

THE BLACK SASH

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IS DIE NATTES NAZIS?

WANNEER die Nasionalistiese Regering deur sy teenstanders beskuldig word van Naziisme, dan is die reaksie meestal 'n geskokte ontkenning of 'n weiering om te glo dat die beskuldiging in alle erns gemaak word. Ongelukkigierwys is daar grondige redes vir die aanklag.

Laat ons om misverstand te vermy dadelik erken dat niemand verwag dat Suid-Afrika 'n Belsen sal voortbring nie. Suid-Afrikanners, gemaksugtig en goedhartig, sal nooit daarvoor te vinde wees nie om aan 'n Gestapo foltering deel te neem nie. Dit is nie ons geaardheid nie. Maar hierdie verskriklike buitensporighede van die patologiese sy van Hitlerisme is maar die eindresultaat. 'n Man kan ewe goed 'n Nazi wees sonder om in beheer te wees van 'n gas-verdelgingsoond.

'n Nazi ontstaan deur mag plus fanatisme. Geen van die twee bestanddele sal afsonderlik moeilikheid veroorsaak nie, maar bring hulle bymekaar en dan begin die kettingreaksie. En dit is die gevaar in Suid-Afrika.

Beskou daardie eerste bestanddeel—mag. Hierdie regering het wette op die Wetboek geplaas wat aan homself die moontlikheid bied om eiemagtig te handel. Die lys van wette is te lank om volledig aan te haal maar die Strafproseswet (onbeperkte regte van toegang en ondersoek), Strafwysigingswet (wat dit onwettig maak om te protesteer teen die wet of om iemand anders oor te haal om te pro-

ARE NATS NAZIS?

WHEN our Nationalist Government is accused by its opponents of Nazism, the reaction is usually a shocked denial or a refusal to believe that the accusation is sincere. Unfortunately the charge is only too well founded.

To clear away some misconceptions, it may be admitted at once that nobody supposes South Africa is going to produce a Belsen. South Africans, easy-going and kindly as they are, will never be found manning a Gestapo torture chamber. It is not in our nature. But those horrifying excesses of the pathological side of Hitlerism are only the end result. A man can be a perfectly good Nazi without presiding over a gas extermination oven.

What makes a Nazi is power plus fanaticism. Neither ingredient alone will cause trouble, but put them together and you start the chain reaction. And that is the danger in South Africa.

Take the first ingredient — power. This Government has put on the Statute Book laws which make it potentially a totalitarian regime. The list is too long to recapitulate in full, but the Criminal Procedure Act (unlimited rights of entry and search), the Criminal Laws Amendment Act (making it an offence either to protest against the law or to persuade anybody else to protest), the Suppression of Communism Act (which can take away your civic rights if the Minister merely chooses to think you are a communistically inclined

testeer), die Onderdrukking van Kommuniste Wet (wat jou jou burgerregte kan ontnem, as die Minister slegs verkies om jou te beskou as 'n persoon met kommunistiese neigings) is almal bymekaar gereken 'n taamlik gedugte arsenaal met wapens vir 'n diktator. Voeg nog by hierdie lys die halfvergete Wet op Openbare Veiligheid, wat die Minister van Justisie die mag gee om die Parlement en die Geregshowe tydelik op te skort, selfs in vrede tyd, as daar sins insiens 'n noodtoestand heers, en dan gee dit net soveel mag as enige Nazi sou kan begeer.

Die tweede bestanddeel—die fanatisme—is maar alte duidelik aanwesig. Dis nie dat die Nasionalis net sê, maar dat hy regtig begin glo, dat hy 'n Godgegewe roeping het om die noodlot van Suidelike Afrika te bestuur. Kinders van Nasionaliste word opgevoed met daardie geloof en word geleer om te dink „met hulle bloed” en nie met hulle verstand nie. Wanneer die onderwerp bespreek word van blanke oorheersing, onder die alleen-leiding van die Nasionale Party, neem die skelheid van die toon aanmerklik toe. Dit word 'n ernstige oortreding selfs om te argumenteer, om nie eers te praat van hulle teen te werk nie. Die vervolgingsmanie vermeerder met toenemende mag, in plaas van te verminder, soos dit behoort te doen. Daar is inderdaad geen gebrek aan bewys dat die ware fanatisme aanwesig is nie.

Edward Crankshaw, 'n bekende joernalis en geskiedkundige, het kort gelede 'n studie gemaak van die ontstaan van die Gestapo. Die boek is soos 'n nagmerrie, maar die gruwele daarvan raak ons nie nou nie. Wat wel interessant is, is die laaste hoofstuk, waarin Crankshaw probeer om die oorsprong van Naziisme te ontleed. Hy kom tot die gevolgtrekking dat die kiem daarvan lê in „'n gewoonte om ander mense as minder-as-menslik te beskou.” Daardie gewoonte is deur Hitler doelbewus aangemoedig by die Duitsers met gevolge, waaroor die wêreld nou nog sidder.

Terwyl hy rondsoek na hedendaagse voorbeelde van 'n gelyksoortige gemoedstoestand, vind Crankshaw Suid-Afrika. Dit mag wees dat Crankshaw verkeerd is. Maar dit is onaangenaam dat 'n man in sy posisie die kiem van Naziisme in die Unie vind. Hy sê nie wie dit daar geplant het nie, maar hy sou ongetwyfeld 'n slag daarna kan slaan.

person) add up to a pretty formidable armoury of weapons for a dictator. Add to this list the almost forgotten Public Safety Act, which enables the Minister of Justice to suspend Parliament and the Courts, even in peace time, if he considers there is an emergency, and you have all the power that any Nazi could wish for.

The other ingredient—the fanaticism—is only too obviously present. The Nationalist not only says, but is beginning really to believe that he has a divine mission to control the fate of Southern Africa. Nationalist children are being brought up to believe the same thing, and to think on racial matters “with their blood” and not with their heads. On this subject of white domination, under the sole direction of the Nationalist Party, the shrillness of the pitch is becoming more and more noticeable. It is becoming a cardinal sin even to argue, let alone oppose them. The persecution mania is increasing and not growing less with power, as it should. Indeed, there is no lack of evidence that the essential fanaticism is there.

Edward Crankshaw, a well known journalist and historian, recently wrote a study of the rise of the Gestapo. It is a nightmarish book, but its horrors do not concern us here. What is interesting to us is the final chapter in which Crankshaw attempts to analyse the origins of Nazism. He comes to the conclusion that the seed of it lies in “the habit of considering other people sub-human.” That habit was deliberately encouraged in the Germans by Hitler—with results over which the world is still shuddering. Looking round for contemporary examples of a similar state of mind, Crankshaw finds South Africa.

Well, Crankshaw may be wrong. But it is unpleasant to think that a man of his standing finds the seed of Nazism implanted in the Union. He does not say who planted it here, but no doubt he could give a good guess.

“THE LAW OF HUMAN PROGRESS
— WHAT IS IT BUT A MORAL
LAW?”

HENRY GEORGE.

