

made indicated that in these families the deficiency is accounted for by charity, begging, debt and malnutrition.

Any attempt to tabulate European family earnings at once revealed widely varied scales of salaries. My own inquiries, for instance, were made among families whose wage-earners were artisans. Consequently nearly sixty per cent were classed in the group "Above minimum comfort". In another group of fifty families where many wage-earners were unskilled labourers, only nineteen percent were above the standard of minimum comfort.

An adequate investigation of the position of European families was not found to be possible so this group has not been included in the figures quoted.

The discussions have always been informative and have revealed a great variety of problems and difference of outlook. We learned, for example, of Indian children coming to school for the first time at ten years of age because they have previously been attending vernacular schools; that the Coloured and European communities can get assistance from a Benevolent Society, but that Indians and Natives cannot; that medical attention is given in schools to European and Coloured children, but not to Indian or Native children...

We became aware that Indians, Europeans and Natives have a strong community spirit while the Coloured people lack unity and leadership; that Natives have very few leaders who can adequately and forcibly express their point of view and until this year have had no directly elected representation in Parliament.

Comparisons and contrasts were natural consequences of every discussion and in this way each member was made aware of the difficulties of other groups even if he could not fully appreciate their significance. Until such acquaintance is made with the problems of a "whole" society of South Africa, an understanding of what this mixed society means, is impossible. It is not that one loses race prejudice, colour prejudice or fear of social equality between Black and White, but that what were hitherto distant and technical problems become the very human problem of individuals for whom they are the realities of daily life. That is what our Study Group has meant to me.

I should like to add, however, that the leader's guidance in defining the line of research and discussion, in inviting all our interesting visitors and in contributing facts to challenge or illuminate statements made by members — was as important as the regularity of the weekly meeting in giving point and structure to the results of our studies.

Research and enquiry can provide much knowledge if the purposes are clear. Through the work of a group like ours, one realises that any social progress must include a progress of all groups, however slowly that progress is made.

The foregoing was presented and adopted at the last meeting of the group in 1937. All the members spoke to it voicing agreement with its contents and also a strong desire to continue the work of the group in 1938. Each member spoke warmly of knowledge gained, of prejudice and distrust broken down, of extended sympathies and wider understanding, and of the translation of impersonal problems into human realities.

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RASSEVERHOUDINGS

Offisiële Joernaal van die Suid-Afrikaanse Instituut vir Rasverhoudings

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Augustus 1938

GRATIS AAN LEDE



Lydenburg District, and, though most of this already carries a considerable Native population, it is hoped that some room may be found for displaced labour tenants there. Much of this land is as yet little developed and conditions will not be very easy for families who go there, but doubtless the Department will make proper provision for the well-being of the families until homes have been built, good water supplies developed and crops planted and reaped.

It seems regrettable that it should have been found necessary to proclaim this Chapter for any District, and so to disturb the farm labour there, until the sittings of the Native Farm Labour Committee are completed and the report is ready. It might well be that adoption of recommendations of improved farm labour conditions would have made such drastic steps unnecessary.

Squatters

The position of squatters on the farms in this District is also affected by the proclamation of Chapter IV.

All squatters, i. e. rent-paying tenants, who are legally on farms at the date of proclamation (April 15th, 1938), will be permitted to remain for thirty years on payment by the owner of the farm of a licence which rises from 10s. to £5 per annum per squatter. No more such squatters will be allowed, i. e. a man's son may not succeed him, though in some cases the land has been occupied by the family or tribe for many years, possibly generations. What is to happen to those who remain and survive the next thirty years we may leave the citizens of 1968 to decide. In any case, the licence must be paid. It is encouraging to note that some of the largest landowners in the area have decided *not* to add this licence fee to the annual rent at present. This fee will only fall due as from April 15th, 1939.

