South Africa, especially after 1939, took place at a pace unparalleled in most countries of the world. In proportion to this, trade union activity was speeded up. For instance, the Garment Workers Union alone had about 5,000 Indian members.

One of the most important factors in the formation of trade unions during this period was the strike which took place in 1937 in an iron and steel manufacturers factory.

About 500 Indians and 400 Africans were employed. The European and Coloured workers, members of the Amalgamated Engineering Union, received trade union rates of pay, whilst Indian and African workers received between 17/6 to £1/10/- per week. Most of these workers, however, were semi-skilled and unskilled.

Prior to this, two Indians who were garment workers in a Durban factory, led an unofficial strike and were dismissed. The result was that these men applied themselves to studying trade union activities. They summoned a meeting of Indian and African workers of the factory.

There was a 100 per cent attendance and the Natal Iron and Steel Workers Union was formed. As a result of this Union's activities, twenty-two members were dismissed. Others immediately struck in sympathy. The strike was a 100 per cent success.

Today, there are many Indian workers unions, all of them being well-disciplined. From very humble origins, they have grown into useful organisations.

Zulus Cultivate Cane?

In his "More Annals of Natal", Hattersley states that Theophilus Shepstone saw good yellow sugar cane when he visited Zululand in 1847, which would suggest that the cultivation of cane may have been known to the Zulus before Merewood's experiment.

Shepstone's report is substantiated by J. N. Boschof who wrote in 1838 of "a sort of cane and Spanish reed which are indigenous in these parts". In 1841 the Wesleyan Missionary, Rev. Archbell, also reported the growth of cane in Natal.

According to the S.A. Sugar Association's pamphlet, "The Sugar Industry in South Africa", the first sugar mill was erected by Morewood at Compensation on the Natal North Coast in 1831.

* * * * *

100 Years Ago

The sugar plantations were very close to the centre of Durban, and sugar cane was grown on the site of the present Newmarket stables. There was also a sugar mill where the present Coronation Brick and Tile Works are in Briardene.

The other mills included one owned by the Harrison family in Avoe, and another known as Bishop's Mill on the north bank of the Umgeni near the present paper factory. In addition to these sugar mills there was a coffee mill in Newlands, and the Duikerfontein area then was the centre of the sugar estates in Natal.
Sugarcane production in South Africa has developed in little more than 100 years into one of the major agricultural industries in the country. Today, sugar produced from cane grown in Natal, Zululand and a corner of the Eastern Transvaal feeds the nation. Apart from its importance as a food, the by-products from cane and sugar are an indispensable part in the manufacture of a number of other foods and other products.

What *sugar* means to you

- *sugar* is a source of energy.
- *sugar* is not a luxury; it is the cheapest food product on earth.
- *sugar* makes food taste better and is important in a balanced diet.
- You get more *sugar* for 10 cents in South Africa than you do in almost any other country in the world.

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NITROGEN CAN INCREASE YOUR CANE YIELDS BY SIX OR MORE TONS PER ACRE

S.A.S.A. Experiments on ratoon cane proved that Nitrogen when applied at the rate of 100 lb. N per acre can increase yields to six or more tons per acre. Every day more and more sugar growers are using Kynoch-Capex UREA—the free-flowing nitrogen that costs less yet makes bigger yields possible. That's why 25% of the total nitrogen used in South African Agriculture is used on sugar cane.

INSIST ON KYNOCHE-CAPEX UREA (46% N) — NATURES NITROGEN THAT COSTS LESS — DOES MORE

FOUNDATION OF GOOD FARMING

AFRICAN EXPLOSIVES AND CHEMICAL INDUSTRIES LIMITED • AGRICULTURAL DIVISION • P.O. BOX 905, DURBAN

CENTENARY OF INDIANS
Natal Indian Cane Growers

Twenty-five years ago (in 1936) an idea was born in the minds of certain men to form the present Natal Indian Cane Growers' Association. A company was then formed by Messrs. R. Bodasing, John P. Lutchmunising, S. Ramportal, S. Parag, L. Bodasing, R. Talawantsing, P. Moonsamy and S. Ramgobin. The late Mr. N. Bodasing was elected chairman from 1936-42 until his untimely death.

Mr. S. Mohideen was the first honorary secretary, followed by the late Mr. John P. Lutchmunising. After this, the late Mr. Peter Luke was employed. Mr. D. D. Lalla, who became secretary in 1938, has faithfully served the Association for twenty-three years.

Mr. S. Roopsingh was Chairman for the 1942-43 season; and Mr. Harry Bodasing has held the position since then for 18 consecutive years.

Many of the pioneers are now deceased, people like Messrs. N. Bodasing, C. Subramani, J. F. Lutchmunising, S. Ramportal, S. V. Naidoo, S. Ramgobin, R. Furmeshwar, G. Ramlakhan, K. A. Moodley, V. Subban and others who served the Central Committee with untinging sacrifice and devotion.

Some foundation members are still serving the Central Committee, like Messrs. P. R. Singh, S. Velloo, S. Mackoo, L. Gopaul, S. R. Maharaj, M. K. Govender (Treasurer), T. P. Sam (ex-treasurer and Honorary Life Member), and Mr. S. Roopsingh, the senior vice-president and the Association's representative on the M. L. Sultan Technical College Council.

Early Years

Many difficulties once confronted the newly formed body during the early years. For example, when the Association learnt that the Government was preparing to take over control, production and distribution of sugar. During this time many representations were made with regard to price, Equalisation Fund and other disabilities, and Mr. D. G. Shepstone led the first deputation to the Minister.

When the quota system was introduced, the Association, headed by the late Mr. A. Christopher, as Legal Adviser, interviewed the late Mr. Stuttaford, Minister of Commerce and Industries, and discussed the plight of Indian cane growers. Subsequent to this, the Board of Trade and Industries collected evidence from Mill Group Boards, with the object of analysing the position of the Industry and Dr. Norval, then Chairman of the Board, interviewed members of the Central Committee.

The Association has not only stood for the betterment of its planters, but has also played a leading part in the life of the non-European community. It created a canteen for visiting servicemen in Durban during the war; contributed to Speed the Plane Fund, Flood Relief Fund and gave £1,000 toward the building of the A.M.C. It also donated £8,000 for the “Indian Cane Growers Hall” in the M. L. Sultan Technical College.

Relief

It is pleasing to report that a letter has been received from the Minister of Economic Affairs, granting some relief to cane farmers:

"... all Indian short-falls shall be made up by Indian growers only, and in this case first preference should be given to all planters who deliver less than 500 tons, and thereafter this short-fall could be taken up by planters over 500 tons."


Quote

"In the annual report of the Mauritius Royal Institution of Arts and Science, it is stated that the fibre of sugar cane, after the juice is expressed, is worth 10 per ton for making paper.

"If this be true, it can no longer properly be called trash."

"Natal Mercury", February 1, 1886.

The first office of the Association was in Jackson's Building, Rood Street, Stanger, from where it was moved to A. P. Naidoo's Building in Reynolds Street. Today, the Association has a modern office and an up-to-date Board Room in a magnificent building which brings an income of £1,640 per annum.

From very humble beginnings, the Association today holds assets worth over £40,000. During 25 years of its existence, it has administered and distributed approximately £1,500,000. The Central Committee now has plans to become a co-op in order to purchase implements, fertilizer, petrol, tyres, diesel fuel, oil, etc., for the betterment of its growers.
PROTECT YOUR SUGAR CROP
with FISONS PEST CONTROL
SPRAY CHEMICALS

Phordester — Pre-emergence weedkiller which protects your cane against weeds, and gives you a higher cane yield.

Agallol — Controls soil-borne diseases, thus eliminating one of the commonest causes of blanks in your cane. Agailol improves the germination of the cane cuttings.

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Durban
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NORTH'S
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GOODENOUGH COMBINED PUMP AND ENGINE
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for hours without attention. The Goodenough is compact and portable, and
ensures peak efficiency under all conditions.

NORDIC QUICK COUPLING
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tion piping gives you maximum satisfac-
tion with maximum economy.

RAIL-TROL SPRINKLERS — The
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ensure longer life, inexpensive
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For further information, demonstrations and expert advice, contact your nearest
branch of NORTH'S to-day.

OVER 90 YEARS' SERVICE IN THE FIELD

Box 916, Durban, Phone 61551 : Box 127, Pietermaritzburg, Phone 21341
Depot at Empangeni.

The Association has a membership of 1,604, the
great majority being descendants of the pioneer
Indian indentured labourers. The late Mr. Baboo
Bodasing was the first independent Indian cane
grower, followed by Messrs. Badul, Babu RoopSingh,
Kissoonudda Maharaj and others.

Production

Recent figures clearly indicate how the 1,604
members are placed on the question of production.
The great majority of the farmers (1,463) produce
less than 1,000 tons of cane.

<table>
<thead>
<tr>
<th>Growers</th>
<th>Production Cane</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>10,000 tons and over</td>
<td>.4</td>
</tr>
<tr>
<td>8</td>
<td>5,000 tons and over</td>
<td>.5</td>
</tr>
<tr>
<td>17</td>
<td>3,500 tons and over</td>
<td>1.0</td>
</tr>
<tr>
<td>25</td>
<td>2,000 tons and over</td>
<td>1.6</td>
</tr>
<tr>
<td>85</td>
<td>1,000 tons and over</td>
<td>5.3</td>
</tr>
<tr>
<td>1,463</td>
<td>Less than 1,000 tons</td>
<td>91.2</td>
</tr>
</tbody>
</table>

There are thirteen mill groups affiliated to the
Association. Indian growers constitute 7% (711,833
tons) of the Industry's total production of sugar.

The schedule below gives interesting statistics on the
Indian sugar cane industry today:

<table>
<thead>
<tr>
<th>Area</th>
<th>Growers</th>
<th>Acreage</th>
<th>Mean Peaks Sucrose Tons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darnall</td>
<td>134</td>
<td>5,112</td>
<td>7,325</td>
</tr>
<tr>
<td>Tinley Manor</td>
<td>18</td>
<td>265</td>
<td>560</td>
</tr>
<tr>
<td>Doornkop</td>
<td>56</td>
<td>2,006</td>
<td>3,667</td>
</tr>
<tr>
<td>Glendale</td>
<td>88</td>
<td>5,403</td>
<td>7,609</td>
</tr>
<tr>
<td>Gledhow</td>
<td>75</td>
<td>1,713</td>
<td>3,044</td>
</tr>
<tr>
<td>Melville</td>
<td>141</td>
<td>5,362</td>
<td>8,688</td>
</tr>
<tr>
<td>Chakas Kraal</td>
<td>112</td>
<td>2,860</td>
<td>9,317</td>
</tr>
<tr>
<td>Maidstone</td>
<td>305</td>
<td>19,965</td>
<td>21,471</td>
</tr>
<tr>
<td>Caneclands</td>
<td>327</td>
<td>5,593</td>
<td>11,694</td>
</tr>
<tr>
<td>New Guelderland</td>
<td>56</td>
<td>5,406</td>
<td>9,496</td>
</tr>
<tr>
<td>Natal Estates</td>
<td>157</td>
<td>4,434</td>
<td>7,488</td>
</tr>
<tr>
<td>Isipingo</td>
<td>7</td>
<td>58</td>
<td>256</td>
</tr>
<tr>
<td>Renishaw</td>
<td>1</td>
<td>12</td>
<td>25</td>
</tr>
<tr>
<td>Illovo</td>
<td>3</td>
<td>300</td>
<td>650</td>
</tr>
<tr>
<td>Esperanza</td>
<td>78</td>
<td>3,600</td>
<td>5,493</td>
</tr>
<tr>
<td>Sezela</td>
<td>12</td>
<td>595</td>
<td>984</td>
</tr>
<tr>
<td>Umzinkulu</td>
<td>74</td>
<td>2,348</td>
<td>2,879</td>
</tr>
</tbody>
</table>

TOTAL         | 1,604   | 56,992  | 97,645                  |

A “CAVALIER” PUBLICATION
BETTER FARMING with fertilizers

FISONS (PTY.) LTD., P.O. BOX 7939, JOHANNESBURG.
P.O. BOX 102, SASOLBURG, O.F.S.
P.O. BOX 1893, DURBAN.
P.O. BOX 3, KUILS RIVER, C.P.
HOW IT BEGAN . . .

Sugar Cane Cultivation

The first sugar cane imported from Reunion was planted in Natal in 1847. In 1851 Mr. Morewood produced some sugar in a mill made from the masts of a ship wrecked near his property, “Compensation”, 30 miles from Durban. This sugar produced by his hand-driven mill was pronounced equal to that imported from Jamaica and Mauritius.

There was an immediate demand to grow sugar cane and Morewood did a good trade in supplying farmers with their first cuttings.

He was, however, unable to raise enough money to carry on and had to sell his farm and sail for Brazil.

Morewood’s pioneering efforts, however, had their effect for farmers around Durban planted cane on an extensive scale. From these humble beginnings developed today’s sugar industry.

The first steam-driven mill and plant was imported into Natal towards the end of 1853 by Mr. M. Jeffels, and erected at Isipingo.

Mr. H. Milner and Mr. J. B. Milner erected an even larger steam-driven mill and factory at Springfield Estate in 1855. A year later the first public sale of locally-made sugar took place on Market Square, Durban.

By 1905, sugar cane cultivation had extended to Zululand and in the last few years, sugar has even been planted in the Natal Midlands. The main producer is still the coastal belt. Natal is probably unique in the world in having a system of cane farming which has made hill-side cultivation possible economically.

At the present time, well over 600,000 acres are under cane. The fertility of the soil has been maintained and there is little sign of soil erosion, even on the steeper hill slopes. New types of cane are continuously being developed by the South African Sugar Association’s Experimental Station at Mount Edgecombe, which is financed by the Sugar Industry.

During the 1958-59 season, South Africa was one of eight countries to exceed 1,000,000 tons of cane sugar. The others were Cuba, Brazil, India, Australia, Mexico, Philippines and Puerto Rico.

Six countries—Russia, United States, West Germany, France, Poland and Italy—produced more than 1,000,000 tons of beet sugar.

The 1959-60 allocation for local consumption was increased to 749,092 tons; leaving a balance of 323,408 tons for export.