HOW OUR COUNTRY IS RUN

PART 3.

AFTER the formal opening of Parliament, members of both Houses take the oath of allegiance. The Senate then elects a President, and the House of Assembly a Speaker, who acts as Chairman of the House. The Speaker's position is one of great dignity, and carries many important duties.

New legislation in the form of Bills is introduced into the House of Assembly by a Cabinet Minister representing the Government. The first reading of a Bill is a formality: the introduction of the Bill is rarely opposed. The real discussion takes place during the second reading, when the principle involved in the Bill is discussed and put to the vote. Thereafter the House goes into Committee and discusses, not the principle of the Bill, but the details, clause by clause, and amendments may be added.

While the House is in Committee, the Speaker vacates the Chair, which is taken by the Chairman of Committees. Proceedings are then less formal and members may speak more than once on a subject. The real work of legislation is done when the House is in Committee.

At the third reading, where no new amendments may be added, except to the title of the Bill, the Bill, if passed, is sent to the Senate.

In the Senate a similar procedure is followed, except that the proceedings are usually shorter. If the Senate passes the Bill, it goes to the Governor-General for his signature, and after being published in the Government Gazette, becomes part of the law of the land.

There are of course provisions in the South Africa Act for disagreement between the Houses. The Senate may reject a Bill passed by the House of Assembly, in which case the Bill may be referred back to the House to be brought up again during the following Session. If it is a financial Bill, it may, according to the Senate Act of 1955, by-pass the Senate, so to speak, and go directly to the Governor-General.

The Senate Act provides, too, that any Bill other than a monetary one, which has been rejected by the Senate in two successive Sessions, may thereupon go straight to the Governor-General for his signature.

Only Bills affecting one of the entrenched clauses of the South Africa Act of 1909 must be accepted by both Houses and this must take place at a joint sitting of the two Houses, such as we saw in February of this year. Such a Bill requires the vote of two-thirds of the members of the two Houses in its favour before it is passed.

No Government can function without money, which can only be voted by Parliament, so that quite early in the session the House of Assembly goes into Committee of Supply. Each Minister then presents, in detail, estimates of the expenditure of his

department and Parliament votes the required sums. One of the highlights of the session is the Budget Speech, in which the Minister of Finance presents the country's financial position to the House, and announces taxation for the ensuing year. The Minister of Railways and Harbours presents his Budget on another day.

Besides the usual or Public Bills, Private Bills may be introduced, which are Bills in the interest of particular persons or institutions, as opposed to matters of public policy. The procedure is, generally speaking, the same.

The policy to be followed by each political party is decided by that party's Caucus, which consists of all the Members of Parliament of that party. Occasionally it happens during the life of a Parliament that a member of, for instance, the Opposition, decides to leave his Party and join the Government. Morally speaking, he should resign his seat and contest it in a by-election. If, however, he does not do so, his constituency can do nothing to dislodge him until the next General Election.

The Session lasts for approximately five months. Parliament is thereupon prorogued until the following January, unless exceptional matters arise which require Parliament to sit in the same year.

When Parliament rises, members return to their Constituencies and report back to the electorate. This is not compulsory, but if you are interested in the running of your country you will naturally demand that this be done by your Member of Parliament.

This is the broad outline of the machinery of the Parliamentary system of a democratic country. Democracy is derived from the Greek word "demos", meaning the people, and in the end the successful running of a democratic country depends on you, the voter. Only your interest in the government of your country, your wisdom and your standard of public morality can ensure that the ideal of government of the people by the people for the people is achieved.

M.E.F.

WHEN YOU HAVE
READ THIS COPY
PASS IT ON TO
YOUR NEIGHBOUR.
SHE MIGHT FIND
FOOD FOR THOUGHT THEREIN

DIE AFRIKAANSE TRADISIE TEENOOR VREEMDE IDEOLOGIEË

Deur prof. dr. E. F. W. Gey van Pittius.

Uittreksels uit die skrywer se „Aktuele Politieke Vraagstukke” uitgegee deur J. L. van Schaik Bpk., Pretoria, wat met die welwillende toestemming van die skrywer sowel as die uitgewer hier opgeneem word.

DIS duidelik dat daar by die Afrikaner nie aan enige soort totalitariese staatsvorm te denke is nie, want dit bots met sy godsdiens sowel as met sy verlede. Hy behou altyd die reg om elke saak vir homself te beoordeel en aan sy gewete en gesonde verstand te toets. Waar die Afrikaner glo dat alles gedoen moet word ter verheerliking van God, mag hy nie die volk, die staat, die ras of die leier verheerlik nie. Aan alle instellings is hy slegs voorwaardelike trou verskuldig—nl. dat dit nie bots met sy gewete nie. „Wat baat dit 'n mens so hy die hele wêreld win, maar aan sy siel skade ly?” (Matt. 16 vers 26).

Daar is weer andere wat baie eienaardige interpretasies aan Afrikanerstaatsopvattinge gee. Dit begin al met die juiste betekenis van die begrip „demokrasie.” Eerstens word te velde getrek teen die „liberale” demokrasie. Hier is die moeilikheid dat byna geen twee mense dieselfde betekenis aan „liberale” heg nie. As daardeur dieselfde verstaan word as „humanisme” dan kan geen beswaar daarteen geopper word nie—selfs Calvin was 'n humanis. Andere bedoel weer daardeur die „Brits-Joods-Kapitalisties (ens.) demokrasie” — 'n uitskelterm wat vir geen wetenskaplike interpretasie moontlik is nie en wat 'n mens dus maar links moet laat lê. Of anders word „liberaal” gebesig in die sin dat dit die gelykstelling tussen wit en swart voorstaan: in hierdie geval is 'n liberalis dan wat in die gewone spreektaal 'n kafferboetie genoem word. Maar ons moet onthou dat hierdie gebruik van die woord „liberaal” hoegenaamd nie ooreenstem met die sin waarin dit in Europa gebesig word nie. Dáár beteken dit meer dat 'n liberalis 'n humanis is: iemand wat wil lewe en laat lewe, wat die vryheid wat hy vir homself eis aan andere ook wil gun. In hierdie sin was die Voortrekkers ook liberales onder mekaar: niemand wou sy eie sienswyse in die keel van 'n ander afdruk nie. Dis jammer dat die woord „liberaal” by ons letterlik 'n kleur bygekry het — want ons het nie bra 'n ander woord waarmee ons hom in sy goeie betekenis kan vervang nie. Maar ons moet nou eenmaal hiermee rekening hou. Nogtans is dit duidelik dat die verskillende betekenis van die opvatting „liberaal” onbepaalde moontlikhede vir verwarring geskep het. Mense stry dikwels daarvoor eenvoudig omdat hulle nie dieselfde betekenis daaraan heg nie.

Daar is egter 'n ander sin waarin die uitdrukking „liberale demokrasie” gebesig word, nl. dat dit die soort volksregering is waar die finale gesag in die uiterste instansie by die mens moet rus en nie in God nie; dis m.a.w. die demokrasie wat van die denkbeelde van die Franse Rewolusie afkomstig is.

