

## CHAPTER II.

### THE BANTU PRESS.

There is cause for satisfaction in the fact that, in spite of the succession of oppressive legislation which has been directed against the natives in the last few years, no attempt has been made to hinder the natives in the use of their most effective weapon, the massing of native public opinion by means of the Bantu Press. In this field of native activity progress has been more rapid than in any other. The native leaders realised at an early stage that without mouthpieces of their own they would remain largely inarticulate. Speeches at public meetings were heard only by those few who chose to attend. Some means had to be devised to reach the hundreds and thousands of literate natives in order to secure their co-operation in the stern struggle for justice. Some attempt had also to be made to combat the widespread illiteracy among the native population. The Bantu Press answered both these needs and it has gone from strength to strength in its efforts on behalf of its own people. So far no daily Bantu newspaper exists and present indications are that this ideal is not likely to be attained for some considerable time.

European newspapers are not all antagonistic towards native interests. Many of them devote much valuable space to a consideration of native injustice; and much good has no doubt been done by the searchlight which the European Press has thrown on native affairs. What was being done, however, was not enough. Comparatively few natives read

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the European newspapers, and only a small body of Europeans show any interest in the welfare of the natives, while the overwhelming majority of the European population, though not actively hostile, were frankly uninterested. The Bantu Press therefore set itself the task of rousing its own people from its national lethargy and inertia and of providing food for thought for those Europeans who might chance to read its newspapers.

The sources of research available in respect of the European Press do not extend to the Bantu Press and the writer must express his indebtedness to native leaders of thought throughout the country for their willing assistance and co-operation in the difficult task of collecting and collating information regarding the Bantu Press, which has made possible some sort of estimate of the part played by the Bantu Press in the development of the child and backward races of South Africa. The native question is not a question apart. It is a South African question. The interests of the natives are bound up in the interests of the Europeans and it is merely for the sake of convenience that a chapter has been devoted to this subject as distinct from the European Press. There was no thought in the writer's mind of a literary segregation.

Native journalistic activity is not confined to South Africa. "In what was once known as darkest Africa the rays of knowledge are beginning to illumine the dusk of ignorance. East Africa now possesses several newspapers written, edited, and mainly produced by natives. Slowly the influence of the Press — that stupendous power for good, or evil— is penetrating to the furthestmost corners of the

globe... In the swamps and heats of Africa, the land of age-long mystery, of dark deeds and darker superstitions, a native Press wisely guided and fostered by a native Government, may easily become the greatest of missionary forces for these dusky children of the sun. There the shadows of the old evil gods still linger in the forest glades and haunt the sacrificial alters until the authority of the printed word shall help to cleanse the foul places of the earth, replacing the ancient cult of cruelty by a more merciful creed".<sup>104</sup>

It is noteworthy that missionary enterprise has been one of the most powerful forces in the building up of a Bantu Press. Many of the more notable native publications are subsidised by missionary societies and are in part controlled by them. Owing, however, to the necessity which this implies of being strictly non-political, native politicians have, after receiving a journalistic training at the mission schools, broken apart and established independent and outspoken newspapers of their own. It was this consideration that caused John Tengo Jabavu, the "Father of Bantu journalism", to resign his position in 1884 as editor of "Isigidimi Samaxosa", which was under the aegis of the Lovedale Missionary Institution, and to found "Imvo Zabantsundu" (Native Opinion), which is still a flourishing concern at Kingwilliamstown.

Statistics do not reveal any remarkable increase in the number of native newspapers since Union. As compared with the increase in the European newspapers they have lagged behind in this respect. It is in regard to quality rather than quantity that the Bantu press has forged ahead. The

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104. "The Trend of the Modern Press", Newspaper Press Directory, 1925, page 20.



Bantu newspapers now in existence have attained a satisfactorily high standard and have consolidated their position. Where finances have permitted, innovations have been introduced and modern printing appliances installed, so that the equipment now in general use is far in advance of that with which the early Bantu newspaper had to rest content.

105

The Official Year Book shows the following Native newspaper registrations from 1911 to the present time:

	Cape	Natal	Transvaal	Free State.	Total.
1911.	4	3	1	--	8
1912.	4	4	2	--	10
1913.	4	4	4	--	12
1914.	4	5	4	--	13
1915.	5	3	5	--	13
1916.	6	6	2	--	14
1917.	7	7	4	--	18
1918.	6	7	5	--	18
1919.	6	7	5	--	18
1920.	4	7	4	3	18
1921.	5	7	3	3	18
1922.	6	6	6	6	24
1923.	7	6	3	--	16
1924.	7	6	4	1	18
1925.	4	4	3	3	14
1926.	5	4	4	3	16
1927.	4	6	6	3	19
1928.	5	6	5	2	18
1929.	6	6	5	2	19
1930.	2	7	7	3	19

⊙ Figures not available.

The most striking fact revealed in the above figures is the remarkable stability in the total number of Bantu newspapers. In spite of fluctuations in the four Provinces the total for the Union during the last ten years was at no time less than 16 or greater than 19. Free State natives were slow in coming into the field of journalism and their ultimate entry was prompted by missionary enterprise. For the most part the tone and policy adopted by the Bantu Press is a moderate one. There is no suggestion of

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insurrection or of attempting to force the hands of the authorities. Their endeavour is to guide the natives by constitutional means to the goal which they consider to be their ultimate destiny. There are exceptions to this rule, such as the Communistic organs, "Uasebensa" and the "Hammer" which are written in the most inflammatory language in an endeavour to stir up the natives against the whites. Their influence is fortunately negligible. Further consideration will be given to these organs after an historical survey has been made

The first Bantu newspaper published in South Africa was the "Indaba" which was printed at Lovedale. Its date of publication is unknown but it is believed to be about 1824. It continued publication until 1846, and was edited for two years by the Rev. Richard Ross who died in 1902. Tiyo Soga was one of the native leaders of thought attached to the staff and of him the Rev. Cousins wrote :

"Tiyo Soga employed his leisure in collecting Kaffir fables, legends, and proverbs, fragments of Kaffir history, rugged utterances of certain native bards, the ancient habits and customs of his countrymen and the genealogy of Kaffir chiefs, with striking incidents in their lives. These fragments were published in a few articles in the "Indaba" and showed their intimate knowledge of the past events of his country".