Local Production

The final production of sugar for the 1960-61 season from all sugar mills in South Africa is 1,051,519 short tons made up as follows: Local mills 994,363 and Swaziland mills 57,156. Sales of sugar to the end of February, 1961, showed an increase of about 17,500 tons above the allocation for the period. The Industry imposed a 25% cut on Mean Peak on commencement, and during the later part of the season granted 2% increase.

The total production of world sugar is about 50 million tons, of which the Union contributes 2% (the Union’s population is ½% of the world population).

In 1958 the purchasing power of the sugar industry was fixed at £35,000,000, of which more than £12,000,000 came from export markets: United Kingdom, Rhodesia, Nyasaland, Kenya, Malaya, Zanzibar, Korea and Canada. The wage bill amounted to £9 million annually; rations for non-White employees £2 million; fertiliser £2 million; maintenance of vehicles, machinery and buildings £4 million; fuel and oils £2 million; and railway transport £2 million.

The retail price of sugar in the Union is 5½d. (coast) and 6½d. (inland). The price in the United Kingdom is 10d. per lb; Australia 8d.; France 11d.; Western Germany 11½d.; and Italy 1/2½d. to 1/3d.

Under the Commonwealth Sugar Agreement, the Sugar Board in London buys sugar from Commonwealth countries at a negotiated price of £45/2/- per ton compared with the present world price of £28/10/- per ton. Britain took 1,528,000 tons of Commonwealth sugar, and her consumption was 1,648,000 tons.
don’t just order “rock phosphate...”

ORDER

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HYPERROCKPHOSPHATE

30%

Proved on South African soils over the past 5 years

windmill fertilizers (pty.) ltd.

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HIGH GRADE FERTILIZERS OF ALL TYPES

Your Co-op carries stocks

Reno Hyper Rock Phosphate has a total phosphate content of 30 per cent. At least 12 per cent is citric soluble and therefore immediately available. On any acid or even slightly acid soil the remaining portion of the phosphate becomes available as required by the plant.
The figures below show how South Africa compares with other Commonwealth countries in export: South Africa 137,000 tons; West Indies 690,000 tons; Mauritius 315,000 tons; Australia 315,000 tons and Fiji 265,000 tons (1960-61 season).

The disposition of this crop is in the hands of the S.A. Sugar Association which is representative of both millers and growers. Each season an allocation is made for the local market and provision is made for the carry-over from one season to the next. The balance of the estimated crop is then available for export.

Though the Indian immigrants were absorbed by the sugar industry, as soon as their indentures expired, many also sought employment elsewhere or set up small businesses and farms on their own account. Thus in 1893, out of 8,583 adult male indentured Indians in Natal only 4,500 were employed by the sugar industry.

In 1937, more than 17,000 Indians, constituting 9% of the Indian population of Natal, were engaged in agriculture and accounted for 99% of all Indians in South Africa so occupied. This figure was only some 13,500 in 1946. More than half of these were labourers, mainly on the sugar estates, one-fifth were farmers (mostly sugar planters but also including citrus, tobacco and banana growers) and about one-eighth market gardeners.

By 1952, less than 3% of the Indian population was employed in the sugar industry. The 7,000 Indians employed by the sugar industry in 1960—one hundred years after the arrival of the first immigrants—formed 1.9% of the total Asiatic population of South Africa.

Labour Today

The Indians of today employed by the sugar industry are in the main semi-skilled to skilled workers. They occupy positions as clerks, tractor and lorry drivers, field foremen and bench assistants in chemistry. They are employed on a full-time basis and are housed in cottages on the farms and estates of their employers. Some women and younger Indians are employed on periodic light tasks in the field.

In addition to 19 large estates run by milling companies (Millers-cum-Planters), there are 1,424 registered independent European growers; 1,604 Indian growers; and about 3,400 Bantu growers in South Africa.

---

Donnellan & Perry Ltd.
THE FORDSON PEOPLE OF STANGER

Congratulations the Indian Community on the Centenary of their arrival in South Africa

May you all continue to "GO FORWARD WITH FORDSON"

A "CAVALIER" PUBLICATION
They All Wanted Indian Labour

"There can be no doubt that in this manner Indian indentured immigration has rendered invaluable service to those of our colonies in which, on the emancipation of the negro slaves, the sugar industry was threatened with ruin, or in which a supply of steady labour had been required for their development of the Colony by methods of work to which the native population is averse."

—Sanderson Committee, 1910.

*   *   *   *

This is an extract from a letter received by Henry Shire from his son who commanded the "Sultany" of Calcutta, a vessel frequently chartered for the conveyance of coolies to Mauritius:

"On the subject of emigration from India to Natal, I am sorry to say: from the statement made in the newspapers here, the other day, of the Report of the Protector of Emigrants at Madras, on the question being submitted to him for consideration, that although he made no objections to the climate or productions of Natal, as being in any way such as were not adapted for the natives of India, he objected that the roadstead was extremely dangerous, and that there was no facility for the emigrants to return to India, if they felt so inclined, as there was no direct trade between Madras and Natal; and further (which seemed to me unessential) he remarked that the settlers at Natal are Europeans, a race, he went on to say, all experience had shown, that were disposed to treat the docile natives of India, with harshness and cruelty."

"In fine, that it was not advisable to commence emigration from Madras to Natal."

—Natal Mercury
December 25, 1896.

*   *   *   *

"Everyone interested in tropical enterprise is demanding it (imported labour) and, in fact, our appeals were but the echo of an universal sentiment. Where is the use of concealing our real circumstances? There has been too much of this hitherto, and perhaps we ourselves, in our anxiety not to injure the Colony elsewhere, have occasionally fallen into this error."

"We firmly believe that the fate of this Colony depends on the success of tropical industry; and we are equally certain that nothing can hinder that success but a want of labour."

—Local Intelligence
October 5, 1855.

*   *   *   *

"All agree that Natal is equal to any of her Majesty's colonies, the coastlands will produce coffee, sugar, silk, tobacco, etc., of a high quality that can compete with the world; that it is endowed with every natural advantage; and yet it does not progress. Why? Because those who would bring out the riches of the soil are kept from doing so by the want of reliable labour."

—One in the Country
February 1, 1856.
These solidly constructed cranes have a traverse of 270°. Operation can be manual or motorised. These simple and efficient units are designed to transfer, or stockpile sugarcane.

Series I. 3 tons capacity.
Series II. 5 tons capacity.

These units are especially effective when working in conjunction.

The BELL SELF-LOADING CANE TRAILER cuts haulage and labour costs. This revolutionary in-field Self-Loader requires only a tractor driver and assistant to operate it.

- Average loading time 1 minute.
- Tested and proved under all conditions.
- Extreme strength with light weight.
- Minimum of moving parts.

Models: Mark I, Mark I Special and Mark II.

PRICE FROM £370 (R740)
WITHOUT MOTIVE POWER

PRICE FROM £395
(R790)

PRICE £598 PER PAIR
(R1,196)

INCA MANUFACTURING CO. (PTY.) LTD. 401 North Coast Road, Durban, Natal
GLENDALE SUGAR MILLERS

GLENMILL, P/B STANGER, NATAL    Phone GLENMILL 1

MANUFACTURERS OF

Sole Selling Agents:

E. M. PARUK - 329 PINE STREET - DURBAN

P.O. BOX 1315    PHONE 24089
The Glendale Sugar Estate

The history of the Glendale Sugar Mill, which is situated on the banks of the Umvoti River, is bound up with the earliest days of sugar production in Natal and can be traced back to well over 85 years. In 1920, the Glendale Sugar Estate, as it was then known, was owned by a group of Indian businessmen. Mr. Ramcharan was the first grower to deliver cane to the mill. Between 1920 and 1924, three more growers—Messrs. Badul, Pillay and Moodley—also began to supply cane.

When the company was taken over by the late Mr. E. M. Paruk in 1924, cane was still being delivered to the mill by ox-wagon and tram cars, drawn by mules.

It took four days return trip to take the sugar to Chakas Kraal station as the only road open to Durban then was via Chakas Kraal. It was in 1920 that the road to Stanger was opened. Sugar was then transported by ox-wagon to Kearsney Railway siding. This also took four days return journey. In 1934, sugar was carried by motor lorry for the first time.

With the gradual expansion of sugar cane cultivation, it became necessary to extend the milling capacity. In 1928 a larger steam engine was installed to increase the capacity of the mill.

In 1934, 12,000 tons of cane were crushed. The cane was provided both by the estate and growers. In 1936, this figure was increased to over 23,000 tons of which the miller supplied 14,735 tons. The feeding of cane, however, was still manual and the crushing hours were from 6 a.m. to 6 p.m. A steam crane was installed in 1942 and it was only two years later that 24-hours crushing became possible.

To increase cane production a scheme was introduced in 1932 to irrigate 750 acres within a circle of 17 days. Today, the irrigation scheme is still being improved and extended.

Since 1945, additions were regularly made throughout the factory to cope with the increased volume of cane. The figures which appear below are for the past two seasons:

<table>
<thead>
<tr>
<th></th>
<th>1958-59</th>
<th>1959-60</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tons Cane</td>
<td>114,867</td>
<td>135,191</td>
</tr>
<tr>
<td>Sugar Manufactured</td>
<td>12,112</td>
<td>14,277</td>
</tr>
</tbody>
</table>

The Glendale Sugar Estate is the only Indian mill in the sugar industry in South Africa. The Estate covers some 5,430 acres of which 2,350 acres are under cane and 500 acres have been leased.

The Head Office is at 329 Pine Street, Durban. The Directors of the Company are Messrs. D. I. Paruk, A. I. Paruk and M. I. Paruk; and the Secretary is Mr. E. A. Paruk.

It is interesting to note that only Glendale has a Mill Group Board with representation by members of all races. Mr. D. G. Badul has the unique distinction of being the only Indian secretary in the entire sugar industry.
How To Meet The Quota

Discussing the question of farm practice in the light of restrictions placed on cane production recently, the S.A. Sugar Association, in an Editorial, writes: "Efficiency must not be sacrificed and that at all times the aim must be for increased production per unit acre."

Continuing, the Editor says: "If this means more sugar cane per acre than is needed, then productive acreage will have to be cut and other uses found for the released areas. This is a drastic step to take, but with courage a solution can be found."

Discussing the fertilizer question, Mr. J. Wilson, Director of the South African Sugar Association’s Experimental Station, offers the following advice:

It is as well to remember that few of the soils in the main cane belt are now capable of maintaining high yields without the addition of substantial quantities of fertilizers, and even in a favourable rainfall season a considerable fall-off in yield can be anticipated if the quantities applied are appreciably reduced.

Thus, before deciding, as many planters have already no doubt done, to reduce expenditure on fertilizers so as to reduce overall yields by an amount equivalent to the prescribed cut in production, one or two precautions should be taken.

(a) If the reduction in fertilizer application appears likely to reduce yields to low or sub-economic levels, consideration should be given to re-allocating the proposed fertilizer applications to some other field where additional fertilizer is likely to give more substantial and profitable increments.

(b) Any reduction contemplated should be on the basis of soil analysis for obviously it would be folly to cut down on any one type of fertilizer which is already in short supply in the soil.

There cannot be in the present circumstances, if indeed there ever was, any good economic reason for endeavouring to store up fertility in the soil by adding fertilizers in excess of soil and crop requirements. There are no doubt some farmers who have in recent years applied more fertilizer than was required to produce maximum profits.

In such cases a reduction in fertilizer usage on a scientific basis should result in increased profits and at the same time permit yields to be dropped under control.

Now, more than ever then, should the advisory services of the Experiment Station be utilised in the planning of fertilizer programmes.

While there is some justification for extending the life of a crop in order to avoid the cost of re-establishment at this stage, this should be done with caution and with due regard being paid to all of the economic factors involved, so that the profitable limits of rationing are not exceeded.

Whether or not to replant a field already ploughed out must be decided in relation to the status of the crop in other fields and the production position on the farm as a whole. If the field has known high profit potential and other less productive fields are in late ratoons, it should be replanted. If, however, it has a low profit potential it should either be long-fallowed or put to an alternative use.

Long fallows can at best be regarded only as an answer to a short-term production problem. Prolonged restrictions on production must inevitably lead to the seeking of alternative uses for land taken out of cane production.

The alternative uses for fields taken out of cane present many imponderables and it is impossible to state in other than general terms what might be done, and leave the choice to the individual’s bent or preference.

There is little doubt that land heavily infested with eelworm would benefit by a rest from cane production and consideration should be given in such cases to the planting of an eelworm resistant grass such as Eragrostis curvula as a ley crop for 3-4 years.

The man experienced in livestock could profit introduce the animal factor on to his farm in such circumstances and in fact to the man so inclined, the present situation may offer the opportunity to break away from cane monoculture and diversify his economy for the future.

The list of alternative crops apart from grass and gum trees, which could be grown in the coastal belt in lieu of cane, is no doubt an extensive one and the man skilled in arable farming and prepared to follow up-to-date methods of production, disease and pest control, could undoubtedly turn vacant land to further profit in a diversity of ways while maintaining profits from sugar by intensification on a smaller acreage.

So long as existing farms continue to be regarded purely as sugar farms, however, this eventually is unlikely to take place on any scale except under the compulsion of competition arising from the development of new sugar producing areas of greater economic potential.
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Farming In Natal

(Very little has been published about the role played by Indian farmers in agricultural and horticultural production in Natal. This article gives interesting findings of recent investigations)

According to the 1956-57 agricultural census figures, 95% of Indian farmers are concentrated along the coast from the Tugela River in the north to the southern boundary of Natal. These 2,693 farmers cultivate 57,437 morgen, an average of 21.3 morgen. The remaining 5% (150 farmers) farm an average of 161.2 morgen and are spread inland.

The Indians on the coast have smaller farms but with a much greater value per morgen than those inland. The smallest farms with the greatest land value are in the Durban district where the average size of holding is only 3.9 morgen. These are mainly market gardeners. The average size of farm is only 25.5 morgen. The small size of farms can be ascribed to: (a) insufficient capital; (b) intensive crops grown; (c) scarcity value of land; (d) situation of farm land in coastal belt where land is particularly valuable.