BACK NUMBERS OF "RACE RELATIONS"

The following numbers of *Race Relations* are out of print and are not available for sale:—

Volume I.	No. 2.	(February, 1934)
II.	2.	(February, 1935)
II.	3.	(April, 1935)

All other numbers, from Volume I, No. 1. onwards, are in stock and can be procured at the price of one shilling. (Sixpence to members of the Institute).

On the other hand, it is to be regretted that at least one landowner in a neighbouring district, not affected by this Proclamation, has taken such advantage of the state of uneasiness as to raise his rents by 10s.

Obligation of the Native Affairs Department to settle certain Persons in Trust Areas

1. Chapter IV, Section 38 provides that it shall be the duty of the Native Affairs Department to provide accommodation in Trust areas for any Union Natives who are displaced from European farms by reason of the operation of the Provisions of the Chapter.
2. Under the Native Laws Amendment Act No. 46 of 1937, it is the obligation of the Native Affairs Department to provide accommodation in Trust areas for Natives expelled from urban areas as redundant under Section 21 of that Act. (16 ter of Natives (Urban Areas) Act as amended).

Mission Land

The Native Laws Amendment Act, 1937 has brought Mission owned land under the Restrictions of the Native Land Act, 1913, from which it had been previously exempted.

Special District Memoranda

It is not possible within the limits of this paper to deal with the application of the general principles to particular areas. Detailed memoranda have however been prepared or are in the course of preparation on as many districts as possible, and those interested can have access to these as they are completed. Maps with detailed information also are available for many districts.

THE AFRICAN AND THE CINEMA

Dr. RAY E. PHILLIPS

In March, 1935, an experimental project was initiated which may have far-reaching results. The Bantu Educational Cinema Experiment was launched at this time by the International Missionary Council. Backed financially by the Carnegie Corporation of New York, it aimed to discover what value moving pictures have for Africans. The Report of the results of this experiment has recently been published.¹

The Experiment was planned by Mr. J. Merle Davis, Director of the Department of Social and Industrial Research of the International Missionary Council. He obtained the co-operation of two executives of African experience, Messrs. L. A. Notcutt and G. C. Latham; secured the support of the Carnegie Corporation, which has done so much for Africa; was accorded the friendly backing of the British Colonial Office and the British Film Institute, and sent a well-equipped expedition to Vugiri, Tanganyika. Here were produced a number of films, with Nantu actors, and with commentary recorded on discs in the languages of the people to whom the films were to be exhibited. A displaying unit exhibited the films produced to the people round about. The reactions of these audiences were carefully noted. On the basis of this experience, there followed a further period of film production, and a tour of Native territories was made which covered 9,000 miles and exhibited films to 95 audiences, comprising some 80,000 people. The Report in book form, covering every phase of the experiment, is recommended by Professor Julian Huxley to "everyone interested in the possibilities of the cinema, in culture-contact, or in Africa."

It was found, during the period of this experiment, that unsophisticated African groups in the small towns and villages were very much interested in the educational films produced, and, if the money were available, were glad to pay for admission. In the larger towns, however, such as Nairobi and Dar-es-Salaam, the Native people had become accustomed to attend the cinema to be amused and entertained by Western thrillers and comedies of the Charlie Chaplin variety. These were not prepared to appreciate or to pay for so much educational matter.

The Report of the experiment has considerable value for South Africa insofar as the production of

special films for school and community use is concerned. In reaching the masses of the Native people in the territories for health propaganda, and for the inculcation of modern methods of agriculture, the experience gained in this project should be helpful. At least the scenarios used should be suggestive. The writer is doubtful if the sound-on-disc method of sound recording has any future in South Africa, where sound-on-film apparatus is utilised exclusively by the Government Film Division and commercial agencies for projection purposes.