"In the Forties the "Ikwezi" was printed at the Gwali Mission Press, but the Kaffir Wars of those periods allowed the venture only a meteoric existence-- a passing brilliant flash, described in a line of Ntsikana's hymn: "Yabinza inkwenkwezi iaixelela!!--("the star darted forth; it was telling us"). A decade later the Mount Coke Wesleyan Mission sent out its "Isitunya se Myanga" Messenger. That noble venture also collapsed. In the Sixties the Lovedale Mission/

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106. Quoted by I. End M'Belle in the "Kaffir Scholar's Companion", page 11.



Mission Press brought out "Indaba" (News). It was popularly welcomed and was for a time the pride and pleasure of its promoters--the Rev. William Govan, the then Principal of Lovedale, editing the English pages, while Dr. Bryce Ross, of Pirie Mission, a perfect Sixosa scholar, was taking charge of the vernacular. Alas! even under such favourable auspices, the Indaba ceased publication after two or three years. <sup>107</sup>

In 1859 the London Missionary Society established "Mahoko a Bechuana" (Bechuana News) at Kuruman in the Chwana language. It catered for the Kuruman Missionary districts and was distributed throughout Bechuanaland, including the Protectorates. It ceased publication in 1895.

The year 1870, however, was a landmark in Bantu journalism, for in that year the Lovedale Missionary Press issued the "Christian Express" which survives to-day as "The South African Outlook". The "Express" was at first published only in English but was devoted almost entirely to native interests and welfare, styling itself "A Journal of Missionary News and Christian Work". Within a short while the Express became a bilingual paper with the English name of "Kaffir Express", translated into the vernacular as "Iaigidimi Samaxosa". Dr James Stewart, principal of the Lovedale Missionary Institution, was the first editor. <sup>108</sup>

The Sixosa columns were entrusted to native students who included the Revs. Mzimba, Elija Makwane, the late William Gqoba, and the late Tenge Jabavu, whose duties were to translate any English portion of the "Express" which they judged would interest their countrymen.

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107. Knox Bokwe in the "Christian Express, November 1 1920  
 NOTE: This must have been the rebirth of the first Bantu newspaper "Indaba" which ceased publication in 1848.

108. Article by the Rev: John Knox Bokwe, in the "Christian Express", November 1st, 1920.

Six years later the English portion was re-named the "Christian Express" and was published separately from the vernacular pages which retained the same title as an independent newspaper. In the eighties the success of the "Isigidimi" had justified the engagement of a responsible native editor and Dr. Stewart offered the position to John Tengo Jabavu, a teacher in the Wesleyan Mission School at Somerset East and a regular correspondent to the "Cape Argus", which published his contributions under the caption "From our Native Correspondent". Jabavu accepted the appointment and continued as Editor for four years, meanwhile continuing his studies at the South African College.

The period is best dealt with in the words of Knox Bokwe himself :

"The 'Isigidimi' gained fresh life and vigour under his charge, while Jabavu himself benefited as a result of his closer association with Lovedale. On passing the matriculation certificate at the Cape University, Jabavu resigned. Probably a monthly publication was a tardy concern for his rising energy; not to mention the restriction on, or even exclusion of, party politics. Because the periodical was a missionary organ published in an educational establishment partially depending on the support of Government subsidy, any dealing with political questions had to be approached only by timid references. Naturally this was an irksome handicap on one whose ambition was to be a politician. On relinquishing the "Isigidima Samaxosa," he started a weekly bilingual newspaper of his own in Kingwilliamstown, where a few European sympathisers encouraged his venture".

Jabavu was succeeded in the editorial chair of "Isigidimi" by William Wellington Gqoba, "an orator and poet of no mean ability" on whose death, in 1888, the paper ceased publication.

The name of Tengo Jabavu's new paper was Imvo  
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 Zabantsundu or "Imvo Zontsansune Liso Lomzu" (Native  
 Opinion /

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109. According to Bud M'Belle's "Kaffir Scholar's Companion

Opinion and Guardian). The paper still exists at the present time under the first mentioned name and is edited by the late Tenge Jabavu's son, Professor D.D. Tenge Jabavu, and his brother Alexander. The Year of its establishment was 1884. In 1897, it is interesting to note, a copy of the journal was presented to, and graciously accepted by, Queen Victoria. In the following year Tenge Jabavu was joined by Knox Bokwe, who, after only two years retired from the concern. For more than a year during the Boer War 1899-1902, "Imvo" was suppressed by the military authorities for having published an "objectionable article". The paper reappeared on October 4th, 1902, under the style of "Imvo Zabantsundu Bom Zantsi Afrika" (South African Native Opinion). Of it Mr. Charles

110

L. Stewart wrote :

"Some of the plant and type which brings the "Imvo" out every week was second-hand when the late Mr. Tenga Jabavu bought it over half a century ago. The circulations are too small and the advertising revenue of native papers too meagre to enable the proprietors to appropriate any substantial amount for the purchase of new plant. So the old press in the "Imvo" building at Kingwilliamstown has to do the best it can. The 2,420th number of "Imvo" has just been published!

The paper is in safe hands. In common with the other Bantu papers of South Africa, it urges the necessity for realising the inevitable unity of native and European interests. There is no eloquent cry for absolute equality, but there is an earnest appeal for the incorporation of the native into the economic life of South Africa in the role of a junior partner. To illustrate this point the following extract from "Imvo" will serve:

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110. "Black Dabblers in the Black Art", "Cape Argus", April 9, 1932.



"In this country I cannot remember a single enterprise—not even the overthrow of Dingana—accomplished by white men without the aid of natives .

"The main line through Springfontein to Bloemfontein was constructed in 1890 by black labour from the Cape, while Free State burghers across the river were busy holding meetings and calling on President Reits to prohibit the building of the line on Boer territory To-day, if they could help it, white men alone would travel by rail and the sons and daughters of burghers alone across the river would find employment in railway service. These are not opinions, ladies and gentlemen, but South African history.

"As the train passes the wheat farms of the Orange Free State, white people are invisible because they are resting in the shade. Native women and children may be seen toiling in the broiling sun garnering wheat grown by natives on lands they never own; and when the granaries are filled the native labourer is cleared out of the way and called a menace to white civilisation; for no sooner is the honey made than the master would come and drive the bees away".

A Kaffir Sesuto journal called in Kaffir "Uahlobo waba Ntsundu" and in Sesuto "Mohabo oa ba Batso" came into being in October, 1881, at Queenstown. It was edited by the late Rev. Isaac Motaung but was short-lived, ceasing publication in 1892.

A more permanent publication was started at Eshowe in Natal in 1895, "Ikwezi le Afrika". This was a trilingual concern, English, Zulu, and Sesuto. It ran until 1913 when publication was suspended. The paper lay dormant until 1928 when it was restarted, and now continues to exercise its influence among the Natives of Natal. It is under European supervision and caters for a wide area.