Unsuitable Land

Except for flat land along some river banks much of the land occupied is very steep while in some areas the soil is very sandy and poor. On many farms there are no facilities or even possibilities for irrigation, while on others only very limited irrigation can be applied. All these factors make much of the land unsuitable for the intensive production of horticultural crops but, because of the small size of most of the units, farmers are forced to grow intensive crops. The rental that Indians pay for land they lease, decreases the further they are from Durban.

The most important single crop produced is undoubtedly sugar cane, as 461,556 tons were produced by 1,513 Indian farmers in 1956-57. Production had risen to 716,202 tons, produced by 1,568 growers in 1958-59. Not all the growers deliver cane to the mills as some do not have quotas, but these growers probably dispose of their cane through growers with quotas. Over the past 5 years an average of 85% of the growers have officially delivered to the mills.

In 1956-57, Indian farmers cultivated 59,244 acres of cane and thus their average yield per acre cultivated was only 7.8 tons compared with the average of about 14 tons/acre cultivated for the sugar industry as a whole, i.e., the yield of Indian-grown cane was only half that of cane grown by growers as a whole. This extremely poor yield can be ascribed to lack of capital, lack of knowledge, poor management, poor soils and poor cultural practices, such as insufficient fertilization, lack of moisture and weed competition.

Many of the Indian cane farms are very small, being 4-10 acres in extent, and hence the farmers often try to supplement their income by intercropping the plant cane with vegetables. For example, melons are planted fairly widely apart in the rows with the cane while green beans, green peas, tomatoes, etc., are grown between the rows of cane. The net return from these intercrops is often rather low but it does help to defray the cost of weeding the cane.

The bigger growers do not inter-crop as they consider that inter-crops affect the growth of the cane, although it has been stated that inter-cropping is often practised overseas and if any crop suffered it would be the inter-crop rather than the cane. Growers with somewhat larger farms, for example 90 acres, employ Natives to do all the labour on the farm while the owner supervises.

The basic price for sugar cane in 1956-57 was R3.80 per ton and thus the gross value of cane grown by Indians was about R1,754,000 or an average of R1,160 per grower. However, the costs of production and transport to the mills are high and the net returns, to the small growers in particular, are small.

Vegetables

As a group, fresh vegetables constitute the next most important (according to area cultivated) type of crop produced in Natal. In 1956-57 some 8,354 morgen were cultivated and the crops were valued at R98,822, although this figure seems very low. Nearly all Indians are home gardeners as they cultivate vegetables for home consumption, or for sale if there is an excess. The real market gardeners are found close to Durban and they supply a large
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quantity of fresh vegetables to the local market. Vegetable farmers up and down the coast, and inland to a certain extent, mainly grow crops such as green beans, tomatoes, green peas and cabbages.

The true market gardeners are found close to the cities on low-lying ground near rivers or streams, which are liable to flood. The Springfield/Redbank/Sea Cow Lake area near Durban is by far the most important area for market gardeners. This is the flat, alluvial area on both sides of the Umgeni River and sections of the area, particularly on the Sea Cow Lake side, are flooded periodically with consequent loss of crops.

On the Springfield Flats the Durban Corporation leases 294 acres to 116 tenants, that is an average of 2.5 acres each, but no dwelling houses are allowed on the land which is utilized fully for cultivation. Drainage ditches also serve as a source of irrigation water while gardeners adjacent to the Umgeni River, for example at Reebank and on the northern bank of the river, can pump river water for irrigation. The soil on the Springfield side is of a poorer, sandier texture than that on the Sea Cow Lake side. Horse manure from the Newmarket stables, which consists largely of sawdust and stavings, is used extensively for manuring the land, while small, but variable amounts of garden fertilizer mixture are used, depending on how much the gardeners can afford to buy.

Hand Weeding

The ground is cropped intensively with 2 or 3 crops being grown in rotation each year, and the plants are spaced very close together. For example, carrots, beetroot and lettuce seeds are broadcast over the same land and the plants grow together in close proximity although some hand thinning is done. All weeding is by hand. The lettuce plants mature and are harvested first, followed by the beetroot and then the carrots. Rows of brinjals, for example, are inter-cropped with rows of green beans, the latter being harvested and removed before the brinjals are fully developed.

Thus the fullest possible use is made of the soil but it entails the use of hand labour to a large extent. Weeds are not controlled properly. On the smaller plots most of the work is done by the tenant with his family to help, but on larger plots Bantu are employed to do much of the work.

Generally, however, the market gardeners have rather small holdings and some of the gardeners work elsewhere to supplement their incomes.

Do the people of Natal realise what a great debt of gratitude they owe to the Indian gardeners of this Province? To all those thousands of men, women and children who, day after day, week after week, tend their little plots of ground, produce with love and care and knowledge the vegetables at prices that fall within everyone’s reach.

Profits on vegetables are so small as to make it virtually impossible for anyone to live by vegetable growing only. It is only due to the labour of Indians, tireless and loving as it is, that keeps the price of vegetables as low as it is in Natal.

It is made possible by only one thing, and that is, that every single member of an Indian family, from the time they are capable of handling a garden tool until age overtakes them and makes this once again impossible, works in the garden from the first light till darkness overtakes them, works without thought of hours or pay, works with love and understanding of the wants of the plants he is tending.

Great Delight

That is why an Indian garden is always a thing of such delight—clean, free of weeds, with the soil loosened and the life-giving air penetrating to the roots of the plants. That is why Natal can buy its vegetables at prices which would be laughable were they not tragic.

The Indian gardener dots the hillsides of Natal with his carefully tended plots; he is not only a part of the soil, but the soil is part of him. Any man who can attain that distinction, is a worthy man indeed.

Further away from Durban, farmers with more land tend to grow vegetables as a sideline with some other crop such as sugar cane or bananas as the main crop. However, there are farmers who grow only vegetables as, for example, at Cliffdale in the Camperdown district. Cabbages are by far the most important crop in this area but many other vegetables are grown as well.

Where vegetables are grown as a sideline they are nearly always grown on the lower lying, moist, heavier soils near streams, as they must have an adequate and continuous supply of soil moisture if they are to grow well. Thus there are no large areas under vegetables in any one place but only patches scattered over the countryside. Many of the smaller sugar cane growers inter-crop their plant cane with vegetables, as do some banana growers, to supplement their income. Some of them apply additional fertilizer to the inter-crop but as with all Indian-farmed crops, larger quantities of fertilizer could be applied. However, they generally do not have enough money to buy more fertilizer, and so a vicious circle sets in.

Irrigation

Where possible, the growers pump or carry water to their plants, but often they have only enough water to get the young plants established and thereafter they are dependent on rainfall, which is variable. Thus the crops may suffer from lack of moisture at a critical stage which can affect the yield and quality adversely.
Congratulations to the Indian People on the Centenary of the arrival of their forebearers in South Africa

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CENTENARY OF INDIANS
Their methods of growing seedlings in seedbeds can be improved considerably as they usually broadcast the seed very thickly with the resultant that the seedlings suffer undue competition, are spindly, and frequently affected by disease. The quality of the seed is also sometimes poor. The use of certified seed obtained from reliable seed merchants is strongly recommended. Disease control in the field is another factor warranting serious attention as more and more diseases are becoming prevalent with consequent reductions in the crops. Varietal selection also deserves much more attention and research.

Bananas, pineapples, mangoes, litchis, citrus, avocados, papaws and other sub-tropical fruits are also grown. Of these bananas and pineapples are by far the most important and are cultivated as plantation crops while the others are grown more in small irregular orchards or as dooryard trees.

Bananas

Indians had been engaged in the cultivation of bananas from the eighties of the last century. In the beginning it was grown on a small scale but with free Indians coming into possession of land more and more of them took to this profitable field of agriculture. It is believed that the banana seed was introduced from Mauritius.

Bananas have always been a very important crop with Indian farmers and until recently, when production increased rapidly in the Transvaal, they were the main producers in the Union. They have now lost the monopoly. Nevertheless, about R868,000 gross worth of bananas was produced by Indians in 1956-57.

The main districts where Indians grow bananas are Pinetown, where over half are produced, and Port Shepstone, while smaller quantities are grown in Umtimi, Durban and Lower Tugela. In the Pinetown district the best area is around Cavendish where the soils are heavier and more suited to banana culture. In the Kransloof area, on steep hillsides leading down to the Umgeni, the soils are poor and sandy and the plants which are also badly damaged by wind are very poor.

Topsoil Erosion

From Malvern, Cavendish and Fenniscowles the gardeners carried their stock to the first market for disposal of farm produce in Durban: 300 to 500 bananas were loaded into baskets. The farmer had to pay one penny for a basket before he could take it into the market. The average price was between 8d. and 1/3 per hundred.

In the Port Shepstone district bananas have been planted on extremely steep hillsides. In some cases, after bananas have been grown for a few years most of the topsoil has eroded away and bananas will not grow there any longer. The farmers have then tried growing pineapples on the subsoil that is left.

The first report of the Banana Control Board (1958-59) states: “The production area around Durban is gradually moving inland owing to the expansion of the urban areas. These later plantings in the interior produce less as conditions are less favourable for banana production. Drought and damage caused by wind also affect production adversely.” The Board estimated the yields of bananas in standard 125 lb. crates for the 1959-60 season for the different areas as follows:—

- Durban area (mainly Indians) 80 crates/morgen
- Port Shepstone area (mainly Europeans) 124 crates/morgen
- Other areas 40 crates/morgen (conditions unfavourable)

There is much room for improvement in the quality of bananas which are often very small and are sometimes picked too early and before they have ripened fully. Adequate windbreaks to minimise wind damage, choice of suitable soils, contour planting to reduce erosion and improved fertilisation should all help to improve the size and quality of the fruits and increase yields. Irrigation would also be of great benefit but in most of the areas there is no adequate supply of water.

It must be stressed that bananas are very particular in their climatic and soil requirements and will grow well only under favourable conditions as occur in the Cavendish area and the Port Shepstone-Port Edward area.

Pineapples

Pineapples are the second most important fruit cultivated in Natal. According to the 1956-57 Agricultural Census, 537 morgen of pineapples were cultivated yielding 1,355 tons of fruits or an average of 2.52 tons per morgen. The tendency has been to plant pineapples, mainly the Queen variety, in rows running down very steep slopes (up to 60%), for example, Umkomaas and Port Shepstone areas, with consequent erosion between the rows. The plants are usually left to grow for many years with very little pruning.

Under reasonably good conditions the average yield of Queen pineapples during the first two years of bearing can be expected to be about 6 tons per morgen. Thus the average of 2.52 tons per morgen for Indian grown pineapples is low but can be expected if the plants are left growing for many years. Replanting pineapples after they have borne for one or two years would lead to much greater yields while contour planting would reduce soil erosion.

Mangoes, litchis, citrus, avocados, papaws and other fruits are also grown but in most cases the orchards are very haphazardly planted and are badly
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CENTENARY OF INDIANS
neglected. It would appear that once a tree is planted, or comes up of its own accord, it is left to grow and bear fruit without much attention being paid to it. Fruit trees are usually planted in land where vegetables or pineapples are cultivated, and inter-cropping with vegetables continues until shading by the trees prevents the vegetables from growing.

This is a bad practice, as excessive intercropping has an adverse effect on the fruit trees. However, scarcity of land apparently forces the farmers to continue inter-cropping long after it should have stopped.

In many cases there is no system followed in planting fruit trees with the result that they are unevenly spaced. Many citrus trees are dying back as a result of attack by scale insects which could be controlled quite easily. Papaw trees, 20 years old, were left growing even though it was impossible to harvest the fruits or the tallest branches. Male papaw trees are frequently all removed and, as a result of poor pollination, the fruit crops are small. Replanting the orchards and leaving some male trees to provide pollen would lead to increased yields.

The avocados grown are mostly seedlings of the West Indian type which all mature in autumn when the market is glutted. By planting other varieties it would be possible to extend the marketing season. All these factors point to a lack of knowledge by farmers about modern methods of fruit production, and consequently the need for an extended advisory service to help them improve their methods of culture.

Tobacco

Tobacco seed from India came into the Colony in the very first years of the coming of Indians to Natal. It was grown on a very small scale in between rows of sugar cane. The tobacco was used for whiffs, cheroots and snuff to meet the growers needs.

Centres in which tobacco growing was carried on on a commercial scale were Verulam and Stanger. “Commercial scale” in those days meant selling a few sheafs of tobacco to Africans and fellow Indian workers.

Tobacco was introduced into Umkomas. Today there is a productive belt stretching from the Tugela on the north coast to Langebelele on the south coast. There are 600 growers in Natal. The total money value of Indian grown tobacco is in the region of £30,000. Indian growers produce about 200 tons of tobacco annually.

The Indian growers formed the Natal Indian Tobacco Growers Co-operative which handles the distribution of all tobacco produced by them.

The main districts for maize are Umzinto on the coast and the inland districts of Estcourt, New Hanover, Pietermaritzburg and Klip River. Almost all the groundnuts produced are grown by a few farmers in the Dundee district.
Sincere congratulations
to the Indian people on the
centenary of the establishment
of the Indian community
in South Africa

"Papwa" Sewgolum, the brilliant
golfer who has won the Dutch Open
Championship for two years running,
and now holds the South African
Non-European championship, is a
fine example of the progress made by
the Indian people since the establish-
ment of their community in South
Africa one hundred years ago. Like
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Mode of Indian Life

(After a hundred years of settlement in this country, Indians have undergone an evolution with changes and progress in all directions. They still, however, maintain close kinship ties)

The Indian labourers, originally introduced to work on sugar plantations, were later consigned to coalfields, railways, and wattle plantations. This accounted for their distribution over the entire Province of Natal. When they completed their indentures and became free, most of those who chose to remain in the Colony took to the cultivation of land.

Some preferred fishing and a large number remained on the sugar estates while others gradually entered various fields of employment. With the first signs of prosperity, free immigrants came into the country, mainly for the purpose of engaging in trade. They were mostly Muslims and Gujaratis.

But these Indians were not a homogeneous group—there were differences of religion, language, caste, province of origin, complexion and of variations in religious practices. There were, nevertheless, certain factors which bound them together—they were Muslims, Hindus, or descendants of Indian immigrants.

The trading class, either Muslim or Gujarati Hindu, formed an almost separate group within the larger community from the indentured labouring class.