Vanselfsprekend pas hierdie opvatting nie by ons godsdiens in nie, want ons glo dat die finale gesag (of die soewereiniteit) by God berus. Maar nou moet hiervan nie afgelei word dat dit in stryd met ons godsdiens is om te sê dat die volkswil die hoogste wil in die staat is nie. Trouens benadruk die grondwette van die Boererepublieke dit. Paul Kruger sê dan ook op 10 Maart 1897: „De souvereine wil berust by de meerderheid des volks.” In die stem van die volk beluister 'n mens, volgens president Kruger, die stem van God. Hoe godsdienstiger die volk, hoe hoër die volk se etiese opvattinge, hoe voortrefliker die volk se lewensbeskouings, des te suiwerder word die wil van God deur die handelinge van die volk verwesenlik en des te duideliker word die stem van God in die stem van die volk gehoor. In die Bybel en ook in die kerktal word dikwels die uitdrukking „godsvolk” gebesig. God verwesenlik sy wil deur die volkere van die wêreld en daardie volkere bestaan uit individue en word nie gekonsentreer in een persoon nie. „Al is het volk verkeerdelyk tegen een zaak, we hebben te buigen . . . want wy zyn zyn knechten.” (Paul Kruger, 9 Junie 1887).

TOEWYDINGSREDE

MET trots en nederigheid verklaar ons ons gehegtheid aan die land van Suid-Afrika, ons wy ons aan die diens van ons land, ons bevestig opnuut ons getrouheid aan die Unie-verdrag, wat ons bymekaar gebring het.

Ons belowe plegtig die ideale te handhaaf waarmee ons Unie besiel was—ideale van onderlinge vertroue en verdraagsaamheid, van die onskendbaarheid van beloftes, van moed vir die toekoms, van vrede en regverdigheid teenoor alle persone en rasse. Ons beloof plegtig om ons te verset teen enige vermindering hiervan, oortuig dat hierdie plig ons opgelê is en dat die geskiedenis en ons kinders ons sal regverdig.

Mag God ons help, op Wie se krag ons ons verlaat.

Integrity implies a positive ethical pattern that is always consistent no matter in what light or in what circumstances it may be seen.

TIED WITH A BLACK SASH



THE SECOND LANGUAGE

I HAVE given much thought to this matter of the second language both as student and teacher. I have taught English to Afrikaans-speaking pupils, and Afrikaans to English-speaking children. The problems as I see them are:—

1. We have to overcome a thing which may be called second language resistance.
2. After that we must learn to understand and appreciate each other's language and literature.
3. We have to overcome the most serious resistance of all—that of the parents who pass on to their children a pre-conceived, and possibly prejudiced attitude, to the "second language."

I would like to start with the second matter because the first really arises from it. We all know that it is impossible truly to understand someone else's feelings and prejudices without knowing why he thinks, speaks and writes as he does. But there the matter rests. To prove this, how many of us read the newspapers of both major political parties or subscribe to both English and Afrikaans weeklies? If we don't do those things, what purpose can be served by saying we certainly must learn to appreciate the "second language"?

It is common knowledge that Afrikaans is the most expressive language for describing the things of nature, that is why the Hobsons wrote their animal stories in Afrikaans although their home language is English.

It is accepted that Afrikaans poetry is on a level with that of the best in Europe, yet most English-speaking South Africans have to accept the word of Afrikaans speakers for that. It is common knowledge that English is the language richest in nuance of meaning; we know that not to have read its drama, prose and poetry is to be the poorer. We know this; we do nothing about it.

Arising from this lack of knowledge and of appreciation of the language of the other group—we even call it a racial group—is the matter of language resistance. This may sound far fetched, but a professor recently published a paper in which he stresses language resistance as one of the major problems to be overcome in teaching the "second language." By language resistance I mean the unwillingness of the child to **learn** the other language. And where does this attitude have its origin? Certainly not with the toddlers. With the home? With the school? It makes one cynical to see how young children may play together not affected by language barriers, yet as soon as we start "educating" them, they develop a resistance to the language of the child with whom they played a few years before. Obviously this must be followed by a resistance to the child itself. I submit that this resistance is rarely overcome even when mature years are reached.

What can be done to overcome this?

We must see that our children have this advantage—who, for instance can know a Frenchman without knowing French?

The practical teaching of the second language is at present lost in a labyrinth of academic unreality. I consider the language teaching problem can only be solved by accepting the fact that the "second language" syllabus cannot merely be a simplification of the home language syllabus. More stress should be laid on the practical aspect; viz., the use of the second language in reading and speaking rather than writing.

It should be accepted that language is the only medium for normal human communication, therefore, if you are to understand your fellow South African you **must** know his language.

* * *

Editorial Comment: It is widely believed that the most practical and friendly way to achieve this is through parallel medium schools—where a child is instructed through the medium of his home tongue but plays with his fellows and talks in both languages.

Check Your Knowledge

1. Who is responsible for local government?
 - (a) The Central Government.
 - (b) The Provincial Council.
 - (c) Town Councils.
2. Who is responsible for Education?
 - (a) Parliament: Department of the Interior.
 - (b) Provincial Council.
 - (c) Native Affairs Department.
3. Who is represented in the Senate?
 - (a) Coloured voters of the Cape.
 - (b) Opposition parties in the Transvaal, Free State and Cape.
 - (c) The Nationalist Party and Natal Opposition.
4. In what way does the Government implement the United Nations Charter?
 - (a) By providing homes and security for ALL.
 - (b) By permitting all men to use their talents equally.
 - (c) By restricting freedom of movement of non-Whites.

ANSWERS TO "CHECK YOUR KNOWLEDGE"

1. (c).
2. (b) and where it concerns Non-Europeans (c).
3. (c).
4. None.

Report On The Parliamentary Session

By HELEN SUZMAN, M.P.

The First of Two Articles in which Mrs. Suzman summarizes the Session just concluded.

THE last Session was extremely contentious—in the words of Dr. Smit, M.P. “the most disastrous in our Parliamentary history.” The Government sought to put as much of its Apartheid programme on the Statute Book as possible for two reasons:—

- (a) To have good talking points for its supporters.
- (b) To free itself for bread and butter issues next year—prior to the election.

They postponed two academic Apartheid measures for next year:—

- (1) University Apartheid.
- (2) Apartheid in the Nursing Profession.

The most important pieces of Colour legislation passed this year were:—

- The South Africa Act Amendment Bill.
- Separate Representation of Voters Amendment Bill.
- Industrial Conciliation Bill.
- Bantu Education Amendment Bill.
- Native Administration Amendment Bill.
- Natives (Prohibition of Interdicts) Bill.
- Native Urban-Areas Amendment Bill.
- Group Areas Amendment Bill.
- Population Registration Amendment Bill.

There was also, of course, the very interesting debate on the Tomlinson Report.

Apart from these “Colour” Bills, Parliament passed a number of other important measures, some of which were non-contentious from a Party Political angle, e.g.:—

- Water Bill.
- Liquor Further Amendment Bill.
- Workmen’s Compensation Amendment Bill.
- Pneumonicosis Bill.
- Apportionment of Damages Bill.
- Friendly Societies Bill.