The "Inkanyiso" was run by Solomon Kumalo for a few years and ceased publication early in the nineties. The "Ipepa lo Hlangatis" was suspended by the military authorities during the Anglo Boer War and resumed publication in 1902. Little further is known in connection with either of these two papers, or of "U-Baqal", a Zulu journal, the

only reference to which is to the effect that it was established at Pietermaritzburg in 1878

The last Bantu newspaper to enter the field before the close of the Nineteenth Century was "Izwi Labantu" (The Voice of the People), a weekly paper published in English, Kaffir, and Sesuto. It was partly subsidized and had its headquarters at East London where it published its last issue in 1910. Its early history, which has been supplied by Allan K. Soga, is of interest. The founders were the late William Dilizintaba Soga and the late Paul Xiniwe and the first editor was Chief Nathaniel Cyril Umballa, a scion of the House of Ntiambi (Ama Ndlambe), who, together with the sons of other chiefs of the Gaikas was sent to England under the auspices of the Bishop of the Church of England to study at Canterbury. "Izwi" was run by a syndicate of native shareholders who set up a Board of Management in Kingwilliamstown. The paper was transferred to East London under the style of the Eagle Printing Press Co. Ltd.,. Its raison d'etre was the capture of "Imvo Zabantsundu" (previously mentioned) which had the support of the Afrikaner Bond through the Hofmeyr-Sauer alliance.

"That organisation", Allan Soga informed the writer, "concealed a subtle element which aimed at diminishing the authority of Great Britain in South Africa and in 1895 a strong body of Afrikaner feeling in the Northern States sought to co-operate with its allies in the south in presenting a united South African front to the Imperial Government on questions relating to the ultimate destiny of South Africa and their claim to absolute control of the native question. A body of the more intelligent natives felt it their bounden duty to counteract the propaganda which would destroy the constitutional

constitutional rights which they had enjoyed under Queen Victoria.

"The first editor, Umhalla, was succeeded by A. K. Soga, a graduate of the Native Affairs Department of the Cape Government in the Transkei, who, at the pressing invitation of the Native Board of "Izwi", resigned the service to assume the editorship of that paper. The financial position of the paper was always precarious owing to the backwardness and illiteracy of the mass of the native population. An attempt was accordingly made, through a deputation to Cecil John Rhodes, to negotiate for funds in view of the impending political conflict of 1898. The deputation was successful and the editor of "Izwi" was given a free hand in so far as liberty of expression was concerned. Rhodes' Progressive Party continued to "father" the paper for some years after the Jameson Ministry came into power in 1904. During the Boer War the Editor served in Brabant's Regiment in order to vindicate the paper's sincerity in the paper's allegiance to the British factor. In 1904 the campaign organised by the Board of "Izwi Labantu" in co-operation with the South African Native Congress, swept the Board in the Native Territories leaving not a native seat to the redoubtable "Imvo", whose erstwhile sway had been weakened. These two papers, together with "Koranta ea Bechuana" under the editorship of the late Sol. T. Plaatje represent the pioneers of native Press experiment at the Cape and should not be allowed to perish", concluded the writer's informant.

The dawn of the new century was heralded by a number of Bantu publications. The "Koranta ea Bechuana", or Bechuana Gazette, published at Mafeking by the late Sol.



T. Plaastje, was commenced in 1901. It was bilingual, English and Sesotho, while Plaastje also founded the "Tsala ea Batha" (The People's Friend) at Kimberley two years later. It ceased publication after the Great War of 1914-18. In 1903 the "Lesilinyana la Basotho", printed at Maseru and published by the French Missionary Society, was established, being at that time the only Sesuto newspaper in Basutoland. The "Christian Express" referred to this paper as "giving practically its whole space to articles and news", meaning apparently that it did not accept advertisements. At about this time the "Mosupa-Tsela" (1900), and the "Leihlo la Babathao" (Native Eye, 1903) came into being. The former was published at Moorleigh, in Natal, and was published in Setswana. It ceased publication in 1914 and remained dormant until 1929 when it completed its period of hibernation. "Mosupa-Tsela" is still in existence to-day, being the organ of the Hermannsburg Mission and being run entirely by natives. "Leihlo la Babathao" was started at Pietersburg in 1903 and lasted for only two years. It was run by natives without European supervision and catered for English, Sesotho, and Shangaan readers. It was subsidized by the Zoutpansberg Native Vigilance Association of which it is the official organ.

As a climax to the exciting game of "newspaper-making" which characterised the opening year of the new century "Lasebense", a Communist fortnightly, made its appearance in Capetown in 1905-6. It is now on the point of reaching its 700th edition, and is still "hammering away assiduously at the hypocritical gestures of the bloody British and Afrikaner Imperialism /

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111. October 2nd, 1911.

112. "Star", September 9th, 1932.

Imperialism at the Robber League of Nations', and demanding a Federation of Independent Native Republics based on Soviets. " It recently issued a pamphlet urging workers to join the Communist Party "which strives to unite the peoples of South Africa and destroy the English Government and the blood-suckers" The "Star", in revealing these facts comments that:

"The decision of the Communist International Headquarters to suspend propaganda among the coloured races must have put the Communist leaders on the Witwatersrand in an awkward position for they have been striving for years for the conversion of natives--especially mine natives--to the true faith".

Further facts about "Umsebensa" are given by Mr. Charles L. Stewart (article already quoted) as follows:

"About two years ago the authorities were scouring Cape Town to discover where a Communist paper, "Umsebenzi", was printed. It was produced for distribution among the natives and contained articles and extremist views which were intended to cause serious trouble among the natives of South Africa. It was edited by a South African university man who had turned "Bolshy". After a spell it appeared again, this time evidently with its headquarters in Johannesburg. One copy I saw was extremely libellous and calculated to incite natives to reckless disregard for law and order.

On the front page was a lino-cut cartoon of a huge native holding Mr. Pirow (recognisable by the huge label attached to his neck) by one foot, ready to drop him into a stew-pot inscribed "Anti-Pass Law Soup". I forget the wording beneath it, but it certainly was not in praise of the Minister of Justice. Inside was an article about the native rising in the Belgian Congo and a description of the killing of Europeans by the natives. Their action was lauded and then came a stirring appeal to South African natives to follow the example set by their Belgian Congo brothers and kill the white folk of the Union. But evidently the natives are sufficiently well balanced to ignore these senseless efforts of agitators to stir up unrest.