Former Ways

During the period of their indentures, by virtue of contracts, these people did not find it possible to follow their religious and social patterns as they were accustomed to in their native villages. But as they became free they tried as best as they could to recall the former ways of life and in the new environment attempted to follow their traditional ways. Many of the old customs had to be abandoned and some were considerably modified in keeping with new circumstances and altered conditions.

In the course of time, however, various changes naturally began to take place and so we find, after a hundred years of settlement in the land of their birth and adoption, vast differences have set in and great changes have taken place in social and cultural spheres as well as in their material forms of existence.

It is a matter of interest to think back on the factors and influences which have so changed and modified every area of our existence and to focus our minds on existing patterns which reflect tendencies for the future.

Rapid Increase

We thus find that between 1921 and 1951 there has been a very great increase in the urban Indian population. In 1921, less than one-third of the Indians in South Africa lived in urban areas, but in 1951 over three-quarters were in these centres.

Almost the same proportion of Europeans lived in the urban areas as Indians. In the Transvaal, over 91% of Indians live in urban areas and 98% in the Cape. Over 80% of the Indian population of
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South Africa live in Natal and of this 40% are in Durban. Of the latest estimated population of Durban, Indians are in the majority over all other race groups.

The process of urbanisation of Indians in Natal, however, has been gradual. At first, they settled in and around Durban, the coastal sugar towns or the coal-mining centres. A fair proportion were in the peri-urban areas and formed part of the economic structure of the urban centres. As the boundaries of towns were extended and as the towns developed they became absorbed into the urban structure.

Urban living carries with it certain very definite characteristics which influences every aspect of the lives of the people. It involves more than the mere fact of existence in an area classified as urban—it involves a way of life associated with the “City”.

In the first instance, it throws people together into closer contact; into contact with strangers; into contact with people of different religions, language, and cultural groups; it facilitates rapid diffusion of news and fashions; it permits a high degree of individualisation; it stimulates invention; there is social mobility—a movement from lower to higher levels of life and across religious and language barriers.

At the same time, it depends on a complex economic system which makes possible the quicker transfer of goods and services and results in an elaborate division of labour and a high degree of national enterprise. Urban life exerts influences upon the ways of life and alters previous dominant modes of association.

Profound Effect

Now, how does all this affect Indians? From an essentially rural people, with a rural outlook, we have become urbanised, absorbed from market gardening into the industrial field of employment. This has had a profound effect on our family life, the most fundamental institution in human society and the centre around which all Indian values and attitudes revolve.

And because of the effect it has had on our family structure and on our individual persons, pointing to new trends and new directions, our future as a people depends on the extent to which we adjust to the changing situations and demands that are being constantly imposed on our personal and family levels.

Urban life has really set a challenge and it may be well for us to reflect on this occasion, the impact of its influences in consideration of the destination that we as a community have reached in our social evolution in this period after 100 years.

The traditional Indian joint-family system performed a variety of functions which may be listed as economic, educational, religious, recreational,
Interesting Figures

This table, compiled in 1909, shows how Indians (still under indenture) were employed in various occupations at the time:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coal Companies</td>
<td>3,068</td>
</tr>
<tr>
<td>Tea and Sugar Companies</td>
<td>11,745</td>
</tr>
<tr>
<td>Railways and Public Bodies</td>
<td>2,713</td>
</tr>
<tr>
<td>Farmers</td>
<td>2,354</td>
</tr>
<tr>
<td>Various</td>
<td>2,476</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>22,336</td>
</tr>
</tbody>
</table>

* * * * *

Fifty Years Later

The Indian working population of Natal in 1937 was as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture (sugar workers, growers, market gardeners, farmers)</td>
<td>14,000</td>
</tr>
<tr>
<td>Commerce</td>
<td>15,000</td>
</tr>
<tr>
<td>Industry</td>
<td>22,500</td>
</tr>
<tr>
<td>Mining</td>
<td>600</td>
</tr>
<tr>
<td>Municipal Workers</td>
<td>2,250</td>
</tr>
<tr>
<td>Public Service (teachers, clerks, policemen, hospital)</td>
<td>2,550</td>
</tr>
<tr>
<td>Transport</td>
<td>3,000</td>
</tr>
<tr>
<td>Casuals and Unemployed</td>
<td>10,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>70,350</td>
</tr>
</tbody>
</table>

biological, affectional and status giving. The members acted in all these functional capacities—as husbands, wives, mothers, fathers, grandparents, brothers and sisters they played their respective roles.

This multi-functional pattern has changed and altered and exists on a very limited scale. The influences of a changing society and the stress of urbanised conditions, have removed first one, and then another, of its functions, until today we find that the traditional Indian joint-family is a mere shadow of its former self.

Changed Pattern

We notice the changed pattern of the economic activity within the Indian family that has developed under urban industrialised conditions which have had a marked effect on the degree of cohesion within the Indian family. It has resulted in its members pursuing various forms of occupation outside the home and the joint-family situation, tending to a great degree of independence and individualisation in attitudes to matters relating to family life.

Less and less of communal activity around the family plot or family business has altered the status of its members and has exposed them to all the changes and pressures of an industrialised economy. The dual economy of life on the land supplemented by cash earnings from industrial employment, which has been a great stabilising influence on Indian family life, has almost disappeared in our urban, sub-urban and peri-urban areas.

The increasing assimilation of the Indian into the Western, economic structure has exposed him to the uncertainties which characterise the individualistic, capitalistic organisation of urban society.

Differentiation in economic interests has been important in the gradual disintegration of the traditional joint-family and the comparative instability of the urban Indian family. Widening divergencies in their interests and experiences under these conditions are affecting the unity and cohesion of the urban Indian family.

Growing Decline

The growing decline of the common interest activities, offers less opportunity for the meeting of minds and in the process of growing urbanisation and industrialisation, the family consensus has been rendered most difficult.

Changes in economic function have altered nearly every phase of family relationship among Indians. The wife's role as a producer of consumable goods has virtually disappeared in the family. Instead, more and more women are joining the ranks of those industrially employed. But the importance of our
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women within the family has not diminished, because she, as the wife and mother, still determines, in a large measure, the "consumptive value" of the family income. To a great extent the women still make the purchases of commodities in most homes.

The competition in the urban environment has resulted in conflict where multiplication of wants is in excess of increase in income. The emphasis placed on a high level of material comfort has affected the stability of many Indian families in a negative fashion.

The urge to approximate Western standards and the desire to be no inferior to friends has involved many families in serious difficulties, particularly when there has been inadequate appreciation of the fact that "spending the family income" constitutes one of the most difficult areas of adjustment in life. Friction over money is a starting point of many of our marriages ending in breakdown.

More and more of our girls and women are entering employment. Young Indian girls who have been in employment prior to marriage do not always take kindly to a change in their economic preferences after marriage. Their earlier roles as wage earners has invariably resulted in an independence and individualism which they impart into their new role in marriage.

Their frustration of being deprived of a former right has its marked influence in their ability to adjust themselves in marriage. Such women often incline to adopt a standard of material life which is beyond their economic resources and this tends to affect the formation and ultimate structure of their family.

Where this tendency is associated with overrated ambition, as is generally the case, numerous other ways, dictated by factors peculiarly of urban origin, characterise the marriage pattern. We have, therefore, a circle of effect on the individual transmitted into the family and through the family into the children and so on.

The whole ferment of Indian society undergoes at this stage a process of change involving the most fundamental aspects and those things which all along have been carefully preserved are now succumbing to external influences and pressures.

Economic factors under urban conditions have resulted in a transfer of the Indian woman's vocational and economic interest outside the home and there has been a consequent change in the economic function of the family. Where there has been economic independence of the women, the stability of the family has altered.

The emphasis is shifting from combination of economic considerations and of affection in marriage for mainly sympathy and affection. Indian women, today, are less willing to endure an unhappy marriage than formerly when they are well able to support
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themselves. On this account they revolt strongly to anything they find irksome in the domestic situation. Moral and religious considerations still count, but not to the same extent as in former times.

Another basic conflict which urban life has introduced in the Indian family and which provides the source of much family instability is a desire of many married women to take up employment. The Indian male is generally conservative in his attitude to the employment of married women, and he often resents his wife working for income, unless it is the pursuit of a career or to relieve the economic burden of maintaining a large family.

The opportunities and temptation for association with men during the daily journeys to and from work, the contact with other influences at employment and the possible corruption of morals are fears that many young Indian men, who have working wives, harbour and merely tolerate their wives going out to work, lest their firm refusal may set into motion friction which can have disastrous consequences.

Urban life has materially affected the economic dependence of the Indian women, and in consequence has exposed individual Indian families to a greater measure of instability and possible disruption.

The Indian mother, on the other hand, is often forced into employment by extreme poverty. She may choose to be an employee because of some professional interest, or has a well-paid job to enable her to pay for adequate supervision and care of her children. Under the joint-family or extended-family pattern, such employment would not have the same consequences for the children, as under the modern, atomised family structure.

Employment

Most Indian married women are in employment, not for any love of the job, but because they must. Women in dependent families have no alternative but to take up some form of employment. These mothers have the extremely difficult task of playing the role of bread-winner and of taking suitable care of their children, and they seldom succeed in doing both successfully. Neglected and unsupervised children of the economically underprivileged are evidence of defective family life.

To the dependent women, no effective alternative is available but to enter the employment field, but there is the problem of convincing the ambitious Indian women that duty to her family is more important than any economic function she can render. Industrialised conditions have produced interests in the Indian women which have given rise to the problem of reconciling the interests of women as persons and their roles as mothers.

The housing problem of the urban Indian family is well known. The degree of overcrowding, restricted conditions, poor standard of structures,
Shocking—But True!

The Wragg Commission was appointed in 1885 "to enquire into and report upon the Indian Immigration Laws and Regulations of the Colony, and the general conditions of the Indian population of the Colony". Mr. J. R. Saunders, a member of the Commission, was shocked by some of the exhibits and according to Mr. R. G. T. Watson of "Tongaati":

"The state of affairs at the Indian Immigration depot hospital in the heart of Durban was appalling. The wards were seriously overcrowded; no attention had been given to the amount of cubic space or floor area per inmate. The ablution place was destitute of water, basins, or even a bath; it was apparently used as a storeroom, for at the time of the Commission's inspection it contained 'some boxes and a coffin'.

"There was no segregation of the sexes. A female patient was found lying in a ward with male patients. There were no wards for special and infectious cases or maternity patients. Even leper inmates were found in the general wards. The latrine accommodation was inadequate—four seats for a large number of sick—and again no segregation. The urinals were holes in the ground dug near the latrines.

"There was no mortuary, and corpses were placed in an ordinary room, or even in the open if no vacant room was available. The nursing staff consisted of one male attendant . . ."
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Champagne
hide in the under-world. There are also the “kept” girls, provided for in all respects by economically well-placed men, who may or may not have families of their own.

The pressures of social section and of religious ties have weakened considerably among Indians, particularly among the economically and socially depressed groups. There are considerable numbers who have attempted to set up families—some successful, other unsuccessful—by just living together as husbands and wives.

Even among some educated and economically well placed, a mere legal registration in marriage has been resorted to. Others have just undergone the formality of a religious ceremony because of pressure from the family or social group. The traditional marriage ritual has also been watered down considerably—evidence of the relative decline of its importance.

The orthodox religious maximum that the marriage sacrament can be broken only by death has not persisted in the many cases of desertion, separation and divorce. Although the number of legal divorces are low, a large number are living in a state of divorce. Desertion—the poor man’s divorce—is quite common among Indians. Although, under urban conditions, the joint-family system has virtually broken up, the ties are still, nevertheless, strong. Married sons may set up separate households but the emotional ties are still enduring to the extent that the “head” of the family or seniors have to be consulted and their approval sought in important matters appertaining to individual households.

Related families still continue to occupy single households and provision is made wherever it is possible for the widows to live with the “family”. Deserted women may be accommodated by relatives and orphaned children are provided for (with rare exceptions) by one or other family of the relative group. Among orthodox Indians, the senior elders occupy a place of importance—the source from which social values and behaviour are derived, as well as status. In seeking new marriage relationships, the sanctions of the kinsmen are not overlooked, although the elder code of conforming to group relationship in marriage has been considerably disregarded.

The structure of kinship pattern has changed to some degree as other factors as education, wealth, personality, etc., have modified their roles and relative status within individual groups. Their obligations and duties have likewise been modified. In addition to all three changes within the community, on a personal and family level, urban living has resulted in the growth of all forms of organised activity.

Urbanisation has, on the one hand, produced the conditions for the need of these organisations and their respective services, and on the other, has produced the change in the status of the individual, which has led to his assertion to join with the others into organised groups to meet the growing community needs and situations.
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A "Cavalier" Publication 179
### Natal Population

<table>
<thead>
<tr>
<th>District</th>
<th>1921</th>
<th>1960</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bergville</td>
<td>118</td>
<td>283</td>
</tr>
<tr>
<td>Dundee</td>
<td>3,058</td>
<td>5,174</td>
</tr>
<tr>
<td>Durban</td>
<td>52,494</td>
<td>221,571</td>
</tr>
<tr>
<td>Estcourt</td>
<td>1,495</td>
<td>3,638</td>
</tr>
<tr>
<td>Inanda</td>
<td>26,322</td>
<td>56,889</td>
</tr>
<tr>
<td>Ladysmith</td>
<td>2,559</td>
<td>5,566</td>
</tr>
<tr>
<td>Lower Tugela</td>
<td>15,716</td>
<td>32,039</td>
</tr>
<tr>
<td>Newcastle</td>
<td>2,596</td>
<td>5,792</td>
</tr>
<tr>
<td>Pietermaritzburg</td>
<td>8,559</td>
<td>27,091</td>
</tr>
<tr>
<td>Pinetown</td>
<td>5,927</td>
<td>15,721</td>
</tr>
<tr>
<td>Port Shepstone</td>
<td>1,919</td>
<td>6,530</td>
</tr>
<tr>
<td>Umzinto</td>
<td>10,248</td>
<td>16,461</td>
</tr>
</tbody>
</table>

* * *

The total population of South Africa is:

- Europeans 3,067,638
- Coloureds 1,488,257
- Africans 477,414
- Indians 10,207,809.

* * *

Of the 1,029 male adults imported in the first five ships, 583 bought their freedom at the end of the third and fourth year upon payment of £5 and £2.12/- respectively. The rest (446) were freed at the end of the fifth year, i.e., about 1865-66. By 1870, almost all the 6,445 Indians who had arrived in the first six years had become free in terms of Law 14 of 1859. There was only one case of a coolie entering into fresh indentures.