A contentious non-Colour Bill was the Immigration Amendment Bill.

The broad outlines of the more important contentious measures passed in the teeth of the most strenuous opposition were:—

(1) The all-important South Africa Act Amendment Bill which was the culmination of six years of Parliamentary and legal strife over the Coloured vote and the Constitution. (The legal struggle is, of course, not over. The case on the Senate Act has been lost in the Supreme Court, and the Appeal is still pending. I therefore cannot deal with the legal aspects).

(2) The Joint Sitting to remove the Coloured Voters from the Common Roll, and to remove the testing rights of the Courts in so far as the entrenchment in the Act of Union relating to franchise rights is concerned (a sort of half-baked Parliamentary Sovereignty) was conducted in a tense atmosphere of emotional nationalism. Indeed, I would say

that the dominant note throughout the proceedings was anti-English Nationalist racialism of the most virulent type. It was epitomised later in a speech given by the Member for Nigel who proclaimed from a public platform that the Nationalists would never rest until they had “torn up the Peace of Vereeniging.” In this welter of emotionalism the Government buried the last remnants of what used to be known as the “Cape liberal tradition.” How sadly mistaken were the fine liberal statesmen at the time of Union when they expressed the belief that this tradition would permeate from the Cape to the North!

Interestingly enough, the Bill to remove the Coloured voters from the Common Roll was introduced twenty years to the day from the date of the introduction of the Separate Representation of Natives Act. As several speakers pointed out, the high hopes entertained that political segregation of the Natives would, by removing the fears of the Europeans, improve the relationship between the two races have fallen far short of expectations. Since the passing of the 1936 legislation, the problem has become more, not less acute.

(3) The ugly step-sister of the South Africa Act Amendment Bill, the Separate Representation of Voters Amendment Bill, was passed later in the Session, and removed the rights of Coloureds to sit in the Provincial Council in the Cape.

(4) The Industrial Conciliation Bill kept the House busy for most of the time up to the Easter recess. This Bill, a monumental tome of some 88 clauses, vitally affects Coloured and Native employees as well as introducing some fundamental changes that will radically affect the whole Trade Union structure in South Africa. In brief, it will shake the whole stability of existing trade unions by encouraging the splitting of such unions; it prohibits the formation of future “mixed” unions thus depriving White workers and Coloured workers of the benefits of collective bargaining in its wider sense, by undermining the principle of the rate for the job; it exposes White workers to the dangers of undercutting of wage standards. And most important, it vitally affects industrial employers by extending the legislative colour bar (until now applicable only to Mining and the Building Industry) to all branches of Manufacturing Industry. This is done by the notorious Clause 77, the job reservation clause which enables the Industrial Tribunal set up by the Minister to set aside different jobs for different racial groups. The implementation of this clause can have the effect of virtually putting industry into a strait-jacket just at a time when it should be at its most flexible to enable it to take full advantage of mechanisation. Not a single one of the amendments moved by the Opposition parties was accepted by the Minister.

(To be Continued).

MEET THE BLACK SASH

Some Members of the Eastern Cape Region

MRS. ALISON M. PIRIE comes of a family which trekked with Piet Retief into Natal in the Great Trek and fought at the Battle of Blood River. On her paternal grandmother's side is a direct descendant of the Huguenots. Mrs. Pirie was educated in Kimberley and later trained at the Johannesburg General Hospital. Was a military nurse during the war. Has always been interested in politics and child welfare work (a most reasonable combination) and is now devoting all the time not needed for her home and two daughters to the Black Sash, as the able Chairwoman of the Region.



MRS. PIRIE



MRS. JUDD

MRS. KAY JUDD, a foundation member of the Black Sash in Port Elizabeth who holds the onerous job of Honorary Secretary to the Executive Committee of the Eastern Cape Regional Council, describes herself as "just one of the back-room girls," but her varied and valuable activities give the lie to this tag. Although she was born in Banffshire, Scotland, Mrs. Judd has, ever since settling in this country, concerned herself actively with its politics and general welfare. Trained as a secretary, she nevertheless quickly found a niche for herself as a foundation member of the Navy League Entertainment Club (where she cooked eggs and sausages by the thousand!) and as Chairman of the Port Elizabeth Financial Institutions for Red Cross War Funds. Is a member of the Port Elizabeth Business and Professional Women's Club. Incredibly enough, she has found time to get married and have a son, who has just begun his school career.

MRS. DIANA DAVIS, is one of the well-known Strubens from the Cape. The family has been in South Africa for the past 110 years and her father is one of the last surviving members of the old Cape Parliament. He was also a member of the first Union Parliament, 1910-1915. Her grandfather was a burger in Pretoria under Kruger and her great-grandfather, who came from Holland, was a magistrate in Natal. She herself was not interested in politics until last year, when—to use her own words—"she woke up with a bump." Now throws herself heart and soul into Black Sash affairs. Mrs. Davis, who was educated in Cape Town, England, and France, and who did a great deal of work for St. Dunstan's and the Merchant Seamen's Welcome Club in Cape Town during the war years, now has three daughters, aged 12, 8 and 3.



MRS. DAVIS



MRS. McINTOSH

MRS. MONICA R. McINTOSH, is a "home product," having been born and brought up in Port Elizabeth. She is a cousin of Sir Edgar Walton, a delegate to the National Convention. Has previously directed her energies to welfare and social work, but now feels impelled to take an active interest in the political scene. Has a daughter of 17 and a son of 13. Is reticent about her qualifications for the job she is now doing, but is nevertheless a most valuable member of the Black Sash movement.

* * *

MRS. MARJORIE J. BERTIE, born in Worcester, England, came to this country in 1946 and is now a naturalised South African. Has an impressive record of war service: was an ambulance driver in London for the first 18 months of the war, then joined the A.T.S. Drove staff cars until 1942. Was Commissioned in A.T.S. in 1943 and served until the end of the war. Has now given up her previous

career as a beauty culturist to concentrate on her home and two sons, aged 9 and 6. Her war-time training came into use when she drove one of the Port Elizabeth cars on convoy to Cape Town.

* * *

MRS. EVELYN M. GOLDBERG, was, before her marriage, a primary school teacher. Holds the Primary and Infant School Teachers' Certificates, obtained after studying for three years at the Grahams-town Training College. Now puts her knowledge into practice on her three daughters, Evelyn, aged 12, Marilyn, aged 10 and Jocelyn, aged 7. Is one of the most enthusiastic workers for the Black Sash in Port Elizabeth.



MRS. BERTIE



MRS. GOLDBERG

The Voice of the Church

We have invited leaders of the major Church groups in South Africa to declare their Church's attitude to the problems of race and colour which beset our society. In this, the first article of the series, the REV. DR. J. B. WEBB, speaks for the Methodist Church and states unequivocally, "It does not approve of apartheid."