When one goes fully into the policy expressed by the leading native newspapers of the Union one re-aliases the fervent hope the native cherishes for a better understanding between white and black. Appeals for the co-operation of the races occupy a large section of the papers; pleas for tolerance on both sides are seldom absent".

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The writer is well acquainted with "Umsebensa" for, while he was attending the annual Student's Parliament at Stellenbosch in 1931, a student supporter of the Communist cause distributed copies of the paper among the Parliamentary representatives in an endeavour to do propagandist work. One of the cartoons depicted the Minister of Justice (Mr. C. Pirow) standing over a native with a Bible in one hand and a rifle in the other, the caption was "Pray, damn you, Nigger, Pray!" Another cartoon showed a breakfast table over which "Mother God" was presiding. On one side sat native children and on the other side European children. The latter had their plates well-filled, while the portions on the native children's plates were negligible. The comparison was intended to show the Government's distribution of the annual education vote as between black and white races.

Another Communist organ, comparable only to "Umsebensa" is "The Hammer", published in Johannesburg. In its issue of September, 1932, <sup>113</sup> the "Hammer" addressed a special message to the farm natives of the Union. "Organise for the fight!" it declared. "Black and coloured workers on the white man's farm, build up an organisation of Agricultural Workers. Be prepared to strike against starvation and slavery. Day after day, for 13 or 14 hours, we work for 5/- or 6/- a month. Sometimes we don't even get the money because, for every little thing that happens, we forfeit a portion of our wages". The farmers were referred to as "blood-suckers" who had the right to drive the natives off their farm without any warning, in spite of the fact that the native could not leave the farm without the permission of the farmers. "The best time for

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113. "Die Vaderland", September 14th, 1932.



a strike" the paper declared, "is the harvest time; just when the farmers are most in need of your services. Committees of Action must be formed to prepare for the strike."

As already stated, the influence of such papers is negligible. The days of the prophetess Nkoma are past. The natives will no longer resort to revolutionary means to obtain their rights, realising that any such efforts are foredoomed to failure and that their subsequent position would only be aggravated, whereas, by adhering to constitutional methods, their advance along the path of progress is infinitely more sure, however much slower it may be.

One of the most interesting and influential papers which came into existence at this period is the national paper of the Zulus, "Ilanga Lase Natal". Established in 1905, the editor-proprietor, the Rev: T. Dube, can justly claim to own and edit the largest native paper in South Africa. It has twelve pages of the size of the European daily newspaper, which, in addition to a vast volume of news of particular interest to the Zulus, includes a number of columns in English giving its readers an insight into occurrences and developments in the international sphere.

No further papers entered the field of Bantu journalism until 1910 when "Izindaba Zabantu" made its re-appearance as "Um-Afrika" under the aegis of the Marionhill Mission in Natal. It is trilingual, English, Zulu, and Xosa, and has the benefit of European assistance. It is the official organ of the Catholic African Union, a social and economic native organisation, and is subsidized by that body. Among the leaders of native thought connected with it are the Rev. J.B.Sauter, editor, and the Rev.B.Huss.

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114. Mr. Charles L. Stewart, "Black Dabblers in the Black Arts", "Cape Argus", April 9th, 1932.

Another landmark in the forward march of the Bantu Press was the establishment in 1911 of "Kochochonono", (The Comet) the leading paper of Basutoland. It has its headquarters at Maseru and uses the media of English and Sesuto. It is completely free from European control and exists as an independent organ which is out for the betterment of native conditions of life, for the self-improvement of the natives, and for a rise in the literacy among the Bantu people. It is a paying concern which is not confined in its influence to Basutoland but is circulated throughout the Provinces of the Union. Among its moving forces is A.J. Tlale, a member of the Basutoland Council. As is the case with most Bantu newspapers, it is a weekly production.

A further native newspaper was born in 1912, and existed until quite recently, having to throw up the sponge in August, 1931. It was "Abantu-Batho", which had four language media,--English, Zulu, Xosa, and Sesuto. It owed allegiance to the African National Congress and included in its staff such natives as R.W. Msimang, an Attorney, who provided the contributions in English, G.S. Mabaso (Secretary), T.D.M. Skota, author of the "African Yearly Register" (a Native "Who's Who"), and L.T. Mvabaza, managing director and Xosa editor.

Mr. Charles L. Stewart (in the article already quoted) did not form a high opinion of the internal organisation of "Abantu-Batho". He wrote :

"Evidently in its last few months it had fallen into the hands of veritable amateurs. Type lay scattered all over the shop: ever case was pried, the press was hopelessly out of adjustment, the paper guillotine had evidently been used for cutting wood for the heater. The entire plant, excepting the press, was sold for £5. I came away with a copy of the last issue of "Abantu-Batho". The main story of the week was an

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insignificant wedding, of which I will attempt to give an exact copy of a few lines:

'Amonk the pzerents was a per of varses  
 (Mr.Sigone) 6 Tea spones (Mrs.Tenge)  
 4 cups and sources (Mrs.M'Bane), one  
 sugger basine and milj-jub (Mrs.Nctani)'....

The only other editorial feature was a letter from a correspondent who was evidently a great partisan of the I.C.U. and who hurled insults at the heads of the African National Congress leaders. It was a mass of typographical errors—a certain sign that the production of the paper had fallen into the hands of men who were running it with no real appreciation of the importance of the printed word. At the foot of a column on the front page was a notice :

**NOTICE TO ADVERTISERS AND FRIENDS**

We beg to apologise for the two last  
 issues the 2nd and 16th of July 1931  
 Which we failed to publish. Owing  
 Machine troubles.

ABANTU BATHO.

115

The "Christian Express" contained detailed information regarding a new Zulu paper, "Izwe la Kiti", (Our Country) which was to be established in 1911, as "a United Christian Newspaper for the Zulu People". It published the prospectus of "Izwe la Kiti" <sup>116</sup> from which the following points have been culled :

"The motto of the paper was to be : "Glory to God in the highest, and on earth peace, goodwill toward men", (Luke 2, 14.). The paper would take its stand on "The Rock of Ages", the living word of God. It would always be loyal to King and country, and a most staunch supporter of good and just Government. It would be the constant endeavour of the paper to create and foster mutual forbearance and goodwill between the white and native races of South Africa. It would spare no pains and leave no stone unturned in its work for the production and spread of good literature in the vernacular as well as to assist natives to become familiar with the best of English

literature /

115.      October 2nd, 1911.

116.      Page 53.



literature. It further set out its view on the promotion of health, education, agriculture, land tenure and improved dwellings, Zulu literature and tract societies, native locations, Church and Missions. A special feature of the paper would be to give legal and domestic advice. New laws affecting the natives would be clearly stated and explained. Parts of the paper would be open for articles and correspondence in English.