Outside the schools and the rural areas, where African-made educational programmes might be supplemented by the inclusion of selected comedies and feature films the future of the cinema in South Africa would seem to lie along quite similar lines for both Bantu and European. Of 10,000 children interrogated by the Interdepartmental Committee on Native Education, only 28 per cent. had never seen a cinema, while 53.4 per cent. had attended often. Adult workers on the gold mines have free weekly cinema exhibitions, as have the residents of the Johannesburg Native Townships. Twenty commercial theatres in South African cities and towns cater for Non-Europeans, exhibiting "talkie" films imported primarily for European exhibitions. The commercial talkie film has gained a foothold in the consciousness of the South African Bantu, which can only be supplanted by more and better films of an entertaining and amusing nature. The huge audiences on the gold mines are to-day highly critical of programmes offered them. If the single-reel topical or educational picture is not quickly followed by a comedy or feature in which there is considerable action and interest, shouts of "Take it off!" are heard, and the crowd begins to thin. Single reels of an educational nature are tolerated at the start of the programme, and the substitution of the same amount of material showing Native actors speaking SiXhosa or SeSutho might be well received. But these reels would have to be of professional quality, with perfect voice synchronisation.

The big problem in South Africa, as the writer sees it, is the provision of films for exhibition to Africans in the compounds and the commercial theatres which are wholesome and interesting and

¹ See also *Journal of the International Missionary Council, The Education of the Bantu, Educational Cinema Experiment during the Past Year, 1935, 1936, 1937*, London: The Educational Cinema Press, 1937, 226 pp. and in pp. 1-6, 9-11.

which convey a satisfactory impression to the audience of the life and activities of civilised mankind. On the Witwatersrand, a special committee of the Native Recruiting Corporation pre-views all films to be shown to the mine audiences. This insures that films shown shall not contain subject matter which is deemed detrimental to the minds and morals of the 300,000 men in the mine compounds. This committee, however, does not import films from overseas, but is dependent on the local film exchange for its supply. The local film distributors import films, naturally, with an eye to European box-office receipts. So it is a question of sifting out from films intended for Europeans, those which are the most suitable, or, more exactly, *the least unsuitable*, for exhibiting to Native audiences.

The Union Board of Film Censors, sitting at Cape Town, pre-views all films entering the country, and issues certificates specifying the types of audience for which films are suitable and to whom they may be shown. Many films are passed for universal exhibition. Certain ones are banned entirely. Others may be shown Europeans above a certain age. Others, again, may be shown Europeans, but may be banned for Non-Europeans. Still others may be shown to all, *except Natives*. Just what qualifications the Board has for passing on the suitability of films to be shown Non-Europeans and Natives, the writer has been unable to discover by careful inquiry.

Several cinema theatres in Johannesburg are licensed as "Non-European Bioscopes." These may exhibit films which are passed for universal exhibition and those which are banned for Native exhibition but passed for all others. In exhibiting films which have been banned for Natives, the proprietors are instructed to post a sign: "Natives are Not Admitted to This Performance," and refuse admission to such. In actual practice, however, the writer has discovered that this provision is generally ignored. Native patrons are admitted to view all films shown.

The type of film shown in these Non-European bioscopes in Johannesburg (and, presumably, in the sixteen others in South Africa), is undoubtedly superior to the general run of films exhibited, say, in the European "café-bios." The Board of Censors has banned for showing to all Non-Europeans such films as the following:

Merry Wives of Reno	Women Who Play
Scandal for Sale	She Don't Him Wrong
Barbary Coast	Merrily We Go To . . .
Desire	King of the Damned

Films, however, which are allowed to be shown Non-Europeans, but are banned for Natives have included such as:

My Sin	Shanghai Express
Blonde Venus	The Goul
Platinum Blonde	Why Change Your Husband
Sin Snip	One Mad Kiss
Gay Divorcee	Love Me To-night
Hush Money	

As has been pointed out, Native youths have, in practice, been admitted to these performances, as well as other Non-Europeans.