THE Methodist Church is and always has been a multi-racial Church. In South Africa, of its million and a quarter members and adherents, about nine-tenths belong to other-than-white races. The constitution of the Church provides for complete equality in its legislative and executive councils, and there is nothing in the constitution to prevent a non-European from being the President of the Conference. It does not approve of apartheid.

The Methodist Church accepts as its ethical basis the twofold principle of Jesus Christ: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbour as thyself." By the word "neighbour", we mean what the New Testament implies in the illustrative parable of the Good Samaritan, namely, anybody who crosses our path

or with whom we have to do, and especially anybody in distress. Most of the income of the Church for extension work is spent on the African, Coloured and Indian sections of the population.

Because the Methodist Church believes in the doctrine that all men are equal in the sight of God, it is strongly opposed to any kind of discrimination on the grounds of colour, whether that discrimination has to do with legal, administrative or any other kind of process.

It is firmly convinced that the day must come when all sections of the community will have a direct voice in the government of the country. Within the orbit of the Church that stage has already been reached, and in the highest legislative assembly of the Church, the Conference, duly elected representatives of all sections of the Church sit side by side with equal voting powers, and equal say in every part of the Church's activity.

CREDO

THERE are no Afrikaners in South Africa—

There are happily those who speak the language.

Those who pioneered the dry Karoo—
Opened the Orange Free State and Transvaal—
Who brought from Europe, the beloved Continent,

Ancient and great traditions for the people;
Built up a living tongue and formed a culture;
Made for these South Africans a homeland
Loved and cherished birthplace of the Nation
Ons Suid-Afrika!

There are no British in South Africa—
There are indeed a people who speak English.
Those who pioneered the wide Kaffraria—
Broke the Zulu power in the mountains—
Made the name of Chaka nothing;
Taught their children great and good traditions
Brought with love from out the ancient Island;
Made for these South Africans a homeland
Loved and cherished birthplace of a Nation
Our South Africa!

From Europe the traditions came.
Island or Mainland—immaterial!
The Law of Christ;
The order that was Rome,
The glory that was Greece,
The richness that was learning,
The Kindness that was God,
Were planted for us here by our Forefathers.
Come, my people, take with both hands, give
abundantly, teach our children.

D.R.

THREADS FROM THE SASH

MRS. FOLEY and MRS. FISHER on a recent tour of the Border, found a strange misconception of the Black Sash policy: "That it was a dangerous movement stirring up trouble between the races in South Africa."

I quote from the five points of policy published in the first Newsletter: (4) The League wishes to draw the two sections of the European population together. (5) The League is a bilingual group and wishes to encourage bilingualism. These are two aims most dear to our hearts.

FATHER TRELAWNEY ROSS, C.R., of the Priory, Rosettenville, Johannesburg, chose Joan of Arc day, 30th May, to remember the Black Sash. He made a special journey to the Black Sash Regional office in Johannesburg to offer his good wishes and to remind the Black Sash of this Saint's Day.

A PRETORIA resident writes to say that the Birthday vigil in the rain by the Pretoria women, was both spectacular and moving.

TARKASTAD Branch has members who have to come over 30 miles to vigil or Black Sash. Town members are lost in admiration at the determination and courage of our country members!

CAPE TOWN writes: On 24th May, after a Parliamentary vigil, a deaf and dumb taxi driver came up to a member as she came off duty and handed her a little slip "Best of luck. Keep to it! They won't last long," was written on it. With it was a donation. He had tried to make himself understood to the women standing vigil; and waited patiently until one of them came off duty.

OFCOLACO writes of a recent visit of Mrs. Ruth Foley and Mrs. Nell von Geusau, "Most of us who have become members of the Black Sash have known little beyond newspaper accounts of its activities, only discovering when we have taken part in a vigil, that satisfaction which comes from standing up for one's principles. Now our knowledge was extended. I felt as I listened to the clear concise arguments, that here at last we were escaping from the meaningless gobbledygook of many political speakers—I can only describe my own feeling of heartfelt relief that at last someone had had the insight to realise that what troubles me and most of the women of my generation is that political morality falls so far short of what is expected of individuals!

"As I hope my children to grow up to be people of integrity—just, honourable, gentle, generous and brave, so do I require the same standard of morals from the State that claims my allegiance."

A Black Sash woman who regularly attends a hair-dresser's establishment in **JOHANNESBURG** was greeted with: "When I used to hang up your

coat months ago, you were the only one who had a Black Sash badge on the lapel. Now I have dozens of customers wearing the badge!"

DESCRIPTION of a Border town which should know better, and which shall be nameless: "A handful of staunch supporters and a townful of apathy."

EAST LONDON has had the good idea of asking one elderly member who cannot help on vigil to collect cuttings and act as "News Recorder" to the branch. She is most enthusiastic and thorough and this is proving a useful service to the Committee.

Die Demokratiese Regte In Ons Onderwysordonnansie

DIE Onderwysordonnansie maak voorsiening vir parallel-medium skole, MAAR dit is die uitgesproke beleid van die departement om so ver moontlik hierdie soort skool teen te werk. DAAROM beskerm die ordonnansie die regte van daardie ouers, wat dit eens is met die departement, deur neer te lê onder watter omstandighede die ouers in 'n parallel-medium skool die oorslaan na enkel-medium kan verkry. Indien die ouers skeiding versoek, moet die departement daaraan uitvoering gee. MAAR vir daardie ouers wat ten gunste van parallel-medium skole is, is daar geen soortgelyke beskerming van hulle reg daartoe nie. Die gevalle by Valhalla en Vanderbijlpark (waar die parallel-skole volkome bevrediging gegee het vir beide ouers en skoolinspekteurs) bewys dat, selfs al vra 'n oorweldigende meerderheid van die ouers (stemming by Vanderbijlpark 974 voor en 3 teen) vir die voortbestaan van hierdie soort skool, die departement hulle mening hoegenaamd nie in ag sal neem nie.

In die opstelling van die Onderwysordonnansie was die departement baie versigtig om geen magte in te sluit waardeur ouers wat ten gunste van parallel-medium skole is, sulke skole sal kan behou of bekom nie. Hulle het seker gemaak daarvan dat die deur vir outokratiese optrede van die departement se kant wyd oop sou staan.

Diegene wat, onder die invloed van die „Uniegees", graag 'n nasie wil bou wat in President Steyn se woorde „nog Boer nog Brit" is, het blykbaar hulle reg op demokratiese behandeling in die gemeenskap verloor.

Ons het hier skynbaar weer te doen met 'n dekreet van die sogenaamde „volkswil." Maar wat het hierdie „volkswil" te doen met die wense en belange van die burgers van Suid-Afrika?

A. MARAIS.

DICTATORSHIP: ARGENTINE MODEL

SOMETIMES I wonder how it was that I became a member of the Black Sash, particularly when I find myself shivering with cold on a long vigil, or making multitudinous phone calls, or canvassing and calling on perfect strangers, discussing and trying to persuade others. I am a wife and a mother and this is not woman's work! I should and I would rather be at home caring for my children, gardening, cooking and mending, or sewing for the Church Bazaar, and doing those countless insignificant things which make a woman's day.