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That certain forms of activity are very highly organised among Indians and, that there is the growth of the multiplicity of organisations to cater for as great a variety of objectives as there are human needs and interests, has become a very noticeable feature.

Turning to voluntary social work and the development of welfare organisations among Indians, the dominant feature is the extent to which the activities of these agencies are directed towards the provision of basic amenities, of the prevailing economic pressure which is prevalent among Indians. There is still a great deal of unorganised mutual assistance also rendered among them.

### Rapid Changes

In the early days, before the emergency of organised social welfare activity, the "family" catered for the needs of the destitute and needy. It took care of the aged, the widowed, the orphaned, the destitute; but the rapid urbanisation and industrialisation has brought such changes and conditions on the family as an institution which it has been unable to meet.

With the urge to rise to higher standards, the insufficiencies everywhere made themselves apparent. The community reflected all this—poor housing, poor health, lack of recreational facilities, poverty, the aged, the disabled—to alleviate by organised effort.

Some indications of conditions existing in Indian community life which make the need for welfare services imperative might be useful, rather than to list the welfare agencies in existence. The infantile mortality rate is twice as high as that of Europeans, the maternal mortality rate is three times higher; the disability grant rate in Natal is 5.8 in 1,000 for Indians with the European rate of 1.6.

### Poverty Line

The economic condition was shown by the University of Natal in a survey which showed that 70% of Indians lived below the poverty datum line; the Social and Economic Planning Council considers that 50% of Indian household have incomes too low to enable purchase of low cost diets. Another University survey showed that the per capita income of the Indian is one-fifth that of the European in the rural township of Natal.

As for housing, some of Durban's suburbs show how appalling conditions exist there. University research has shown that 33.6% of Indian families lived in one room and that 42.3% in overcrowded houses. Much of the so-called "shack dwellings" have been described as "Holfom.

Problems arising out of such housing, health and economic conditions are more than voluntary effort can deal with adequately, but Indians have made a
1860-1960

Congratulations to the Indian Community on the Centenary of the arrival of their Forebears in South Africa

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Family Preserves

While the men were often preoccupied with their economic interests and did not share the responsibility for the upbringing of the children, the women undertook this successfully.

It was the women who treasured the religious beliefs, nurturing and developing them so that they might serve as a source of support and social upliftment in the new life they adopted.

Thus despite all their early difficulties and lack of status they rekindled an Indian pattern of life which is old, group-consolidating and high in value.

* * * * *

Religion And Language

Hindus number about 72.7% of the South African Indian population; Muslims 19.4%; Christians 4.9%; and Buddhists 3%. Indians in Natal are mostly Hindus, while those in the rural areas of the Transvaal are Muslims. Both groups are equally distributed on the Witwatersrand and Pretoria. In the Cape, Buddhists and Confucians are in the majority with a small Catholic minority in Kimberley and Port Elizabeth. In Cape Town, Indians are mainly Muslims.

The home languages of about 85% of Natal Indians are either Tamil, Hindi or Telugu. In the Transvaal, 27% speak Tamil and Hindi, 50% Gujarati and 5% Urdu. One-third of the Cape Indians speak Tamil or Hindi and one-third Gujarati and Urdu.

Only about 2% of the total Indian population of South Africa have adopted English as their home language.

notable contribution in pioneering the various fields and indicating the directions for the authorities to assume responsibility.

And so we find after a hundred years of settlement in this land, our personal and community lives have undergone an evolution, indicating change and progress in diverse directions. Each of us have a role to fulfill and a part to play in this drama of life.

In our strivings for personal achievements, we must remember, the great heritage and culture to which we belong, of the part that those who came before us have played and the task ahead of us. Much depends on us in moulding the future, a future which holds out a strange mixture of hope and despair.

Side by side with our advancement in education and material standards, there exists a vast majority group who are economically and socially depressed, and as we count our fortunes, we must do what we can to even out the extremes in standards which prevail in our community.

There is a great scope for service to our fellow beings in every field of human activity and as much as we should endeavour to rise to the highest possible potentialities within us, we must learn also that, as human beings, our lives are interwoven with those in whose midst we live and, that in the final analysis, our personal achievements would be counted in the extent to which we have contributed to the welfare and advancement of our people as a whole.

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W 46-19
Education—A Story of Success

(The remarkable and unbelievable strides accomplished by Indians in their thirst for education is described. In fact, it is their crowning glory. They can truly be proud of their attainments).

After a hundred years, the greatest progress we have made is undeniably in the field of education, where our people have sacrificed and contributed more than any other community, towards the erection of schools to house some 100,000 children. But the history of Indian education actually began in 1860. All education was in the vernacular and teachers came from the labourers themselves and most of them were not qualified.

Secular education for Indians was initiated by various Church Missions. Father Sabou, as early as 1863, appealed to the Colonial Government for financial assistance to start a school but this appeal was rejected. Accordingly, he started a private school with accommodation for 30 pupils in 1867. In 1869 he was given a grant of £25 by the Colonial Government.

The Wesleyan Missionary Society also entered the scene of Indian education. In 1862 Rev. Ralph Stott was sent to Natzel by this Society to do Missionary work amongst the Indians. He was a highly educated man and saw the need for educational facilities. In 1867, he established a day-school and an evening-school. In 1869 he received, as Father Sabou, a grant-in-aid of £25. The year 1869 may, therefore, be looked upon as the year of the origin of our government-aided school system.

Stott’s day school was made up of boys only through the immigrants “refusing to have their girls taught to read.” The room which served as the school was “small, and utterly devoid of furniture, desks, forms, blackboards, etc.” In 1872, there were four schools—Stott’s Day School with an enrolment of 33 boys and 7 girls; Stott’s Evening School with 12 boys; Lower Umkomanzi with 7 boys and 3 girls; and Sea Cow Lake with 21 boys and 5 girls. The number of Indian children of school-going age in 1872 has been estimated to be 930, so more than ten-elevenths were not at school. The total of the grants-in-aid to these schools in 1872 was £60.

In 1875 Robert Russell reported on Stott’s Day School in a manner which is most revealing:

“This school is held in a wood and iron building 2½ft. by 17ft. by 9ft. adjoining the Corporation Barracks. The furniture consists of three writing desks to hold thirty forms, one blackboard and two small wall maps—the hemisphere. The books in use are a few odd spelling books and a few (Std.?) II Irish reading books. A supply of infants school reading books and slates is most needed.

The school hours are from 9 to 12 and 1 to 3 p.m. One register of daily attendance is in use. The number enrolled is 37—all boys. Seven are under 8; sixteen between 8 and 12 and fourteen between 12 and 16. The average attendance is 23 and the number present and examined was 28 . . . .”

The Church of South Africa (an Anglican denomination) also interested itself in religious and educational work amongst Indians. In 1868 a Rev. Joseph Barker conducted a day school at Umzinto for Africans and Indians. It was attended in the evening by the Africans and Indians in the employ of the Umzinto Sugar Company and servants of the White families in the neighbourhood. The subjects taught were the three “R’s and a little geography. In the words of Rev Barker: “These subjects, however, were secondary and used only to pave the way for the more direct work of a missionary.”

Evening School

The real contribution of this church to education was made after 1877 when the Church of South Africa Indian Mission was inaugurated. Qualified teachers could not be obtained either locally or from India. In 1874, an Education Commission appointed by Lieutenant-Governor Musgrave recommended:

“That the Protector of Indian Immigrants should correspond with the proper authorities with a view to securing for the Colony the services of efficient trained teachers, capable of not only conducting a central school . . . but also of preparing young men to become teachers on the plantations.”

An evening school was organised by Henry Nundoo, a printer by trade, who had received a fair education in Benares. He was paid 10 shillings a month. He published a book “Light of Knowledge” in Hindi and English for the use of Indians who wished to learn English. Another teacher at Stott’s
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CENTENARY OF INDIANS
Day School in 1876 was Mr. Francis D’Vaz. He had been educated in India and had taught at schools there. His salary was £24 a year, plus one shilling per child per month collected in school fees.

The following comparative statistics of Natal for 1878 give a good idea of how matters stood at the end of what may be regarded as the first phase of Indian education:

<table>
<thead>
<tr>
<th></th>
<th>Europeans</th>
<th>Indians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population</td>
<td>23,000</td>
<td>17,862</td>
</tr>
<tr>
<td>Schoolchildren</td>
<td>2,501</td>
<td>48</td>
</tr>
<tr>
<td>% at schools</td>
<td></td>
<td>11 .26</td>
</tr>
<tr>
<td>No. State schools</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Government expenditure</td>
<td>£8,817</td>
<td>£40</td>
</tr>
</tbody>
</table>

In 1881 the General Manager of the Natal Government Railways applied for a grant to establish a school for Indian children near the Railway station. He was given a grant of £30 and established a school for 30 children with Mr. Joel Peter, a railway clerk, as teacher.

School Board

In 1879 the Colonial Government established the Indian Immigrant’s School Board. Its members were the Colonial Secretary of Natal, the Protector of Indian Immigrants and Rev. Ralph Stott. The functions of this Board were to distribute grants and to administer education. The Colonial Government made a grant of £1,500 to be distributed on the basis of efficiency and attendance of the respective schools. A total of three Board schools (Durban, Tongaat and Umgeni) had come into existence, and during the period 1879-1883 there were forty aided schools, some of them very short-lived. In 1894, the number of Government schools was two and aided 24, giving a total of 26 schools. The pupils attending these schools rose from 136 in 1879 to 2,589 in 1893.

Inspectors were imported from India. The first was Inspector Dunning who was paid a salary of £300 p.a. He was replaced by Inspector Colepepper. The Indian Immigrants School Board was abolished in 1894. At that time it had administrative jurisdiction over two Government schools, 24 Mission Schools and several private schools. In 1894 there were 10,000 children of school going age but only 1,581 children were at school. The Natal Education Department was established in 1894 and Indian Education came under its control.

The advent of Rev. L. P. Booth in 1883 resulted in a swift expansion. While Dr. Booth concentrated his energies along the coast, his colleagues Dean Green and Canon Swaby were active in Pietermaritzburg. Dr. Booth showed great initiative in the promotion of education for girls. By 1898 he had established four girls’ schools—three in Durban and one in Pietermaritzburg.

The Roman Catholic Indian Mission did not engage in extensive educational activity. It established only four schools, of which the one at Montpellier was a failure from the start. The first Roman Catholic school in Pietermaritzburg was started by Rev. Father Barret. Rev. Father Bandry opened a school in Prince Alfred Street, Durban. Both these schools were among the top five in 1898 with regard to attendance and quality.

With the enactment of Law 5 of 1894 began the next period which may be given the title “Education under Responsible Government”. The policy of developing a separate system of schools for the children of indentured Indian labourers was continued and extended to include Indian children of the socially more advanced classes. Only those who passed the fourth standard in Indian schools could seek admission to European schools.

In August 1905, the Superintendent of Education ordered the dismissal of all Indian infants and girls from European schools and established for them a school within the premises of the Carlisle Street Government Indian School. To meet the wishes of Indian parents who were opposed to co-education, girls were taught separately from boys by “an experienced English lady teacher”. This department was short-lived as there was not enough teachers to instruct the girls and infants.

The following statistics show the development of Indian education over the years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1879</td>
<td>136</td>
</tr>
<tr>
<td>1894</td>
<td>41 small schools, 1,581 pupils.</td>
</tr>
<tr>
<td>1936</td>
<td>99 schools, 22,676 pupils.</td>
</tr>
<tr>
<td>1959</td>
<td>253 schools, 99,975 pupils.</td>
</tr>
</tbody>
</table>

The increase in school population between the years 1927 (9,766 pupils) and 1936 (22,676 pupils) was due to the Uplift Clause of the Cape Town Agreement of 1927. The types of Indian schools at present are: Training College 1; Government Schools 30; Government-aided Schools 208; Government-aided Religious Schools 2; Private Schools 12.

School Shortage

The Government provides and pays the teachers in Government-aided and Government-aided Religious Schools. The building and furniture is provided by the community on a £ for £ basis. Private schools are fully self-financed whilst Government schools are financed by the Government.

A shortage of school accommodation led to the introduction of the Platoon school system a few years ago. A large number of primary schools have two “sessions” a day—a “morning” and an “afternoon” session. At first the Natal Education Department had very little control over platoon schools but now it is under their control almost entirely.

When Indian education started very few girls attended schools. Those who did go to school left school on reaching puberty. The table below shows that more and more girls are now attending school:

<table>
<thead>
<tr>
<th>Year</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1910</td>
<td>400</td>
</tr>
<tr>
<td>1950</td>
<td>17,815</td>
</tr>
</tbody>
</table>

Teacher training was started as early as 1904. When Sastri College was established in 1930
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CENTENARY OF INDIANS
provisions were made for training teachers. In 1951 the Springfield Teachers Training College was established. Natal Teachers Senior Certificate, Natal Teachers Diploma, and a Certificate for Platoon school teachers are issued by this Training College. The University of Natal and Fort Hare University College also trains teachers for advanced work.

In 1899 a higher grade school was established in Durban and in 1903 in Pietermaritzburg. In 1911 the Indian Educational Institute opened a private High School staffed by European teachers from India. This school closed down in 1914 because of a shortage of teachers as well as funds. The Natal Education Department started secondary classes at Carlisle Street School (now Dartnell Crescent) in 1918.

An Indian Education Commission was set up in 1928 and the Indian Government sent Mr. Kailas Prasad Kitchlu to prepare and submit a Memorandum. Mr. Kitchlu was an education expert. His investigations showed that the Nata Education Department had not used a large sum of money set aside for Indian education.

Fearing that Indian education will make slow progress under the Natal Education Department, Mr. Sastri, the Agent General, persuaded the local Indian community to contribute funds. This led to the building of Sastri College in 1930 which started as a high school and teacher training institution. At first it was staffed by European teachers and Indian teachers from India. Later it had an all European staff. Then both European and local Indian teachers were on the staff. Now it is staffed entirely by Indian teachers.