During 1933-1937 the following films have been exhibited in the Non-European Theatres in Johannesburg:

Bad Girl	Women from Monte Carlo
Alias the Doctor	Little Man What Now
Smoking Guns	When a Man Sees Red
Roadhouse	Marriage Symphony
Rhodes of Africa	She Married Her Boss
Anything Goes	Trial of Vivienne Ware
Frankenstein	One Hour With You
Wedding Night	This Man is Mine
Casino de Paris	Billion Dollar Scandal
Last Outlaw	You Made Me Love You
The Cheat	Charlie Chan in Paris
Gun Justice	Their Night Out
My Lips Betray	Gold Diggers of 1935
Fog Over Frisco	Devil Dogs of the Air
Outlawed Guns	King Solomon of Broadway
First a Girl	Case of the Lucky Legs
Dancing Pirates	It Happened in Hollywood
Too Many Women	Belle of the Nineties
She	Flirtation Walk
Dark Angel	George White's 1935 Scandals
Strike Me Pink	Brides are Like That
Seven Sinners	Big Business Girl

Care should, of course, be exercised in judging the aforementioned films without knowing what cuts have been made and parts eliminated. But the titles alone are sufficient to indicate to anyone even remotely familiar with current film productions the general character of the films, and to suggest, as a minimum judgment that, while they might not have contained scenes which were vulgar or suggestive, they did not convey an elevating or ennobling picture of Western civilised life to the spectators many of whom had had scant experience of the ordinary home life of the European.

The writer has a good deal of sympathy with the managers of the Non-European bioscope theatres in

having to draw the line between patrons on purely colour lines. One proprietor said to the writer: "This censorship is a farce. We don't exclude anybody. The educated Native is a better patron than many Coloured or Poor Whites." It is expecting a good deal of exhibitors that they shall turn customers away who come with money in their hands asking for admission. The writer obtained printed programmes from the four Non-European theatres, advertising the names of feature films scheduled for future showings. No indication was given on the programmes whether shows were to be open to Natives or not. The proprietors displayed little sympathy with the classification of desirable or undesirable by means of the racial label. "Why shouldn't we admit a well-dressed Native? Isn't he as good as an Indian or a Chinese?" seemed to be the attitude. This attitude was explained by Mr. E. Watson, Manager of the African Consolidated Films, Limited, as follows:

"The position is complicated by the fact that Indians, Chinese, Coloureds and Natives are classed under the one category to all intents and purposes, and this is distinctly unfair when you realize the tremendous gulf between the educated Hindu or Chinese, or even the educated Native, as against the lowest type of Native. This makes the whole question most difficult as far as the audiences in the larger towns in the Union are concerned."

The writer has found South African distributors, especially the management of the African Consolidated Films, Limited, willing and anxious to assist in the provision of suitable films for African audiences. Were the Non-European theatres to-day sufficiently numerous to warrant the importation of special films for them alone, the local distributors would co-operate wholeheartedly in assuring that these programmes were as good as the facilities of the overseas market made possible.

As it is, however, lack of money is to-day the main deterrent to the South African Bantu patronising the cinema in their tens of thousands. For they are enthusiastic about motion pictures. When their economic position is improved a large expansion of the motion picture industry is assured.

We cannot discuss here many aspects of the question that will have to be considered in future if the showing of films is to be made a constructive element in the integrating of a new social order for the Bantu. Two or three suggestions, however, looking

towards an improvement in the present situation are as follows:

(1) *Improvement in Censorship.* Appointments to Boards of Film Censors in future should include individuals who have had considerable experience in dealing with Africans and who are thoroughly familiar with their customs and habits of life. Perhaps Africans themselves would best meet this requirement. A special individual or group of individuals to pre-view all films to be shown in Non-European theatres would, if rightly chosen, be a great addition to the present Board. Provision for such additions to the membership of the regular Board is made in the Act.¹

(2) *Extension of the Facilities of the Film Division of the Union Department of Education.* A Film Division, under the National Bureau of Educational and Social Research, was inaugurated in October, 1936, to make available to schools and colleges films of an educational and cultural nature. To this end, a central film library has been established at Pretoria with funds provided by the provincial educational departments, and schools are advised regarding the purchase and use of projectors. Films are loaned on a rental basis, the rental being sufficient to cover normal wear and tear. Sixteen millimeter film only is utilised.