It is then that I force my mind back (how easy it is to forget things which are not pleasant!) to the last years that I spent in the Argentine. Peron was in power. There I first saw fear and distrust at work; there I saw the lust for power in all its ugliness; there before our very eyes, through a series of insidious moves, freedom died. The timing and method of introduction of Peron's restrictive legislation was such as to allay public fears, or hamstringing public resistance, until in the end it bound the nation in a true dictatorship.

Parallel in South Africa?

Here our own liberties are slipping away and we have failed to appreciate the cumulative effect of their loss.

Although Peron was careful to maintain an outward show of democratic behaviour, he changed the Constitution of the country to allow himself to be re-elected indefinitely. Peron achieved this step without a national uprising by engineering a total strike of all newspapers and news services while the Bill was being enacted. A week later the Argentine nation was presented with it as a "fait accompli"!

School books, particularly history books, were re-written to suit the ideas of the Peronista Government. Is Christian National Education a move in this direction in our own country?

Every individual in Argentina had to have an Identity Card and should he wish to travel, change his job, get married, he would have to apply to his local Police Station for a Certificate of Good Conduct to accompany his Identity Card. The Police Department then referred back to the file on the individual and decided whether it would permit him to travel, change his job, or get married. Even an overnight trip by train within the Argentine required a separate Certificate of Good Conduct. One can realise how effectively the Government controlled the population by means of Identity Cards which are capable of unlimited use by an unscrupulous Government.

Identity Cards

Why does our own Government wish to introduce Identity Cards? They are quite unknown (except in time of war) in other democracies. The Strydom

clique has already shown totalitarian propensities enough to make me thoroughly suspicious of their motives over these cards.

We have all heard of Nationalist thuggery. Peron of course encouraged thuggery and used it as a truly terrible weapon. In Argentina, servants, waiters, shop assistants, taxi drivers and the like, became paid informers. Telephones were tapped and mail opened. One did not know whom one could trust, and fear ruled.

Fear is the stock in trade of a dictatorship: Fear ushers out democracy. I lived in Argentina to see the life there change from one of fearlessness to one of complete fear.

Who has to-day not met the would-be supporters who are afraid to come out into the open because they fear discrimination: who does not know that the Black Sash cannot stand in certain parts because of the treatment they would receive: who does not know the Native who trembles at the prospect of detention, not because of any charge that may be brought against him, but because he fears maltreatment at the hands of the police? This Government, whether intentionally or not, is already achieving a measure of control through fear.

The moment we inhibit the free expression of our will through fear, we are conquered. It is possible for a Government to conquer us individually until we all lie under the iron heel of tyranny—South African citizens, we must be without fear, or we are indeed lost.

ROSEMARY WOMERSLEY.

ANNIVERSARY OF BLACK SASH IN QUEENSTOWN

IN Queenstown a number of the members work in shops and business houses, so the committee decided to have the vigil of dedication at 5.15 p.m. on Friday, 25th, to enable as many as possible to attend.

Fourteen women turned out in spite of the damp cold. We stood round the railings near the War Memorial and after 15 minutes our Chairwoman, Mrs. Turner, read the dedication. Numbers of cars passed, some of which slowed down and drove silently by, one motor-cyclist lifted his hat in salute—there were no incidents—pedestrians passed in silence.

By 5.45 p.m. the darkness had enveloped us and we were glad to be able to retire to warm our very cold extremities.

FANTASIE EN FEIT

FANTASIE:

Dit was die Engelse wat ons meegesleep het in 'n oorlog wat ons nie wou hê nie.

FEIT:

Agter hierdie bewering, wat tot vervelens toe deur ondersteuners van die Goewerment herhaal word, sit 'n baie bekende tegniek. Hitler het dit met groot sukses gebruik. Die tegniek is dit: „As jy 'n leuen luid genoeg en dikwels genoeg verkondig, sal die mense dit glo.” Dit is jammer dat Suid-Afrikaners hulle toelaat om deur hierdie soort propaganda mislei te word, wanneer die waarheid so maklik uitgevind kan word.

Die Statuut van Westminster van 1931 het Suid-Afrika 'n onafhanklike staat gemaak, nie langer aan die soewereiniteit van die Britse Parlement onderworpe nie. Die Wet op die Status van die Unie wat gedurende 1934 in Suid-Afrika aangeneem is, het dit bekragtig, en het duidelik verklaar dat die Unie-Parlement die soewereine wetgewende mag in en oor die Unie is.

Daarom, toe Groot Brittanje op 3 September, 1939, op Duitsland oorlog verklaar het, was die Unie van Suid-Afrika volkome vry om te besluit of sy neutraal sou bly, en of sy ook op Duitsland oorlog sou verklaar.

Op 4 September 1939, het Generaal Hertzog in die Unie-Parlement voorgestel dat die Unie neutraal sou bly. Die Parlement het teen hierdie mosie van neutraliteit gestem, en op 6 September 1939, het die Unie op eie houtjie oorlog op Duitsland verklaar.

Omdat Australië en Nu-Seeland geen soortgelyke wetgewing gehad het nie, het die oorlogsverklaring deur Groot-Brittanje beteken dat hierdie twee lande ook oorlog moes verklaar. Suid-Afrika intendeel het haar eie vrye keuse in die saak gemaak, en is geensins in Engeland se oorlog meegesleep nie.

FACT AND FICTION

FICTION:

It was the English who dragged us into a war we didn't want.

FACT:

The technique behind this statement, so often repeated by Government supporters, is familiar enough. Hitler used it with great success. The technique is: "Tell a lie loudly enough and often enough, and the people will believe it." It is a pity that South Africans should allow themselves to be deceived by this kind of propaganda, when the truth is so easily ascertained.

The Statute of Westminster in 1931 made South Africa an independent state, no longer subject to the sovereignty of the Parliament of Great Britain. This was reaffirmed by the Status of the Union Act passed in South Africa in 1934, which stated clearly that the Parliament of the Union is the sovereign legislative power in and over the Union.

Therefore when Great Britain declared war on Germany on 3rd September, 1939, the Union of South Africa was completely free to decide whether she would remain neutral or whether she too would declare war on Germany. On 4th September, 1939, General Hertzog, in the Union Parliament, moved that the Union should remain neutral. Parliament voted against this neutrality motion, and on 6th September, 1939, the Union made her own separate declaration of war on Germany.

Because Australia and New Zealand had no legislation similar to the Status of the Union Act, the declaration of war by Great Britain meant that these two countries were also at war with Germany, whereas South Africa made her own free choice in the matter, and was at no time "dragged by the English into the war."

Book Corner

We shall in future discuss one book each month which should be of interest to all thinking women.

IF all South Africans would think as clearly and dispassionately as Dr. B. B. Keet in his book, "SUID-AFRIKA — WAARHEEN?" our colour problem would cease to exist. In a country which clings obstinately to traditional ways of thought and life, the "forward" thinking of Dr. Keet stands out with the brilliance of a lighthouse in a dark and stormy sea of colour prejudice, with all its attendant bitterness and hatred.