In the meantime, secondary education developed rapidly. In 1959 there were 16 secondary Department schools in Natal with a total roll of 4,930 high school students. The position as regard to Indian schools today is that there are about 100,000 pupils at school. The girls' schools are packed to capacity and thousands of girls attend co-educational schools, both primary and secondary.

University Education

There are more than 250 primary schools in Natal, thirty of them being Government schools, while the rest have been established mainly through Hindu, Christian and Moslem private effort. At the same time there are 200 post-primary schools with an attendance of 5,000 in 1968. A training college has been in existence for ten years and the enrolment last year was 300.

There were no facilities for university education for Indians in Natal at the time of the signing of the Cape Town Agreement in 1927. One Indian student applied for admission to the University College at Pietermaritzburg but his application was unsuccessful. The University College of Natal established classes for non-Europeans after 1934. Sir Maharaj Singh, the then Agent General to the Government of India, made a strong appeal to the Council of the University College of Natal to open its doors to Indian students.

The Council set up a committee which recommended the establishment of separate classes for non-Europeans. Classes were established for non-White students who were not allowed to use the library and other amenities provided for the Whites. Indians were opposed to the segregated classes. Even Sir Raza Ali who succeeded Sir Maharaj Singh was so concerned that he held the view that Indians should boycott the new classes and hold for admission to the college on equal terms with Europeans.

The Natal University College tried to justify its segregation policy by stating that the non-European students cultural background and general standard of attainment were on the average very much below that of European students on admission to the University and it was feared that if the two groups were put together the tempo of work would eventually slow down to that of the slower members of the group and the brighter European students would leave and seek admission elsewhere.

The number of University students, both full and part-time, had increased over the years. In 1959 there were 142 students attending classes. The enrolment in 1958 was 558. In 1936 courses for the B.A. degree was provided. B.Com. and B.A. (Hons.) was introduced in 1946. Later courses in Social Science and B.Ed. was provided. There is no doubt that, notwithstanding the many difficulties, Indians have made remarkable progress in Education.

The number of Indians attending primary and secondary Provincial and Provincial-aided schools from 1921-1959 are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Natal</th>
<th>Transvaal</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921</td>
<td>7,203</td>
<td>N/A</td>
</tr>
<tr>
<td>1946</td>
<td>33,379</td>
<td>5,355</td>
</tr>
<tr>
<td>1959</td>
<td>98,239</td>
<td>18,795</td>
</tr>
</tbody>
</table>

The number of students attending universities for the period 1955-1959 are:

<table>
<thead>
<tr>
<th>University</th>
<th>Full</th>
<th>Part</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Univ. of Fort Hare</td>
<td>27</td>
<td>429</td>
<td>456</td>
</tr>
<tr>
<td>Univ. of South Africa</td>
<td>410</td>
<td>7</td>
<td>417</td>
</tr>
<tr>
<td>Other Univ.</td>
<td>767</td>
<td>24</td>
<td>791</td>
</tr>
</tbody>
</table>

The 1960 figures were not available at the time of going into print.

And so, after a hundred years in South Africa, Indians have made more progress in Education than in any other field of achievement.
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(Pioneering Indian traders came to Natal to supply the requirements of indentured labourers. As trade gradually developed, organised commerce soon became established)

It took some years before the first Indian traders arrived in South Africa after the advent of Indians in Natal as labourers on the sugar plantations. An interesting feature of the traders is that they came from Mauritius. They had, of course, settled on that island for many generations, having originally come from India.

The small number of Indian traders who came to Natal did so to serve the settlement of Indian workers on the sugar lands. We find them establishing their shops as near as possible to the people they served, particularly on the North Coast and later on the South Coast, and finally, of course, in Durban itself.

Indeed, in 1870 and in the following years, Durban was only discovering itself as a settled commercial centre. The country around it had yet to be opened up to commerce. The great Zulu battles like Isandhlawana and Ulundi had still to be fought and the future of the White man still to be decided.

Indian Traders

It was in this scene and context that the Indian trader established himself.

An interesting fact about the settlement of Indian labourers and traders is that, on entering Natal, they stepped into British territory. Natal was a Crown Colony. Great Britain was ruled by Queen Victoria and during those years, 1870 to 1890, British citizenship was the accepted status of anyone, of whatever race he might be.

The Indian trader, therefore, enjoyed the rights and privileges of the British order, the franchise and the right to free movement and trade.

The first traders were comparatively poor men. They had no large capital and depended upon such capital as they brought from friends living in Mauritius. They were retail traders, dealing in imported Indian groceries and those goods required by Indian workers and Zulus.

Even though they had no capital assets, they had, what is a far more important asset, their sense of honest dealing. The integrity of the early trader stands out during those early years.

There were no Indian wholesalers. The traders had to obtain their goods from European wholesale merchants, all of whom were quite happy to give the Indian trader extended credit facilities—60 days less 5%, or 120-180 days if the trader would forego his discount.

Records show that the defections of traders were negligible. It was commonplace for transactions to take place by word of mouth and to have no more record of them than that of one’s memory. Quite often a man’s word was his bond.

Indians had shops in West Street, Durban. One stand where Cuthberts shoe shop stands today. It was a single-storey building, fronted by bricks, the back being wood and iron. About 20ft. by 40ft., wedged in between European traders, and owned by a European. The rent was £6/10/- per month.

In those days an Indian trader who did a turnover of £100-£200 a month was doing very well; it was a fortunate man whose turnover was £400 per month; and the trader who at the end of the year found himself with a trading net profit of £50 considered himself quite lucky.

Indian traders kept their books in the vernacular language, and in fact Gujarati retained its position until comparatively recent times.

Up to the time of the Anglo-Boer War the average wage of workers who patronised these traders was between £6 and £9 a year, plus board and lodgings. Shop assistants received from £12 to £15 per year, in addition to board and lodgings.

Family Arrives

Traders, like the Indian labourers, came without their wives. As time went on, the attractions of Natal became known to India and the later batches of traders to arrive, strangely enough, did not come by a direct route. Almost all of them first went to Mauritius, and from Mauritius to Natal.

Some of the big names in the Indian trading community during those years were Dada Abdoollah, Dawood Mahomed & Co., Essop Jasol, Amod Variawa, Amod Mamojee Mooila and Mohomed Essack Hattia.
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With their settlement and their obvious ability to make a livelihood in Natal came their natural desire to bring their families from Mauritius and India, and as the number of traders grew, the pioneering instinct which was never far below the surface in any of them, sent many into the interior, where they established trading posts serving Africans who were gradually rising into a money economy under the pressure of Natal’s early industries.

The Indian trader in Natal repeated a process that had been going on in East Africa, to which Mr. Winston Churchill once referred by saying that the Indians in their pioneering zeal had opened up communications where the White man would not go.

Such communications in Natal went into the very heart of the country and, of course, trading posts were completely isolated from railways which in 1890 did not go very far.

A striking feature of this country-trading, was that it created a cordial and useful relationship with the settled African population.

Historic Quarrel

A quarrel between Indian trading pioneers, in or about 1892, set the course for a great development which changed the whole of our history in South Africa. It was this quarrel, which led to the presentation of legal arguments before the courts that brought Mr. M. K. Gandhi to South Africa.

In a very real way, it may be said that the two Indian traders altered the course of India’s future, and to a very large extent the history of many people throughout the whole world.

Indian traders, and the entire Indian community, owe a lot to Mr. Gandhi in those early years. He was then associated with the Transvaal British Indian Association and the Natal Indian Congress and the records are full of his representations to the British authorities, including Lord Milner and Mr. Joseph Chamberlain, in defence of the rights of Indian traders.

He led a delegation to London in 1906, with Mr. H. O. Alli, to present to the British Government the difficulties of the Indian people, of which the case of the Indian traders formed an important part.

He was so attached to the need to preserve the rights of Indians as traders that on more than one occasion he was very harshly criticised by a section of the Indian people who were not traders.

There has always existed, to some extent, this sense of grievance against Indian traders in certain sections of the Indian community, but what needs to be emphasised is this—that the rights preserved by Mr. Gandhi were not merely for those living in his day, but that they had a permanent value to benefit from by those who were to follow.

In going out to distant places, the pioneer trader was motivated essentially by self-interest in the
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first place. He enjoyed any trading prosperity that came along, and, of course, suffered with everybody else in any slump that followed the boom.

President Paul Kruger of the Transvaal Republic for example, in the late 1880's, co-operated with the then Natal Government for the extension of the railway to the Rand. The number of Indians in the Transvaal in 1891 was not very large. Traders migrated into the Transvaal just before the Anglo-Boer War.

The general distribution of traders in Durban was a concentration in what is now the main business centre of the City. Indians had shops in Gardiner Street and in West Street, up to where Maddison's Fruit Centre is today. This was where the first railroad station was situated and the area in the vicinity of the station was always full of oxwagons and was always very dusty.

The migration from the centre of the town was not at that time dictated by any law or trading restrictions introduced by Europeans. In fact, there was no commercial rivalry in Natal based on race until much later. Rivalry there was, but anti-Indian feeling did not exist against Indian traders.

The reason for the gradual migration of Indian traders was due very largely for purposes of expansion. Quite near the centre, over in Pine Street and on the fringes of the town, land and premises were cheaper, and the traders, anxious to be independent, went in that direction, buying property where they could and establishing themselves as independent traders.

With the development of trade it was not unnatural that some of the larger European firms looked inland for business. A European trader would establish himself in a small inland centre and look to any Durban wholesale house for support. In this way the wholesale house would have one or two subsidiary European shop-keepers.

In some cases a practice grew up whereby the wholesaler would not supply Indian traders in the same area. The Indian trader got over this difficulty by arranging with a friendly Durban Indian trader to do his buying for him.

It is not easy today, when trains and buses and motor cars are available for transport, to appreciate that in those days it was a big task to make a journey of 20 to 30 miles. All the banking was centered in Durban. A European mill owner 50 miles away would think nothing of borrowing £50 from an Indian trader and the Indian think nothing of giving it to him, and vice versa, when either of them was short of cash.

A European mill owner took it as a matter of course that an Indian would bring his cash for wages

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from the bank in Durban on horseback, do business for him, pay the bills and attend to other duties. The European reciprocated in like manner.

By the beginning of the Anglo-Boer War many traders had migrated to the Transvaal, where they stepped into a very different kind of political order. The Transvaal was a Republic under the Boers. Gold had been discovered in 1886 and the laws which applied to Indians in the Transvaal did not apply to Indians in Natal.

Freedom to trade anywhere in the Transvaal was soon restricted. Indeed, it was in the Transvaal that the first curbing of Indian trade took place. An attempt was made to confine Indians both for trade and residence to certain areas, and later it was found that the law was not tight enough to do more than confine them to fixed areas for residence.

In effect, the present distribution of Indians, whether as traders or workers, in the Transvaal is a result of these first laws.

The growth of the gold industry called into being a variety of Gold Laws denying Indian trading rights over large areas, and these, too, were often very badly drawn laws. The history of trading in the Transvaal is full of a host of complications which even the best of legal minds can scarcely unravel today.

In the Transvaal, as in Natal, the first stores were essentially general trading stores, grocers, domestic requirements, blankets and other textiles.

The Anglo-Boer War brought with it enormous difficulties. Particularly was this so in the Transvaal, where the authorities advised all Indians to leave. Most of them brought what they could to Natal, but in many cases they left their goods and fixed assets to the mercy of war. Several were completely ruined, and after the war the new Government compensated such losses as generously as possible.

Renewed Confidence

The war disrupted trade; it sent many Indians to the Cape, and all traders suffered with their European fellows in the general aftermath of the slump which lasted for several years and out of which slump the country rose very gradually until the prospect of Union in 1910 brought with it renewed confidence and happier conditions.

During this long period up to Union and to the beginning of the First World War changes occurred in European attitudes and in policies emerging from these attitudes.

Quite early in the 1890's there were the beginnings of a movement in Natal to restrict immigration and even to terminate the entry of labourers to the sugar plantations. From these early attempts the restriction has grown into the complicated design which we know today. Immigration has ceased altogether, both for traders and labourers.

The pattern of society has changed. Movement is forbidden between the Provinces. Local govern-
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1860-1960

South Africa's first Indians brought with them, to their new land, many of the traditional foods and spices of India—dishes which were soon to become known and enjoyed throughout South Africa. Many of these truly Indian foods and relishes are now manufactured here in vast quantities—and most of them are packed in glass. Yet further proof that wherever good food is prepared—in Delhi or in Durban—

THE FINEST FOODS ARE PACKED IN glass
ments now order the distribution of trading licences. The old principle of Free Trade has departed, not only for Indians but also for Europeans.

In South Africa it happens that the curbing of the activities of the Indian community goes further than merely the necessary planning of a country’s economy. What is surprising is that within all this restrictive design, the trader, like his fellow Indian in all departments of life, has been able to survive and to sustain himself.

This is due to two things. Firstly, it is due to the Indian’s refusal to be defeated. Secondly, it is due to the fact that South Africa enjoys a vigorous industrial and commercial buoyancy common to all new countries in their early development.

Wars almost invariably give an impetus to trade and industry in young countries, and there is no doubt that Indians shared in the immediate war prosperity of the 1914-18 world conflict. It is true, of course, that wars often lead to an aftermath of trade depression, and South Africa did not escape its effects. As the decade of 1920 to 1930 progressed, difficulties increased.

An interesting development of the First World War was the appearance on the scene of the Indian wholesaler. It is doubtful whether any Indian wholesalers of that time or since could have established himself without the services and without the credit facilities provided by the London shipping houses.

Almost all Indian wholesale houses owe a debt of gratitude to the manner in which the London shippers treated them. It should also be recorded that the services performed by London shippers provide evidence of the trust they had in their Indian clients.

It was in the 1920’s that we find a change overtaking Indian trade in South Africa, in the source of supplies. Up to the First World War and into the 1920’s, Indian traders looked chiefly for their supplies to the United Kingdom and other European countries. Now, however, a new supplier came into existence in the shape of Japan.

From 1930 onwards the entry of Japanese goods in the world’s markets changed the flow of textiles to Indian wholesalers in South Africa. Today, of course, the Indian wholesaler has all the countries of the world for his choice and imports goods from America, Japan and European countries as well as from the United Kingdom.

From modest beginnings, Indians have made reasonable progress in their commercial undertakings and some progress in their industrial enterprises, and to the extent they have done so, they have made worthy contributions to the progress of the community as a whole.