The writer would suggest that earnest consideration be given by the Department of Education to the possibility of enlarging the scope of the Film Division so as to include the supply of films to Native schools, welfare societies, library groups, and social centres. In addition to allowing the free importation of educational films, as at present, the Government might well assist such bodies as mentioned to obtain suitable apparatus and supply of films. It is said that the German Government recently distributed 7,730 projectors and 32,600 films free of charge among Government schools. The moral and educational effect of the use of such films by Native groups would be incalculable. In addition to the film library at Pretoria, commercial concerns offer an excellent supplementary supply of topical, dramas, comics, and other subjects in the sixteen millimeter film and at a nominal rental charge.

(3) *The Recognition of a Different Purpose in Exhibiting Films to Africans from that in Showing to Europeans.* The White man looks on the cinema principally as a means of entertainment. "When I go to a cinema I want to be entertained," he says. "I want

¹Correspondence with the writer.

²The Entertainments (Censorship) Act, No. 28 of 1911, Sec. 2 (3), and 3 (1).

to forget my woes, and my troubles; to be taken out of myself."

While programmes for the African must have entertainment value, as we have pointed out, it must be recognised that the main virtue of the film is advancing from a primitive environment. He has much more to learn of the world about him and his fellow human beings than has the white man. The African, furthermore, does not see enough of the finer side of the life of the White man to enable him to form a true estimate of his Western civilisation and standard of morals and conduct. Care should be taken to present programmes which reflect, as far as possible, the whole life of Europeans of an exemplary type. Films with little else to

commend them but "sex appeal" would not be greatly missed. To the African in his true state there was nothing morbidly fascinating about sex intrigue. The sex function was a normal function of life, to be talked about openly and without hesitation. Scientific and cultural films of somewhat involved nature will be valuable if shown to educated groups of Africans and if accompanied by explanations as to what is being shown. It might help producers and distributors to think of the peasant peoples of the older European countries, peoples with a limited background and circumscribed knowledge of the world, and plan programmes which would be of the greatest value to them, judged from every angle, not alone from the standpoint of box-office receipts.

THE BANTU IN THE CITY*

Professor R. F. ALFRED HOERNLÉ

Whether we like it or not, we have to face the fact that Africans have become a permanent element of the populations of all South African towns and cities. By "permanent" I mean permanent as residents, in contrast with the Africans who come to town only as temporary, migratory workers, leaving their families still in the Reserves or rural districts. The urban African has his "home" in the town (or in the Location attached to the town) as truly as the European town-dweller has his home in the White residential areas. Most urban African families could not now return to the land and make a living there, even if they wanted to. They are as completely urbanised as the numerous Whites who have been drifting into the towns from the farms during the last thirty years. They earn their living in jobs such as only the businesses and industries of a town can offer, and many of them hold the same job for years on end. They sometimes own their own houses and pay rates. More generally, they rent a house and plot in a Location. In any case, they and their families live, so far as their low incomes permit, a life which is, in principle, indistinguishable from the European way of living. Furniture, food, amusements, sports, books, newspapers, schools, churches, trams and trains, sanitation—all these things are for them of the same general type as for Whites, only less abundant and generally of inferior quality. But, if the standard be low, the type of life they lead and on which they

are ever struggling to improve, is a "Europeanised" and "civilised" type. In February, 1938, there were, under the control of the Johannesburg Municipality alone, nearly 90,000 of these urban Africans, striving to achieve adjustment to an urban life after the European pattern.

A thorough study of this struggle for adjustment has been long overdue, and no better man could have been found for the task than Rev. Ray E. Phillips, who writes from fifteen years of first-hand experience as a social worker, and three years of intensive study of the problem in preparation for this book. He deserves to be warmly congratulated on a most informative piece of work, which no one interested in the African people and in race relations can afford to miss. It is a book equally valuable for three things: for its description of facts; for its record of various, and often conflicting, opinions; and for its well-conceived constructive proposals, which should serve as a manual to all Municipal Native Affairs Committees and their officials. The S. A. Council of Social and Educational Research, by a financial grant, has made it possible for the Lovedale Press to produce the book at a price which puts it within reach of all who ought to read it.