"We heartily welcome the paper both on account of its inherent possibilities and the promise of great usefulness and because it is an evidence of united missionary effort:" "The Express" stated. "Newspapers under purely native auspices are becoming numerous and serve a useful purpose. Several of them are ably conducted. Of one or two it might perhaps be said that what they do is more than counteracted by the character of many of their advertisements. We are glad to note that the new paper intends to accept advertisements only from "firms of good repute selling reliable goods". Some native papers, too, have a tendency to run to seed in politics, and a paper such as "Iswe la Kiti" promises to be, devoting attention to the combating of superstitious ideas such as the belief in witchcraft and aiming at social progress, has before it a wide field of usefulness".

In 1914 "Nyeleti ya-Miso" (Morning Star), and "The South African Health Magazine" came into being at Dundee and Lovedale respectively. The former later transferred its offices to Johannesburg. It still flourishes, its media being Ronza and Thonga. It caters primarily for the Northern Transvaal and for Portuguese East Africa, being the official organ of the Swiss Mission under the guidance of the Rev. C. Bourquin, of Pretoria. Daniel Maribati is the most outstanding native connected with the venture. The Health Magazine is published in English, Xosa, and Sesuto, the Editor-in-Chief being /

being a European with two native assistant editors. Its importance in matters concerning native health and hygiene is recognised by the Union Government and it receives a small subsidy from the Union Department of Public Health. It is the mouthpiece of the South African (Native and Coloured) Health Society, and has a circulation of more than 3,000, most of the subscribers being teachers in the Transkeian territories and in Basutoland. It is a quarterly. Writing in the "Bantu World" <sup>117</sup> Professor Edgar H. Brookes, of the University of Pretoria, President of the South African Institute of Race Relations, and Chairman of the Pretoria Joint Council of Europeans and Natives, said :

"Native leaders and workers should among other things study 'Health' the useful magazine published at Lovedale on medical and hygienic matters. Health is not a very wonderful subject for a political address, but it is fundamentally important to the native people".

The period 1914-1917 was unproductive of any further publications in Bantu journalism. It is unlikely that the raging of the Great War throughout this period should have affected the native writers and leaders of thought in South Africa, and the absence of any new publications during these years is all the more surprising in view of the fact that this was the period immediately succeeding the iniquitous Natives Land Act of 1913, a period in which native opinion should have been massed as effectively as possible in order to do everything possible to bring about an amelioration of the position into which the Act of 1913 thrust the native people of the Union. So serious was the situation that a deputation of native leaders actually travelled to  
 England /

England to make representations to the Imperial Government on behalf of their unfortunate fellow-countrymen, and while there Sol. T. Plaatje wrote a book in which concrete instances of hardship and privation caused by the operation of the Act were revealed.

In spite of this all-important factor, however, there was no numerical progress in Bantu journalism. The total number of native newspapers in existence (13) in 1914 remained at that figure in the following year, and increased by one only in 1916. It was not until 1917 that the figure jumped to 18, and by this time most of the insistent clamour against the Natives Land Act had subsided.

The next native newspaper which the writer has been able to trace was "Indaba Zovuyo" (Joyful News) in 1918 which has its headquarters at the Palmerton Mission Printing Press, is published in Isi-Xosa at the request of the Methodist Conference, which does not, however, contribute towards its overhead or running expenses. It circulates not only in South Africa but also in Rhodesia. It is now in its 14th year of publication. Building upon Wesley's words that religion would die out in a single generation if the Methodists were not a reading people, the Palmerton Press has issued numerous other publications, notably, "Ikaya", dealing with the responsibilities and blessings of home life; "Incwadi yo-Mkooseli", a pamphlet for Class Leaders and "Opportunity", a quarterly which set itself out to provide those interested with an opportunity of expressing their views on current problems affecting religion.

In November, 1919, "The Messenger" was established at Bloemfontein, making use of the English, Sesutho, and /



and Zulu languages. It lasted only two years, the last issue appearing in May, 1921. It was a purely native enterprise which circulated throughout the Free State and Griqualand West. It owed allegiance to no native organisation or body and stood as an independent effort on behalf of the native races. "The newspaper was started without any capital" stated H. Selby Mismang to the writer. "Chief Z. Fenyang was its guarantor".

The following year saw the establishment of "The Black Man" at Capetown. It was bilingual--English and Bantu-- and owed its formation to the inspiration of S.M. Bennett Mewana and Clements Kadalie. It was not a success and ceased publication in 1921.

Clements Kadalie, Allison W.G. Champion and other officials of the I.C.U. (International Coloured Workers' Union) combined to set up "The Workers' Herald" at Capetown in 1920. It remained at the coast for six years, transferring in 1926 to Johannesburg where it continued for a further four years, before ceasing publication in 1930. Natives provided both the mental and manual labour for this enterprise for the larger part of the paper's existence but in its closing stages it was assisted by Mr. W.G. Ballinger, a European adviser to the I.C.U. The "Herald" professed to cater for a wide area, which, besides including the Union, and the Protectorates, extended as far as South West Africa, Rhodesia, and Nyasaland. In connection with Champion it is interesting to note that in 1930 he was exiled from Natal in 1931 by the Minister of Justice (Mr. O. Pirow) for a period of three years. He is now employed by the Colonial Banking and Trust Company, Johannesburg.

There was a further lull in Bantu newspaper enterprise from 1920 to 1924. In fact, the total number of

Bantu /

Bantu newspapers, after remaining steady for those five years actually dropped from 18 to 14 in 1925, but recovered and reached its highwater-mark of 19 in 1927. The total stands at this figure to-day.

The lull was broken by the appearance at Port Elizabeth in June, 1924, of the "Bantu Leader", a paper which continued for exactly one month, discontinuing publication in July of the same year. As far as can be ascertained this is the shortest period of duration of any Bantu newspaper, although the record in South Africa is held by a Sunday paper on the Rand during the days of the "gold rush". It appeared only once! S.M.Bennett Mowana was connected with the "Bantu Leader" as he has been with other Bantu newspapers, all of which have proved unsuccessful after a very short run. His other journalistic ventures include the "Bantu Nation", started in November, 1928, at Aliwal North and continuing until March, 1929; "The Franchise Guardian", set up at Queenstown in April 1930 and ceasing publication after only a month; and "Izui Lania Afrika", published at East London in May 1931, and becoming defunct in February, 1932. None of these papers were subsidized, all attempting to rough the storm of competition as independent organs.