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Bitter Complaints

In 1871, the "Red Riding Hood" took back the first batch of 375 Indians who chose to return to India after their period of indenture. They were (to quote Official Documents), "unanimous in denouncing the treatment which the majority of them said they suffered in Natal. Payments were frequently delayed, and irregular, compelling them to borrow money at usurious rates, and it is not an uncommon thing, especially during the manufacture of sugar, for labourers to be compelled to work beyond the nine hours prescribed by law and this frequently without any extra remuneration.

"But it was of the treatment suffered by the sick that their complaints were most bitter. They complained moreover, that a deduction was made from the wages of every sick labourer, at the rate of one shilling a day for every day's absence from work."

Further, they were told "at the end of their 10 years service there, they would get £10 each on leaving to return to India but had not received any money at all. Another general complaint was that they had no proper rations of rice, as stipulated, while on the estates."

One, Balakista, stated that he had worked for 10 years for Leicester who often tied up Indians who made mistakes and flogged them and then poured salt water on their backs. Another, Buboo, who was in the employ of Clement Croyer for three years, nine months, gave evidence that he did not receive 11 months' pay at 15/- a month.

Croyer's manager, Henderson, and the Sirdar, Ransamy, used to bully the labourers so that four men hanged themselves to escape the annoyance of being compelled to work when sick, and of being beaten.

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Over the years, Indians have co-operated with one another in various associations for the advancement of the community in all aspects of education, welfare, religious and charitable work. We have around us today in this city, and elsewhere in various parts of the country, educational institutions, hospitals, and other buildings devoted to the welfare of our people. In these things, Indian commerce and industry have played a very worthy part, so that we see community expressions of the prosperity, based on hard work which has attended Indian endeavour in trade and in industrial pursuits.

Indian trade, wholesale and retail, are established features of South Africa’s economy. The bigger Indian wholesalers and the small retailers play a vital role in the economy of the Union, and could not be dispensed with without disastrous consequences.

They have survived the deepest depression, such as that which descended upon the country in the early 1930’s. But more than that, they have survived countless other disabilities as a group. Depressions are universal in their effect, but Government restrictions of commercial activity are discriminatory.

Against all the restraints placed upon them, the Indian traders have brought their abilities, their enterprise, and a risk-taking determination to succeed, of which they may well be proud.

As an industrialist, the Indian would have made, and would make, a far greater contribution were he free from the curbs and restrictions which deny him an outlet for his enterprise and ability: Despite these restraints, however, he has made some progress.

The Indian appeared as a builder, for example, quite early in his history, from the sheer necessity of building himself a home, and since then there are many successful Indian builders in the community.

Then there is another important and growing industry in the manufacture of clothing. Here the Indian manufacturer naturally enjoyed the opportunities presented by the world situation.

The Second World War dictated that South Africans should become more self-sufficient and since the war import control has thrown South Africa back upon itself for the supply of many of its needs, among them all kinds of clothing. Indian manufacturers gained through this situation and are now established as acknowledged competitors in this field.

The enterprise of many Indians in the motor trade has given employment to an increasing number of Indians and promises to increase with the development of the country. The all-important furniture industry has attracted Indians and in it they have been able to make a contribution equal in quality to that of European firms.

A new community is growing up amongst us which did not exist a hundred years ago. It is the beginnings of a solid middle class, out of which are drawn the professionals and technical men so essential in a modern society.
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Spotlight on Sport

(For nearly a century, Indians have indulged in all kinds of sporting activities. This chapter not only traces their humble beginnings but also highlights their present day achievements)

Through their adoption of Western outlook, Indians took up various activities to keep in line with the movements in the country and the landmarks of history show, without doubt, that sport has become the foremost recreational pastime of Indians and, in many cases, the majority of women either give it moral support or actively engage in various games.

The advent of competitive sport began about 1880. Previous to this Indians were mainly occupied with ancient games of skill like mat-games. There are instances of young men occupying themselves with wrestling and bare-fisted boxing contests.

Indians began to emulate the White sport and gradually inspiration began to dawn on them that "all work and no play makes Jack a dull boy". They realised that through sport they could build up a virile body and a healthy state of mind in consonance with the vigours of their hard labour on the sugar fields.

They organised soccer games without fixed rules or time. A match would be played for hours, if not for a whole day. Such was the stamina of the men of those days.

SOCCER

Soccer is the earliest organised sport among all sections of the Indian community. The foundation was laid in Durban towards the end of the last century through the formation of football clubs and a controlling body. In subsequent years, clubs and associations were formed at Pietermaritzburg and Ladysmith and as a result the Natal Indian Football Association (now called the Football Association of Natal) came into being.

Prior to 1886, there was no organised soccer. Football was a novelty and the game was introduced by a few men who started to kick a rugby ball in the streets of Durban. They eventually concentrated their activities on the sandy patch of "Red Square" (Nicol Square) in Pine Street.

A sports body under the title of "Natal Indian Football Association" was formed in 1886 by four clubs—Union Jacks, Eastern Stars, Western Stars and Yorkshires. It functioned for a few years under the name of "Natal", and subsequently changed its name to Durban District Indian Football Association under which name this body is still known.

Official matches were first played on the Berea Flats, at the corner of Alice Street and Warwick Avenue, and then on the site where the St. Anthony Indian School stands and later at Curries Fountain. In 1894, the Natal Indian Football Association was formed by Durban and Pietermaritzburg and was joined two years later by Ladysmith. Today Natal controls 14 affiliated units from all corners of the Province.

Towards the early days of the nineteenth century, soccer began to spread to the coastal areas, particularly to the sugar belt of the North Coast where there was a large number of young Indians, descendants of the early immigrants. Contests were arranged between the different sugar estates and also against Durban teams. The games were played mostly on Saturday afternoons.

Bamboo or bush wood and poles were used for goal posts and bars, and where suitable crossbars were not obtainable, ropes or similar articles were used. The method adopted to shape the fields may appear somewhat crude but the enthusiasm and interest were high and the games were well patronised by all, including Europeans and Africans. Verulam was the most popular and central area in those days.

Natal produced the cream of soccerites and administrators and many of them migrated to other parts of South Africa where they turned out to be successful business, professional and political personalities. Soccer first spread to centres in the Transvaal and Kimberley and later to Western Province, Border (East London) and Eastern Province (Port Elizabeth).

In order to organise inter-Provincial competitions, the South African Indian Football Association was formed in 1903 at Kimberley. A well-known sportsman, the late Mr. Sam China (Cinnacunnoo Moodley) donated a magnificent trophy known as the "Sam China Cup" for competition among Indians. The Sam China Cup tournament—the blue riband of Indian soccer—is staged biennially.
M E T A L  B O X

S E N D S  W A R M E S T  C O N G R A T U L A T I O N S  T O
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C E N T E N A R Y  O F  I N D I A N S
The headquarters was first in Kimberley for two years (1903 and 1904). The first official tournament was held in 1903 followed by others. The competing centres were Griqualand West ( Kimberley), Transvaal and Natal (save Durban). Natal withdrew in 1922 owing to certain differences between the South African and Natal Associations.

In 1923, a goodwill mission team was sent by Natal to the Transvaal to play a series of matches and the cleavage was bridged. Natal thereafter participated in all subsequent tournaments. Today the National body embraces seven Provincial and divisional bodies from all parts of the country.

Up to 1960, the Sam China Cup tournaments were held 25 times—and the Cup has been shared between the two Provinces—Transvaal (9) and Natal (14).

The first Indian team to leave for overseas was during the year 1921-22. Although the team was South African in character it did not constitute the best players owing to the difficulty of obtaining the necessary leave by popular players. So a team was made up of only those who were able to travel. Climatic conditions in India were against them, and out of a series of 15 matches, they won 3, drew 4 and lost 8. On their homeward journey they played against a European team in Mombasa.

An All-India Soccer team toured the country for six weeks in 1934. They played 16 matches, of which they won 15 (including all three Tests) and were defeated only once. Before the team sailed for India, the manager presented a trophy to the N.I.F.A. for annual competition to be known as the All-India Cup Tournament.

A reciprocal tour was sponsored in 1935 but because passports were not obtainable, the tour fell through.

In 1952, the South African Soccer Federation—a multi-racial organisation which comprises the national Coloured, African and Indian associations—was formed for staging tournaments on national inter-racial basis. The Federation is doing considerable work to attain international honours. It has negotiated with the Federation of International Football Association (F.I.F.A.) and at the 1960 congress in Rome requested the racially inclined White Football Association of Southern Africa to remove racial discrimination and open its doors to all races.

**Industrious Indians**

"Free Indians thrive in Natal, their industrious habits cause them to prosper in nearly every occupation in which they engage. They show commendable industry in fishing and fish curing; the Indian fishing settlement in Salisbury Island and Durban Bay has been of manifest advantage not only to the Indian but to the White inhabitant of the Colony. They do remarkably well as cultivators in the coast districts of small parcels of land on short leases. In such agricultural pursuits they have competed with their former masters and the quantity of maize grown by them has been an important factor in lowering for some years the market price of the cereal.

"In numerous localities in the uplands as well as in the coast districts, they have converted waste and un-productive land into well-kept gardens planted with vegetables, tobacco, maize and fruit trees. They settle in the vicinity of Durban and Pietermaritzburg and have succeeded in winning for themselves almost entirely the supplying of vegetables to the local markets. In fairness to the free Indian we must observe that the competition is legitimate in its nature and it certainly has been welcome by the general public. There can be no doubt that Natal is admirably suited whether as a temporary or a permanent home to the Indian immigrants."

Wragg Commission Report, 1895.
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CENTENNARY OF INDIANS
Vast changes are being made in the set-up of soccer in the country. In keeping with modern trend, a recent conference of the country’s non-White soccer administrators decided to discard all discrimination on the basis of race or colour.

CRICKET

Cricket, a noble English game, caught the imagination of Indians towards the end of the eighteenth century. It was first played on streets with bats made of raw wood and tennis balls. It was only in 1890 that a group of courageous young men ventured to form clubs and played inter-club matches.

Among the early clubs were Greyville, Pirates, and Blue-Bells. Later, more clubs were formed, and in 1898 the Durban District Indian Cricket Union was formed. The clubs affiliated to the Union were Greyville, Blue-Bells, Pirates, School and Ottomans. At the commencement of the World War in 1914, the Durban Union was disbanded—and during the war years, unofficial cricket matches were played. In 1923 the Natal Indian Cricket Union was formed. During the first two years, the Natal Union permitted Malays to participate in its matches but a restriction was later imposed against them in 1925.

As Indians migrated to other parts of the country, cricket was also introduced in those centres. The first Indian inter-provincial tournament was held during the Easter of 1941 at Durban when Natal won the coveted Christopher Trophy. Natal again won the cup in 1942. In 1950, the South African Cricket Board of Control was formed. A South African Indian team was selected in 1951 to participate in the first inter-racial tournament, held under the auspices of this Board of Control at Johannesburg, when the Indian team headed the log.

The Board of Control, however, successfully invited an Indian team from Kenya which toured South Africa in 1956. The first ever South African cricket team was sent to East Africa and Kenya on a reciprocal basis in 1958.

In 1959 the Board invited Frank Worrel’s team from the West Indies to play a South African side in this country. The tour had to be cancelled because of pressure by other non-racial sporting and political organisations.

Now, the Board of Control has abolished all racial cricket organisations.

BOXING

Indians have pioneered boxing amongst the non-white races of South Africa. This was not due to a natural pugilistic aptitude but to the Indians’ remarkable sense of adaption to even the strangest of environmental conditions.

Early records show that the indentured coolie was a fine physical specimen. So it was not surprising that the Indian with his innate desire for manly pursuits would soon show his prowess at boxing. Under European tutelage some outstanding pugilists

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A “CAVALIER” PUBLICATION
were unearthed in the hoary past of the bare knuckle era. As no proper records were kept it is difficult to give a comprehensive history of the game. There was no colour bar in those days.

When boxing slowly became better organised many stalwarts made their appearances. These fighters packed in the crowds, amongst whom were a great number of Europeans. They usually arranged their own fights, often fighting for a meagre stake which would be frowned upon by the molly-coddled fighters of today.

As the years went by the game came under the control of a professional boxing board and Indians were granted licences to promote fights. With titles to fight for there was greater incentive and more outstanding fighters were produced. Just after the War, Indians got together to form the first non-European amateur boxing association in Natal. This later led to the present South African body.

Boxing suddenly seems to have died down amongst Indians. Today, the game is dominated by Africans from the Transvaal. But whatever the present day situation, it cannot be denied that it was the Indian who first gave boxing a fillip amongst the non-white races.

ATHLETICS AND CYCLING

Athletics—often called the “Cinderella of sport”—is popular. It is the one sport which is encouraged mostly among school children and enthusiastically supported by parents.

In the early days the most interesting athletic and cycling meeting was organised annually on Dingaan’s Day. This was the biggest annual sports gala in those days which attracted thousands and the Indian community used to look forward to it with great enthusiasm.

The Durban Indian Sports Ground Association, which was formed in the early twenties, organised a number of sports meetings. At that time the City Council transferred about twenty-five acres of ground and in 1926, the main field with a cinder track and a pavilion was erected.

The first constitutionally organised club—Rosebank—was founded in 1929. A year later, the Berea Athletic Club was formed. These two clubs formed the Durban Amateur Athletic and Cycling Union. In the same year, the Durban Indian Sports Ground Association organised the first inter-club championships. At about the same time, the Avondale Athletic and Cycling Club and eight other clubs were formed. Later in 1938, the Pethrich Athletic and Cycling Club came into existence to cater for Maritzburg and districts.

The Natal Amateur Athletic and Cycling Union was formed in 1938. Since the Durban Union was carrying out the same functions as the Natal body, the Durban Union was disbanded and the Natal Union took over the athletic and cycling activities of the Province.
All athletic meetings were staged at Currie's Fountain because it contained the only track. Athletics among Indians was given much prominence in 1937 when the Maritzburg-Durban marathon race for the Suncrush Shield was sponsored. This gruelling event was staged annually for a number of years.