There are nine chapters. The first eight deal, respectively, with the Economic Bases of life for urban

Africans; the Bantu Home in town; Health and Medical Services; Education; Crime and Delinquency; Religion; Leisure Time; and Inter-racial Relationships. The ninth chapter draws the general conclusions and sums up the author's constructive proposals. A valuable bibliography of thirteen pages; seven appendices; and an index of twenty-five pages add greatly to the usefulness of the book.

That the writer is an American by birth and training enables him to draw, occasionally, illuminating comparisons, not only between race relations in the Southern States of U. S. A. and in the Union, but also between the influence of South African Calvinism and that of the Puritans of New England on the treatment of the Bantu and the Red Indians, respectively. We may be glad that South African history records no parallel to the famous New England preacher, Richard Mather, who, after a massacre of Red Indians, praised God because "on this day we have sent six hundred heathen souls to hell" (p. 271).

To do justice to all the varied contents of the book within reasonable limits is impossible. Somewhat arbitrarily, I shall, therefore select, as "fair samples" of the whole, the chapter on the Economic Basis (I) and that on Religion (VI). Like all the other chapters, both begin with a brief sketch of the tribal conditions which the urban African has left behind him, thus emphasising vividly the stretch of the re-adjustment which he has made or is engaged in making. In his economic life, for instance, he has to alter his outlook and behaviour from a subsistence economy on the land, without money, and relying on kinship bonds for mutual help in time of trouble, to an individualistic, competitive economy, based on money ("the shilling takes the place of my brother"—p. 50), which has to be earned by getting and keeping a "job". For this life the African fresh from the kraal is as poorly equipped "as though he had suddenly been dropped on the earth from one of the planets" (p. 3). Moreover "the door to progress in industry is shut in the face of the Black man and the bolts are locked by the highest political authority in the land" (p. 4). As a result, wages on the average are deplorably low, and kept low by the competition of the temporary worker from the outside, as well as by colour-bars and the "Civilised" (in practice, "White") labour policy. In general, all this is, of course, well-known. But, it is none the less instructive to have these facts driven home into our minds once more with full illustrative detail, e.g., that a medically satisfactory diet for a family of father, mother, and two to three growing children would cost between six and seven pounds per month, not reckon-

ing any other expenditure, when the wage-earner's average monthly income is only about four pounds. Inevitably, there is chronic underfeeding, with lowered resistance to disease and lack of strength for work. Inevitably, there is debt, with its corollaries of worry, insecurity, and shiftlessness. Inevitably, there are efforts to make good the deficiency by gambling, illicit liquor-brewing, and other undesirable ways of earning money. Generally, the mother has to go out to work to supplement the family income, with bad effects on the upbringing of the children. It is noticeable that even in the better-paid, "educated" families the mother very often earns additional income.

And, yet, whilst the use of the hire-purchase system adds to the economic embarrassments, there is evidence also of genuine saving: Building Societies and Banks give their African customers a good name. One family, with an earned income of £200 per annum has £8,000 in the bank; another, with a total earned income, from all members, of £350 per annum has £7,600 in a Building Society. But, these are the lucky exceptions, and, if they were not assisted by some "windfall", one cannot help wondering how it was done. The vast majority is struggling helplessly in the toils of debt.