"The Blythwood Review", which came into being in January, 1924, as one of the activities of the Blythwood Press, Butterworth, met with greater success and is still in existence. Contributions are accepted from both Europeans and natives but the printing is done by native printers alone. The language media are English and Xosa. It caters primarily for the Transkei but is sent regularly to subscribers overseas, notably in Great Britain and in the United States. It is

"a South African Journal of Religious, Social and Educational Work", which is sold at 6d a copy.

The Blythwood Institution, under whose aegis the "Review" is produced, is under the direction of the United Free Church of Scotland, which has as its object the furnishing of young native men and women with fitting opportunities for acquiring literary, moral, educational, and industrial training suitable for the needs of the country, and for the work of the Christian Church and Schools. It has its own printing department, Manager and Editor, the Rev. D. D. Stormont, who died in November 1930 and was succeeded by the Rev. Robert Godfrey. The nature of its contents may be gauged by its issue of December, 1926, which comprised Bantu constitutional law, information regarding medical missions in the territories, Fingoland notes, and a summary of the four Bills containing General Hertzog's native policy. It carries no advertisements, except those dealing with the Blythwood Institution itself.

In the same year the Roman-Catholic Mission in Basutoland instituted "Molisanna" in English and Sesutho which continued until the latter half of 1932 when it was discontinued to give place to a weekly newspaper, in preparation for which an up-to-date plant has been purchased. The weekly, in Sesutho, appeared in December, 1932, with a staff consisting of Europeans and native missionaries who will have as their object the spreading of the principles of Christianity and civilisation. "Molisanna" was in many respects similar to the "Blythwood Review". Neither could strictly claim the title "newspaper". "Molisanna" was a monthly review specially managed to guide teachers in  
school /



school management, hygiene, and general social matters. In the words of the principal of the Mission, the Rev. Lawrence Carey, "it was simply pedagogical". It was circulated both in Basutoland and in the Free State as the official organ of the Roman Catholic Teachers.

The same group of I.C.U. officials that set up the "Workers Herald" at Capetown in 1920, established "Udibi lwe Afrika" in Durban in 1927. This ran for barely a year when it was involved in a libel action and had to throw over the traces. During its brief existence it served as the official organ of the Durban African Workers' Club.

"Umteteli wa Bantu", which is regarded by Mr. Charles L. Stewart (previously quoted) as the foremost native newspaper in the Country, was founded in 1920. It is a weekly paper of 14 pages which is printed in Johannesburg by natives under European supervision, to further the activities of the Native Recruiting Corporation of the Chamber of Mines in ensuring a regular and adequate supply of native labour for the mines :

"as will be realised from its purpose, its circulation is mainly in the areas where the young natives suitable for mine work are to be found. But although Umteteli is issued for propaganda purposes the fact is well hidden and the information regarding rates of pay and working conditions on the gold mines is cleverly dished up under different guises.

Every line of the native papers is set up by hand. Laborious work it is—setting solid matter for a newspaper is only a degree preferable to picking oakum. Owing to the number of language fields which Umteteli wa Bantu has to cover, its staff consists of natives whose language ranges from Sesuto, Sechuana and Xosa to Zulu, while they all have to be able to set in English as well" 119.

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119. "Black Dabblers in the Black Art", "Cape Argus", April 9th, 1932.

The most recent additions to Bantu newspapers are the "African Leader", and the "Bantu World", both having their headquarters in Johannesburg. The former was started in January, 1932, and is published in English, Zulu, Xosa and Sesutho. It is an independent paper run as a paying concern by Messrs. Geo. Haske, Peter Gwele, and T. D. M. Skota. It has ten pages the size of the English "Daily Mirror" and claims to be "the only National paper in the Transvaal". Judged by Bantu standards, it is of a fairly high order. It has a satisfactory lay-out and is moderate in tone. In the issue of August 13th, 1932, however, it published under the headline "Good News" a paragraph regarding a European who was fined £5. for addressing a native woman in an insulting manner.

The "Bantu World" which is published by the Bantu Press (Pty) Ltd., came into being on April 9th, 1932, and is published in six languages, this being the record as far as any newspaper in South Africa is concerned. The languages are English, Afrikaans, Xosa, Sesuto, Sechuana, and Zulu. It has European financial control but is otherwise run entirely by natives prominent among whom is R. V. Selope Thema. It circulates throughout the Union and is endeavouring to still further widen its area of distribution. In the issue of August 27th, it announced it had been suggested that it should establish connections with Nigeria, Gold Coast, Liberia, and Sierra Leone. Briefly stated, the policy of the "Bantu World" is to "foster harmonious race relationships". In a manifesto, which it publishes weekly, however, the paper sets its aims out more fully as follows :

"To print without prejudice or bias all the news that will be interesting and instructive to the Bantu people, in order that its reading public may be fully and truly informed as an aid to clear thinking and logical action.

"To /

"To be independent of party politics, supporting men and measures only in the interests of what it conceives to be the public welfare, and unhesitatingly attacking evils and combating evil-doers with frankness and vigour, regardless of race, party or power.

"To render helpful public service by instilling racial self-help and self-respect, thereby promoting harmonious race relationships and the maintenance of inter-racial goodwill and co-operation.

"To seek to give every man a chance, and as far as law and honest wage and recognition of human brotherhood can make it so- an equal chance.

"To strive for the economic development of South Africa along lines that will be beneficial to all its inhabitants.

"To encourage the development of the Bantu as an agricultural people and to foster the growth of Bantu arts and crafts, literature and music.

"To combat illiteracy and to stimulate education among the Bantu, by catering to the needs of semi-illiterates as well as to the most highly advanced."

In amplification of these points, the "Bantu World" devoted a leader in its first issue pointing out that the owners and publishers of the journal believed it to be a public trust and that they were "to the full measure of their responsibility", trustees for the public. "The Bantu World" will champion the cause of the individual...It does not advocate equality of opportunity in the sense of the same opportunity for all... The State should place no barrier in the way of individual human progress... It will combat illiteracy by the inclusion of a supplement for those who are just beginning to spell and read. By this means an opportunity for self-education will be provided, enabling many to bridge the gap that separates the literate from the illiterate".