The cycling races were mostly competed on roads, until a cinder track was provided at Currie's Fountain. In 1946 the South African Amateur Athletic and Cycling Board of Control was formed. This Board conducts annual inter-provincial championships on non-racial basis. In 1956, the officials began to negotiate for international recognition. Strenuous efforts were made to persuade the White controlling bodies to consider non-White athletes and cyclists to represent South Africa in international competitions, such as the Olympic and British Empire Games.

WOMEN ATHLETES

As regards Indian women athletes this is one branch of sport which attracts a large number of competitors. Even in early 1940, there were a number of women cyclists but interest was lost since the Second World War.

Schools are playing a prominent role in conducting athletic meetings. Practically every Indian school holds regular annual events.

The Durban Motorcycle and Car Club came into being in 1950—first of its kind in South Africa. A track meeting was held at Curries Fountain which proved to be a great success. Subsequent track meetings were controlled by officials of the A.A. and R.A.C. under International Rules.

This sport was proving too expensive for many, who were small wage earners. Although the interest was there but the cost of buying racing machines was far beyond their means. The rebuilding of Curries Fountain finally robbed the Club of a suitable venue.

LAWN TENNIS

This fastidious but expensive game made its debut in a small scale at the tail-end of the 18th century. The game was played among teachers and a few merchant-class people. In 1926, the Natal Indian Lawn Tennis Association was founded and organised competitions were held annually. At one stage the Natal Association enjoyed membership of 30 clubs.

The Natal and Transvaal Associations formed the South African Indian Lawn Tennis Association in 1932. The first inter-provincial contest was organised in 1936, five years after its formation. In keeping with the modern trend of events in South African sport, both the Natal and South African Associations have removed their racial barriers.
Important Indian Visitors

Agents—
The Rt. Hon. V. S. Srinivasa Sastri, P.C. ... 1927-29
Sir Kurma Venkata Reddi, S.A., B.L. ... 1929-32
Kunwar Sir Maharaj Singh, C.I.E. ... 1932-35

Agents Generals—
Sir Syed Raza Ali, C.B.E. ... 1935-38
Sir B. Rama Rau, C.I.E. ... 1928-31

High Commissioners—
Sir Shafrul Ahmad Khan, M.A., D.Litt. ... 1941-45
Ram Rao Madhavrao Deshmukh, Barr-at-law 1945-46

Others—
The Hon. Gopal Krishna Gokhale ... 1912
The Hon. Sir Muhammad Khan Bahadur, Leader of Delegation, 1st Round Table Conference ... 1926
The Hon. Mian Sir Fazl-i-Husain, Leader of Delegation, 2nd Round Table Conference ... 1932
Sir Girja Shanker Bajpai, Member of Delegation, 2nd Round Table Conference ... 1932
Sarojini Naidu, Member of Delegation, 2nd Round Table Conference ... 1932

In 1908, a European planter was charged in the Protector of Indian Immigrants' Court for cutting the ears of Indian labourers. When asked if he had anything to say he replied that the Law allowed him to cut the ears of his sheep and since he regarded all Indians as sheep he saw no reason why he could not cut their ears.

—Natal Regional Survey: Vol. X.

Tennis appears to be a game for the wealthy people only because of the high cost of tennis gear and courts. Fortunately, most of the schools have their own courts, whilst there are limited facilities for adults. The Natal High Schools' Sports Association has created a section for lawn tennis and the first schools championships were staged in Durban last year.

It is only during the last decade that encouraging numbers of Indian women have taken up this game. This sport is being mostly encouraged among the students of the Indian Girls' High School and the numbers are increasing steadily.

TABLE TENNIS (NON-RACIAL)

Table tennis is the only sport which is organised by non-Whites; open to all races, and enjoys international status. Even in the early days, around 1925, table tennis was played on a non-racial basis.

The first two clubs to organise table tennis were the Muslim Institute which in 1958 changed its name to Durban Youth Centre, and the Hindu Youth Club which disbanded itself after a few years of existence. Though these two clubs appear to bear racial designation, their membership comprise all races.

This article is not based on Indian table tennis but on non-racial aspects of the game. In 1948, the Durban, Western Province and Eastern Province Unions formed the South African Table Tennis Board with headquarters in Cape Town for the first two years. This Board crashed the racial barrier in South African sport when it successfully applied to the International Table Tennis Federation for affiliation. This is the only South African body which has secured international recognition.

Before 1950, table tennis games were particularly active in Durban, and its interest spread in Northern Natal, when the Northern Table Tennis Union was inaugurated. The Durban Club then changed its name to Southern Natal Table Tennis Union.

History was made when the first South African table tennis team (incidentally, the first non-racial team to leave the shores of South Africa) took part in the world table tennis championships in Stockholm (Sweden) in March and April, 1957.

The same team was chosen to represent the country in April 1959 at the world championships held at Dortmund, Germany, but the South African Government withdrew the passports.

WEIGHTLIFTING

This "iron game" sport in South Africa owes its origin to Port Elizabeth. Proof of this was in the selection of a Port Elizabeth Indian to represent South Africa at the Berlin Olympics in 1936. According to a Press report, the man withdrew from the team to ensure that it should consist of Whites only.

In 1950, the South African Amateur Weightlifting and Bodybuilding Federation was formed with Natal, Western Province, Griqualand West and Eastern Province as members. Later Boland, O.F.S.,
Transvaal and Border joined the Federation. Approaches were then made to the International Weightlifting Federation, the British Empire and Commonwealth Games Association and to the International Olympics Committee for recognition. The Federation gave birth to the South African Sports Association in 1958—its greatest achievement yet—and a most strategic move in its fight for international recognition and fair play.

GOLF

"Swinging the sticks" is how the game of golf is called. It is also referred to as the “Gentleman’s game”. It was practically an unknown sport at the turn of the nineteenth century. The credit for its introduction is due to that great golfer, the late Mr. R. M. Bambata, perhaps the first Indian to play golf in South Africa.

During the years 1926–27, a great sensation was caused in Indian sport in South Africa, when this golfing hero went to England to compete in English championships. It was unfortunate that the climatic conditions of that country were against him and he returned home without any significant success. The name “Bambata” is a household word among the South African sporting fraternity.

The Durban Indian Golf Club, which was formed in 1928, held regular annual championships until 1954 when Currie’s Fountain was re-orientated. The Club’s activities are now at a standstill, although unofficial games are being played at other courses. After much negotiations with the Grounds Association and the City Council, the Golf Club was able to procure an independent nine-hole course at Springfield grounds.

DUTCH OPEN CHAMPION

In 1959, Sewsunker Sewgolum “Papwa”, a Durban Indian golfer, was sent by his employers to play in overseas golf tournaments. He plays golf with a peculiar unorthodox left-hand grip and caused a major sensation in winning the Dutch Open Title. He was the first South African to win it. In 1960, he successfully retained this title.

On his return to South Africa, Papwa convincingly won the Natal and the South African Open. Following these achievements, he crashed the colour barrier when he participated in the all-White open championships at East London. Although he finished eleventh, due to an injured finger, he created a big impression.

HOCKEY

This sport has failed to attract popular interest in this country. Some efforts were made to encourage this game just before the First World War but the game was played casually and thereafter abandoned.

A group of girls who were interested formed two clubs. The Durban Indian Sports Ground Association has made provision in its plans for Springfield sports field to include hockey.
Soccer was the first branch of sport which was conducted on an organised basis in Indian schools. The Durban and District Indian Schools’ Football Association enjoyed the active support of most schools in Durban. A regular annual feature conducted was the gala usually held during the Michaelmas holidays. This was the highlight of schools’ sporting activities and featured a five-a-side competition in three divisions open to all Indian schools in Natal.

The Durban and District Indian Schools’ Cricket Union was formed in 1951 to cater for primary schools. In December, 1951, the Union organised a High Schools’ Cricket Week which led to the formation of the Natal Indian Schools’ Cricket Union. In 1956, the Cricket Union was dissolved and the assets handed over to the Natal Indian Schools’ Sports Association.

**SOCCEER & CRICKET WEEKS**

Soccer and Cricket Weeks were for some time confined to Indian High Schools only. The athletic and other championships were open to all schools. In July, 1956, the Natal High Schools’ Sports Association was formed. It was open to all post-primary schools in Natal.

In April, 1961, the South African Senior Schools’ Sports Association was formed. Western Province, Transvaal and Natal are affiliated, and Griqualand West is likely to join.

**SOUTH AFRICAN SPORTS ASSOCIATION**

A new era dawned in South Africa when the largest sporting body called the South African Sports Association was formed. SASA, a powerful organisation representing over 70,000 sportsmen and constituting nine national bodies, has done considerable amount of work in awakening the conscience of the world to the colour and racial discrimination practiced in South African sport.

Whilst the South African Soccer Federation negotiated with the Federation of International Football Association (F.I.F.A.) for affiliation, the S.A. Cricket Board of Control was established two years earlier in 1950 with similar objects in view. During the same year (1950) the S.A. Weightlifting Federation was established in Port Elizabeth—this body was primarily instrumental in the formation of S.A.S.A. Then in 1956, the S.A. Amateur Athletic and Cycling Board of Control set the ball rolling in its fight for world recognition.

The foundation for the South African Sports Association was laid in 1959 with the object of co-ordinating all national bodies in an effort to fight against racial discrimination in South Africa and to secure international recognition.
In Durban there was a group of men who anxiously discussed a threat. They were talking of tuberculosis. And of the terrible havoc it was wreaking upon Indians in Durban. And how it ravaged poor families leaving them poorer, more exposed to more devastating attacks. How it killed, and killed and killed.

For only just before, a well-known Durban man, Dr. Arthur Copley, had declared, referring obliquely to the anti-Indian propaganda then being conducted about a so-called Indian problem, “In 15 years there would be no Indian problem, for unless TB is checked, it would have wiped out all the Indians!”

There were five in this group, two Indians, an African and two Englishmen. It was, oddly enough, the two White men who were to play an important part in the story.

These five men belonged to the Society of Servants in South Africa which was modelled on the lines of the world famous Servants of India Society. And they had been appointed as a sub-committee called the Friends of the Sick, to see what could be done to save the Indian community from annihilation from the scourge TB, which, as Dr. Copley warned, was rampaging virtually unchecked.

The annual death-rate from TB of Indians was at that time 389 per 100,000. Hospital beds were so scarce that waiting lists had hundreds of names on them, many of which were removed from the lists by death rather than by admission. Food queues were lengthy, and black-marketing was rife. Overcrowding of houses—sometimes six to seven people per room—was commonplace. Poverty and its concomitants, illiteracy and ignorance, bred prejudice.

So much so that TB patients were stigmatised, ostracised, their lives often made hellish by those who should have helped. Dozens of new cases of TB were being discovered every week, adding to the problems. The chaos, the misery, the agony. All the while people dying. Others continually getting infected, fresh victims for the White Death.

This briefly was what faced this five-man sub-committee called Friends of the Sick. But undaunted by the seemingly impossible task, they set about doing something.

They decided that while the problem—and its causes, malnourishment and overcrowding were recognised as the two most important secondary factors responsible for the spread of Tuberculosis—that while poverty had to be eliminated by the State, the community could itself do much to help prevent the spread of TB.

That prevention is better than cure was to them no outworn cliche but a creed, a motto, which they made their own. The curing of the afflicted had to be done by doctors, but the community itself could do much to educate the people about the disease, the need for and methods of isolation, the avoidance of the transmission of infection. To encourage patients to undergo treatment even at home.

To make people TB conscious so that infection could be detected early when there would be a
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chance of saving the patient. To provide funds and food for TB contacts so their bodily resistance to the disease could be built up. To undertake the care of TB families by befriending them so that patients, thus relieved of anxiety over their loved ones, could benefit to the maximum from medical treatment.

They decided that the best way for this work to be done was through the Friends of the Sick working in Care Committees, one for each area in which Indians lived. Four such Committees were formed within a short space of each other, at Clairwood, Sydenham, Central Durban and Magazine Barracks. The aim was one Friend for each Sick, an ideal which though not always attainable, remains the ideal.

Thus was the Friends of the Sick Association born. Today there are 44 Care Committees throughout Natal, each one of them doing the work of fighting TB. Every one of them consisting of men and women who give tens of hours of their spare time every month, visiting patients, assisting TB contact families, spreading anti-TB education, collecting funds, paying grants, and getting nothing in return except the satisfaction of a good job done, the pleasure of having been of use to their fellows less fortunate than themselves.

They are indeed their brother’s keepers, these Friends who are for the most part only just a little more fortunate than those whom they help.

There are today 567 such Friends of the Sick, almost every one of them an active worker, for FOSA does not tolerate “passengers” or seekers after personal honour. And they come from all walks of life: clerks and factory operatives, labourers and school teachers, lawyers, housewives, doctors, businessmen, Chriisian, Moslem, Hindu, atheists; mostly Indian but also a number of Europeans working as colleagues side by side with them.

In its care and relief work, the Association has in the past 20 years, among other things:—

Assisted 12,000 TB contact families.
Paid out R71,484 to needy families.
Spent R40,980 on Administration.

It has given hundreds of health film shows to tens of thousands of people. Has distributed scores of thousands of anti-TB propaganda pamphlets. And in addition, for the past 16 years, published a monthly journal, the Fosa-link, which regularly carries its fight against TB into thousands of homes.

In 1950 Dr. B. A. Dormer, chief TB Officer of the Union and an international authority on the disease, said:

“I would like FOSA to know what a difference it has made to our Indian patients.

“When we first started the hospital (George V and Springfield), all the Indian patients came in with advanced and hopeless disease.

“Today, the reverse is the case, most of the cases come in fairly early, in a treatable and curable stage of the disease. I attribute this entirely to the grand work of FOSA, which has educated, persuaded and almost forced Indians to come for early diagnosis.

“In this way, FOSA has not only saved lives, it has saved the local authority and the State a considerable amount of money.”
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Thank You

As so many sincere friends have helped in various ways to compile this Journal, I now make this grateful acknowledgment to them, for their kind co-operation and compelling encouragement:

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Blocks from New Age (pages 45, 51, 52, 61, 69, 73, 79, 83, 85, 165), Pietermaritzburg Centenary Committee (pages 3, 77, 81, 83), Greenwood Park Centenary Committee (page 55), N.I.T.S. (page 3) and Fosa (page 213). The sketch of the Unknown Coolie was partly reproduced from the Graphic.

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That God Almighty should bless them all, is my humble prayer.
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