Among other interesting facts, we learn that, in 1936, there were between five- and six-hundred African retail traders along the Reef, some of whom received high praise from wholesalers for their trustworthiness and business acumen. One Indian wholesaler extends credit freely to African customers because he finds them "more responsible than Europeans and Indians" (p. 27). There is an increasing number, too, of skilled artisans and craftsmen who are earning a tolerable, and sometimes even a comfortable, living by the exercise of their skill as carpenters, bootmakers, etc. They are the advance guard, showing that Africans, as such, are not unfit to hold their own in an economic world of the European type. Meanwhile, for the great majority of African wage-earners it remains true that the cash-value of their earnings has risen little, if at all, since Union, but that the purchasing power of the pound has declined by about a fifth. Dr. Phillips recommends, as remedies, the stabilising of the urban labour-force by control of the competition of migratory workers and absorbing into the available employment first of all the permanent residents and their children; further, the raising of wages by extending to Africans the benefits of wage regulation legislation; and the abolition of colour-bars against the permanent African town-dweller.

* *The Bantu in the City: A Study in Cultural Adjustment on the Witwatersrand*. By Rev. E. Phillips, Ph.D. The Lovedale Press, 1938. Pp. XXX + 452. Price 10s. (Reprinted from *The Star*, Jan. 28th, 1938).

The chapter on Religion (VI), like that on Inter-racial Relationships (VIII), is refreshingly outspoken. It will be a startling revelation to many White readers to hear what intelligent Africans think of much of the Christianity with which they come into contact; or of the Missionaries who preach human brotherhood in church and practise colour-discrimination in their homes; or of the denominational rivalries of the Christian churches. The growth of separatist African sects—about a hundred are estimated to exist on the Rand alone, to say nothing of more than three hundred others recorded in the Union as a whole—adds to the friction and confusion. And yet, in general, the Missionaries are a devoted body of men through whom the best that European civilisation has to offer, is flowing into the life of the urban African. To them the African owes most of his schooling. They mean to be his true friends, even if they are all too often woefully powerless against dominant White race attitudes. The whole chapter leaves one sad and distressed: so much goodwill and unselfish work achieves, against overwhelming obstacles, so small a fraction of its humane aspiration! Incidentally, the juxtaposition of two quotations from our ex-Minister of Native Affairs, Mr. P.G.W. Grobler, is (probably unintentionally) humorous. In the first, he lectures certain English churches on interfering in politics and bids them mind their proper business of soul-saving. In the second, he turns theologian himself and defends "the golden rule of Calvinism" (viz. no equality between Black and White in Church and State) on the ground that "it is an ordinance of God that there should be separate White and Black entities in the country" (pp. 268, 9).

The author's constructive proposals amount to a complete programme for the economic, social, and

educational progress of the urban African population. If only a part of it could be carried out, it would not only go far to lighten the Africans' burdens, but also open to them the door of development by which they would play a much greater part both as producers and as consumers, to the benefit of the country as a whole. But, Dr. Phillips sees clearly that this is possible only if there is a change of heart on the part of White South Africa: if in its ordering of race relationships White South Africa will deal with the Black African as a man, on the basis of common humanity, instead of trying to build what is, in effect, a caste society, with the Africans at the bottom as the lowest caste—in fact, as outcasts. "The future is still in the White man's hands, to make of it what he will. The continuance of the present state of affairs will result in increasing degradation, degeneracy and pauperism of the African. It may produce, in time, a unification of Africans on a common platform of hate; of opposition to their oppressors" (p. 381). It is astonishing, in the circumstances, that, as Dr. Phillips reports, Communist teaching has, so far, gained little hold among the masses. There is still time to bring about the conditions which will "make life zestful and worthwhile to the coming generations of Africans in the cities" (p. 382). Unfortunately, the chance may well be missed, in spite of the efforts of many well-meaning officials, municipal and national, who are doing their best for the Africans in a spirit of genuine trusteeship; in spite, too, of the efforts of Joint Councils and of the S. A. Institute of Race Relations. The unhappy truth is that all too many White South Africans are aware of the Africans merely as either a convenience or a nuisance, as either cheap labour or a racial menace; but not as human beings the quality of whose lives should matter to professedly Christian consciences.

COUNCIL MEETING OF THE INSTITUTE

An account of the proceedings at the Thirteenth Ordinary Meeting of the Council of the Institute, held in Durban from the 11th to the 13th of July, will be included in the November issue of *Race Relations*.

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