This "Creed" has been reproduced fairly fully because, in the opinion of the writer, based upon his observations in the course of his research, what the "Bantu World" has said of itself applies almost wholly to most other Bantu newspapers./



newspapers. The Bantu Press has stimulated thought not only among its own people but among its European readers. "The Bantu World" received the qualified blessing of the Prime Minister (General J.B.M.Hertzog) who wrote stating that he had perused the objects of the paper as set out in its preliminary announcement and had no suggestions or criticisms to make. "It seems", he added, "that the publication will be in the interest of the Bantu races and in this regard I wish it every success". The Minister of Native Affairs (Mr.E.G.Jansen) stated similarly, that the paper would be doing a great service to the native population of the Union. "The Press plays an important part in modern social life", he added. "It is an instrument for good or evil depending upon the qualities of those at the helm. Their responsibility is great". The paper also received the unqualified blessing of Senator G.J.V.R.Smit, Mr. Patrick Duncan, M.P., Dr. Edgar R. Brookes, Professor W. M. Macmillan, Dr. C. D. Doke, and Mr. J. R. Cooper, Manager of the Native Administration Department at Bloemfontein. The last-named stated that "The attainment of any one of the purposes mentioned (in the manifesto) would undoubtedly have the effect of dispelling the dark clouds of suspicion at present hovering between black and white".

The last journalistic venture on which the late Mr. Sol. T. Plaatje embarked was the establishment of "Our Heritage" (Boshoa joa Rona), "the official organ of the Independent Order of True Templars", having joint editorial control from Capetown and Kimberley and being distributed simultaneously at Capetown, Kimberley, Bloemfontein, and Johannesburg. Its third issue apologised for the non-appearance of the previous issue:

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"We cannot fully go into the difficulties that arose accounting for this break but we can assure readers that we were up against, what were for the time being, insuperable obstacles. We trust we have now successfully overcome these and that the future publication of "Our Heritage" will be regular. Some of our difficulties we may indicate. A section of our readers wants their Native language. Another wants Afrikaans. (We are trying partially to meet this). Another wants one language, only, English. Amongst all these conflicting demands it will be seen that a grave problem of policy is at stake. In the issue, we have got only thus far. For the future we will endeavour to arrange regular Afrikaans contributions. (This, however, will largely depend on Afrikaans contributors themselves). We cannot agree to have more than one Native language used. And since most of our Native readers understand English as a reading medium we will endeavour to have more English used in future numbers. We trust this compromise will meet with general approval".

Having made its apology, "Our Heritage" went on to re-iterate its objects as follows :

"Growingly our Coloured and Native people languish under grave disabilities: to state these fairly; to ventilate grievances frankly; to keep burning the flame of hope and divine discontent will be the privileged function of the pages of "Our Heritage". So that as the days go by the Coloured races will more and more look to us, more and more trust in us, more and more "hope" because of us is the ambition and aspiration of this humbly-started organ in the Press".

It is fitting at this stage to say something of the part played by the late Mr. Sol. T. Plaatje in helping to build up a Bantu Press in South Africa. Next to the late Mr. John Tengo Jabavu, the "Father of Bantu Journalism in South Africa", and the founder of "Imvo Zabantsundu", Mr. Plaatje has probably made the greatest contribution to his fellow-countrymen in this connection. His activities in connection with "Kurenta ea Becoana", "Tsala ea Batho", "Our Heritage" and "Native Life in South Africa" have already been mentioned. He was a veritable linguist, being proficient

in English, German, French, and Dutch, as well as all the Bantu languages. He was an authority on Sechuana and had written several native novels. He fostered the hope of extending the influence of the South African Bantu Newspapers beyond the borders of the Union, the Protectorates and Rhodesia,<sup>121</sup> to Nigeria, the Gold Coast, Liberia, and Sierra Leone. No more fitting epitaph could be written than that which appeared<sup>122</sup> in the "Bantu World" :

"Here then, we bury a man whose patriotism was not fiction, but a fact, who did everything in his power to promote the welfare of his Native people, upon whom for many years past-- all eyes were fixed with great attention-- and ever mourn the irreparable lost. And apart from all the prerogatives of genius as such, he worked hard and died a poor man. "Let his enemies and detractors assert folly if they will on this immortal name, but I will laugh them to scorn, and I will tell them in reply, then whatever he was, or was not, Death has robbed the Bantu race of its ablest pen, linguist, journalist, novelist, public speaker, student and politician. This strange mixture of natural profession that was Solomon now mute in cold grave".

Professor D.D.Tengo Jabavu, of the South African Native College at Fort Hare, and editor of "Imvo Zabantsundu", has at various times and in various places made some interesting comments in connection with the position of the Press in relation to native opinion. "The influence of the press in South Africa, where there is little independent thought he<sup>123</sup> has stated is greater both for good or for bad than, say, in Europe. .Crime is often the only form of advertisement for the native.. The Native Press, lacking in educated native contributors /

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121. "Bantu World", August 27th, 1932.

122. "Bantu World", July 2nd, 1932.

123. "The Segregation Fallacy and other Papers", page 78.



contributors, is either too docile, or, on the other hand, too inflammatory. By these varied circumstances, native opinion has been influenced and developed for many years". In his evidence before the Native Economic Commission(Quoted "Pretoria News", May 14th,1932) he stated further :

"The Press does a great deal of mischief. To-day the natives are reading more than they used to, and when they see statements in the Press which are unfavourable to them it makes a bad impression on them. I would attribute it rather to the Press than to individuals. Natives know how to excuse an individual but when they see in the Press an article or a speech of a public speaker, which speaks badly of the people, they take it far more seriously".

124

J.G.Coka asked whether any thinking man could be blind to the value of the Bantu Press. He showed how the native had always been interested in news; how news had been communicated from one village to another and how the menfolk sat round the cattle kraals discussing burning question of the day. In his own characteristic way he traced the development of the Bantu Press:

"When the late Tengo Jabavu, started the first Bantu Newspaper--"Imvo Za Bantsundu" (125) he ushered in a new era. Instead of hearing news vocally, the Bantu read them. This was in accordance with the spread of literacy.

"The old order gave way to the new, as more and more Bantu learnt to read and write their mother languages. News, which hitherto had been more or less gossip, became a reality. The ball was set rolling.

"Newspapers began to spread among the Bantu. Some were still-born, other flourished. The history of the Bantu Press has had its ups and downs. Many an important business house helped the Bantu Press by advertising through it.

"Political agitator and agitations for rights gave new spirit to the Bantu Press. But this very advantage was equivocal. It entangled the Bantu Press in the clutches of politics, which since those days, up to the present, characterises

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124. "Bantu World", July 23rd, 1932.

125. "first" in that it was the first Bantu Newspaper free of European control.

"the majority of Bantu newspapers. Political views, opinions and predictions filled the columns of the newspapers. Consequently those not interested in politics found the papers boresome".