He begins by seeking the origin of the traditional South African policy of apartheid and finds it in the conflict of the early settlers with barbarians, but

he goes further and exposes the falsity of the thesis that colour is synonymous with barbarism.

As a leader of Christian thought, he naturally goes on to analyse the attitude of his Church to apartheid, and finds in the Scriptures no justification whatsoever for the Church's support of this policy. His analysis shows that "verskeidenheid" (variety) has consistently been confused with "skeiding" (segregation). Nor does he hold any brief for the euphemism of "independent development for the non-whites along their own lines." Our Christian duty, he roundly declares, is to work towards the Christian ideal of unity.

Discussing the political aspect, he calls apartheid "a flight from our Christian duty" and exposes the motive which has made apartheid measures necessary, the motive of fear, fear of co-operation which is taken to mean amalgamation and intermarriage. On

the other hand Dr. Keet does not advocate the "idealistic dream" that all discrimination should cease forthwith and complete political equality set in. Safety measures are still necessary, he says, but only on a temporary basis, and the door to advancement for the non-white must not be closed by a policy of apartheid, which, apart from its practical difficulties, is in conflict both with our Christian duty and with the trend of world thought to-day.

Dr. Keet's comments on Non-European education effectively answer Dr. Verwoerd's theory that Western education can only produce an "imitation" European and equally effectively destroy the romantic notion of the culture of the Bantu. His answer to the contention that white civilisation must be upheld, is that civilisation can never go hand in hand with the deprivation of human rights, and that the measure of our civilisation is our attitude towards the less-privileged.

His final chapter is a plea on practical and moral grounds for a change of heart and a fresh approach, for non-party-political discussion and a return to the simple basis of Christian faith—Love thy neighbour as thyself.

That so fearless and clear-thinking a book has been written by such a man at such a time in our country's history, gives hope when South Africa most needs hope and vision.

M.E.F.

A SUFFRAGETTE REMEMBERS

THE Secretary of the Port Elizabeth Region, Mrs. Davis, in a talk to the women of the Addo district, brought back memories of fifty years ago, when we were in the thick of the "Votes for Women" agitation. Then we were fighting to induce our rulers to amend the Constitution; now the fight is to get them to respect it.

The Convoy to Cape Town had its counterpart in the March on London—processions of women from all over the country converging on London. We too had abuse and ill-treatment: some of the most ardent even suffered imprisonment. It is interesting to reflect that the Mother of Parliaments later erected a statue of Mrs. Pankhurst within its walls. Who knows how the South African Parliament of the future may honour our present leaders?

A. L. HUTTON.

**SEE THAT
YOU ARE
ON THE
VOTERS ROLL**

REGIONAL REPORTS

MIDDELBURG CAPE BRANCH

SINCE our return from the Conference at Bloemfontein we have held two committee meetings, and one regional meeting, when we went through the Constitution. This last meeting was held in Middelburg on the 25th May, when Black Sash women from far and near gathered together to re-dedicate themselves to the service of South Africa. Members from Cradock and Fish River (on 16th April a branch was started at Fish River, Chair: Mrs. Patty Watermeyer; Secretary, Mrs. Rossie Collett) joined fifteen members from Middelburg, and twenty-two Black Sash women held a symbolic half-hour vigil outside the Magistrates' Court and the Post Office. The solemn dignified demeanour of the Sashers even had its effect on a group of old-age pensioners standing nearby. When the Sashers arrived there was much laughter and chatter, and the shrill voices of the "maids" could be heard throughout the Square, but they, too, were impressed by the group of silent women, and all that was heard after this were some encouraging remarks from well-wishers who passed by.

After the Vigil a Re-dedication Service at which forty members were present was held in the Jan Smuts Hall where we were joined by three members from Colesberg. We have high hopes of starting a branch there in the near future. The Service was conducted by the Reverend Paul Adamson, the local Anglican parson, and Reverend Banber, the Methodist minister.

A vigil and service was also held in Graaff Reinet, after which representatives from that branch travelled to Middelburg for a regional meeting in the afternoon. They arrived looking rather weary, having had a harrowing trip through thick mist over the Loozberg Pass. It was a perishingly cold day, and we take our hats off to them, and to the members from Cradock, who caught the train at 7 a.m. in order to be in time to join one of the cars from Fish River.

Speakers at the meeting urged the members to work for the building of a Happy United South Africa, and stressed the aims of the Movement, particularly that of raising the standard of political morality.

J.R.

In the middle of November a meeting of the Black Sash was held in Johannesburg, at which the policy and aims of the Newsletter were discussed. The following principles of policy were agreed upon:—

1. The League is a pressure group, to be used for the restoration and encouragement of political morality and the preservation of Constitutional Government.
2. The League wants to make people realise their personal responsibilities in a democracy.
3. The League wishes to inform its members on political matters.
4. The League wishes to draw the two sections of the European population together.
5. The League is a bilingual group and wishes to encourage bilingualism.

PATRIOTISM IS NOT ENOUGH

A WOMAN who so loved her country that she died because of her belief in it and its way of life, spoke the above words, and they and her story echoed round the world. They were admired and applauded. Today they are forgotten, and among many people simple patriotism has grown into rampant nationalism. The causes are not far to seek. They lie in the results of two world wars, in the threat of a third, in rapid world communications, and in the emergence into world politics of vast nations hitherto considered by the Western Powers to be too undeveloped and immature to take their place alongside European civilisation. Insecurity leads to fear and fear leads to hatred of those who may be stronger or who appear to offer a threat to a nation's way of life. The tribal spirit becomes accentuated and can develop into aggressiveness and the belief that the tribe is divinely appointed to lead all others. This was the passionate nationalism of Hitler and the Nazis. True patriotism, on the other hand, is a deep, quiet, reserved emotion that recognises, accepts and respects the same feelings in people of other races. This is the patriotism of an Edith Cavell, a Winston Churchill or a Jan Smuts.

"Patriotism is not enough." As one small ingredient in the make-up of a man or a nation, it is a natural and fine emotion. As a dominating factor, like too much baking powder in a cake, it becomes objectionable and, like Hitlerism, can be disastrous. A leavening of patriotism is creative, a surfeit of Nationalism is destructive. Shaw said "You will never have a quiet world till you knock the patriotism out of the human race." That is impossible, but with the growth of civilisation and greater maturity in a nation the aggressiveness of ardent patriotism, or nationalism, becomes less.

Unless a human being grows to realise that his country is only one of many, unless he realises that each race and each country has its own special qualities and contributions to make to the world, unless he learns that he and his people can only be respected and admired because they have proved their worth and their value to mankind—he is not fully civilised or wholly mature. If he is jealous of or hates those who are not of his own breed; if he believes in the divine mission of his "Volk", then he is still tribal, not fully civilised or wholly mature. Goethe was reproached for not writing war songs. He answered "How can I take up arms without hatred, and how could I hate without youth?" He also said "National hatred is strongest and most violent in the lowest stages of culture." Nationalism and national hatred can be fostered by the power-seekers, the flag-wavers and the tub-thumpers who appeal to the emotions and the false pride of those who do not think. Has that not been happening in South Africa?