"The Press has still a long way before it becomes, what it should be, the mightiest force in the state, except the Government. It can and must be. The Negro Press has developed from such small beginnings to these stupendous heights it has reached. All oppressed people find their solace in their press. To make our newspapers effective, we must rally to their support. We shall soon find they will reach the standard we require. The press is in our hands. Shall we not use it?

How the Bantu press has grown, from the days of the Imvo in 1884 to the National Journal "The Bantu World" in 1932! Forward ye Bantu and make Your Press powerful".

Mr. Coka's words are important. They show that thinking natives realise the usefulness of the native Press and that the Bantu nation should assist, by their interest, contributions, and subscriptions, in building it up to become a still more powerful factor in the development of the backward races of South Africa. Nor has this realisation been of recent growth. More than a decade ago a native writer who signed himself "M.H." pointed out that it was then high time that the natives of South Africa had a periodical of a better nature than the current native newspapers. "Our native newspapers are apparently a money-making concern", he stated. They leave behind them that wonderful and effective weapon of civilisation, education. That is why they are today inadequate. They are found wanting in matters of agriculture, domestic science, legal and medical matters".

"Dr. C.T.Loram, in his report on Native Education, stated : "Even before the publication of the Native Teachers' Journal, missionaries, teachers, and others interested in natives have deplored the lack of a suitable newspaper or periodical /

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126. "Christian Express", January 1st, 1931, page 14.

periodical for the educated natives of South Africa. There must be now well over half a million natives in South Africa who can read and for these there exists no source of information except the periodicals designed for Europeans and a few native newspapers. These latter are inadequate for the home of the educated native, partly because of the restricted nature of their contents and partly for the objectionable nature of the patent medicine advertisements, which constitute the great part of their advertising matter.

Dr. Loram suggested that a widely circulated weekly periodical, such as the "Farmers' Weekly" with its supplement, the "Homestead" would have a great influence on the minds of the natives and would do much to raise them in the standard of civilisation and loyalty to the Government. It would be best if this paper could be run by a mission or private enterprise but the work is so important and the need so great that the active co-operation of the Government could be sought\*.

Further reference was made in the "Christian  
127 Express" to this subject which will serve in part as a reply to the objections made by Professor D.D. Tengo Jabavu (already quoted) against the Press.

"It should not be possible that only the bad side of native life should be shown up in the Press, and we who know the other side should keep it before the public eye. Thanks are due to the newspaper Editors of this Country for their willingness to insert articles (dealing with natives), and it is only right that full advantage should be taken of their courtesy. The "Christian Express" has done much in  
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the direction of guiding public opinion along lines that are sane and right".

The Bantu Press of the native tribes of South Africa has now passed in review. Newspapers may have been overlooked and errors made and it has not been possible to give consideration to many aspects of the Bantu Press, as for example, the questions of advertisements and of methods of distribution. Suffice it to say in regard to the former that whereas in former days the newspapers obtained a goodly proportion of their advertising revenue from patent medicine agents' goods, the announcement of "Iswe la Kiti" in its prospectus that it intended to accept advertisements only from "firms of good repute having reliable goods to sell" may be regarded as a turning point in this connection and a happy augury for the future. The Bantu Press has not yet obtained its full freedom. It is afforded the facilities of cheaper postal rates through registration at the General Post Office as a newspaper, but no provision is made for Native Parliamentary reporters in the Houses of Parliament. This cannot yet be regarded as a hardship as no native newspaper has so far attained the dignified status of a daily newspaper. When that auspicious day dawns, however, there will be a need for a consideration of this matter, for, in the words of the Rev. Ray Phillips, "The Bantu are Coming" and the Bantu Press will ever be in the vanguard of this forward march.

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As compared with the Bantu Press, the harvest of other non-European newspapers in South Africa is almost  
negligible./

negligible. No survey of the Press of South Africa would, however, be complete without some reference to the Press organs of the Indians and the coloured people. Sources of information have not proved fruitful in this connection and it is possible that some newspapers in this category may have been overlooked. All the ascertained facts are contained in the following summary.

"Indian Opinion" was founded at Phoenix, Natal, in order to provide a mouthpiece for the thousands of Indians in that Province. It is the official organ of the Indian Congress and circulates not only throughout the Union but also overseas. It continues to exercise its influence through the media of English and Gujurati. A number of Indian newspapers were started in 1914 or thereabouts, but none was very long-lived.

These include "Indian Views" established at Durban in 1914 and still in existence; "Dharma Vir", set up at Durban in 1915 and continuing until 1922; "Viveka Bhanoo", founded on September 5th, 1914, at Durban, and defunct in 1926; while in 1917 "Annit Sindhu" was started at Durban and ran until 1919; the "Gujurati Samachar" at Johannesburg in 1916 and defunct in 1918. In June 1918 "Swaraj" was established but did not last longer than May 1920; the "Moslem Outlook", established at Cape-town on February 2nd, 1925, continued until February 1928. "Maikunda Mitran" was established in Pretoria in 1924 as a Tamil weekly, and ceased publication in 1929. The "Cape Indian", now also defunct, was founded in about 1922 and claimed to be "The only mouthpiece dealing with matters of interest to the Indian and non-European community in South Africa". It had its headquarters in

Cape-town /

Cape Town and was published in English, Urdu, and Gujarati.

138

Typical headlines give some indication of the tone of the paper : "Further Oppression"; "Indians again victimised"; "Iniquitous law received royal sanction". In July 1924, the "Cape Indian" announced : "In our next issue we will be in a position to give a supplement in Gujarati. We have had some difficulty in acquiring the services of a compositor but that has now been overcome and we are prepared to supply the need". It was a monthly publication, which became defunct in 1925.

As far as the coloured people of the Union are concerned, their first mouthpiece was probably "The South African Spectator", set up at Cape Town in 1900 and edited by Mr. F. Z. S. Peregrino. It was issued fortnightly and occasionally contained articles dealing with natives. It was exclusively the organ of the coloured people of the Union interpreting the term "coloured" to mean "non-European". In 1920 the "Crika and Coloured People's Chronicle" was founded at Cape Town. It continued until 1928. The "A.P.O." (African People's Organisation) was started at about the same time but ceased publication in 1925.

A Native agricultural journal, "Umceb' isi wo-  
Mlini no Mfuyi", which circulates in the Transkei, has now reached a circulation of approximately 3,000. There can be no doubt that this journal, together with the native agricultural demonstrators, is doing much towards raising the level of native agriculture and towards bringing natives into touch with more modern methods than those to which they have been accustomed to rely upon in the past.