True patriotism grows slowly, quietly, unobtrusively. Its food is the love of a human being for the land on which he lives, but it is not only the love of the mountains, the fields or the veld which he feels and needs. It is also the qualities of the

spirit—freedom, and justice in regard to laws, his feeling of kinship with those who make up the nation to which he belongs, and a knowledge of an essential unity of thought in regard to fundamental things.

People can be forced apart by evil propaganda, untruths, wrong education. They cannot be forced together. They can only grow together by mutual understanding, by the acceptance of and respect for each other's good qualities, and by tolerance of the other's failings. Unity can only grow through the elimination of harmful and hurtful propaganda, by the truthful teaching of history, by free association in schools, by just laws and an impartial government.

South Africa has a long way to go before unity is achieved. It will not be achieved by fostering past resentments, by plausible statements of goodwill covering acts of discrimination, or by segregating children in the schools. It can be brought nearer by each individual examining the actions and statements of public speakers, the Press and Parliament in the light of whether they make for greater understanding or for greater friction. The Government has a great responsibility in this regard because their followers are very susceptible to the statements of their Leaders, and their emotional approach to the appeal of their "Volk" can be taken advantage of by unscrupulous Members of Parliament or by sincere but mistaken men of position.

When the average man-in-the-street begins to think for himself, when hate and jealousy and intolerance give way to generosity and respect, South Africa will begin to grow up, and unity will come silently and unobtrusively like the air we breathe.

Miss C. van Heyningen in her pamphlet on Moral Resistance, speaking of 17 years' teaching at Stellenbosch, said:—

"My students, wherever they came from, were now all thoroughly indoctrinated with the Nazi ideology."

And again:—

"But my students knew nothing about democracy—nobody had even told them about the Habeas Corpus Act etc." Again:— "If you asked them to name the greatest man in the world—they invariably replied 'Hitler.'"

The indignation we feel should not be directed against **them**, but against **ourselves**. Did we value our inheritance so little, that we could see a whole generation grow up without passing on to them those deep and imperishable beliefs which our forebears brought to a savage land, prepared to face untold hardships rather than to relinquish them and live in peace in their ancient homelands?

Justice And Our White Stewardship

THE scene is a South African Courtroom. There are pieces of chalk, exercise books and slates lying about—exhibits in a criminal case. Witnesses are testifying. "I saw the accused point to a black-board." "I saw the children reading books."

The accused are charged with teaching children. Let this be quite clear. They are not charged with teaching subversive or immoral doctrines; with teaching by harsh or undesirable methods; with teaching under insanitary or overcrowded conditions; with teaching subjects which they are not competent to teach. Their quality as teachers, the nature of the instruction they give, are not under investigation. They are simply charged with teaching black children, for unless you are part of the Government's Bantu Education Department you commit a crime by teaching black children—by teaching them anything, anyhow. If you are convicted you may be fined, imprisoned, even banished from your home town for life, like 23 year old Miss Francis Khulani, who was caught teaching children to sing.

It is not easy for ordinary people in South Africa, or outside it, to believe that such things really happen in the year 1956. But they do. The Bantu Education Act makes it an offence to conduct a

The most fertile soil for tyranny is an apathetic electorate.

school for African children unless it is registered with the Government. The Minister for Native Affairs has an absolute discretion to refuse registration, and he can and does refuse it on grounds other than the quality of the school as an educational institution.

Before the Bantu Education Act of 1954, African children were educated either in Mission schools or in Government schools. The Government schools were run and the Mission schools supervised and subsidised by the Education Departments of the four Provinces of the Union of South Africa. There were many faults in the system. In particular there were too few schools and most of them were overcrowded and poorly equipped; teachers were inadequately qualified, all resulting in an inferior education. Nevertheless, many of the schools endeavoured, however inadequately, to give children the same kind of education that children receive in any enlightened society. And there was freedom to choose between the different types of schools.

The Bantu Education Act brought all schools for Africans under the direct control of the central Government—not under the Education Department of the central Government but under its Native Affairs Department. A number of reasons were given in support of the change, but one reason overshadowed all minor considerations. Because it is determined to keep the African people in a position of permanent inferiority, the South African Govern-

ment is determined to give African children A DIFFERENT KIND OF EDUCATION from that which children normally receive throughout the civilised world.

Referring to the new system, Dr. H. F. Verwoerd in the Senate on 7th July, 1954, said: "The school must equip him to meet the demands which the economic life of South Africa will impose upon him.

"There is no place for him in the European community above the level of certain forms of labour."

Three Little Laws

PEOPLE frequently say to Black Sash women: "But why are you so much opposed to the Government? What have they really done?" The answer to that question could fill volumes. Here are the outlines of only three Bills introduced into Parliament during this recently-concluded session, Bills which, in the opinion of fairminded citizens, deprive people living in South Africa of rights and liberties. True, the people affected are not white, but freedom is indivisible and if one section of our population loses any part of its freedom, we are all affected.

Dr. Verwoerd, Minister of Native Affairs, is responsible for these three laws:

(1) **Natives (Prohibition of Interdicts) Act:** This little Act (it occupies only one page of the Government Gazette in which some thirteen new Acts of Parliament are published) is one of the worst examples of deprivation of human rights of which the present Government is guilty.

To understand fully what it means, let us look at the legal position before this Bill came before Parliament. In terms of the existing Natives (Urban Areas) Act, an African who was wrongfully or without permit introduced into an urban area, could be removed by a policeman acting on a warrant issued by a magistrate. But, where that African could give evidence of his right to be in the area and that his removal was ordered on wrong information and would irreparably prejudice him, the law did give the African the right to approach the Court, as a matter of urgency, for an order (or interdict) restraining his removal until proper investigation could be made into his case. Loss of employment or accommodation are examples of the damage which Africans might suffer by such removal.

Now that the Natives (Prohibition of Interdicts) Bill has become law, that right of appeal to the Court, **before** his ejection, has been forbidden to the African. He may now be forcibly and unlawfully removed from any land, building or area, by any official acting on a warrant or order which purports to be issued under one or other law,

(Continued overleaf)

THREE LITTLE LAWS—Continued.

whether or not such law in fact empowers him to enforce the removal. However clearly the African may prove the wrongfulness of the order, he is not allowed to seek the aid of the Court before his ejection. After his removal he may apply to the Courts to prove that the order was illegal, and the

African were threatened with a clearly unlawful ejection, the Courts could not prevent it, though they could grant relief to a European, Indian or Coloured person similarly threatened.

This Act is a clear case of racial discrimination, because it deprives the African, on grounds of race alone, of the elementary human right of access to the Courts of Justice.

(To be continued)

M.E.F.

Let us consider the reason of the case.
For nothing must be law that is not reason.

—JOHN POWELL.

Courts are empowered to compensate the victim or to order his reinstatement. This provision, however, is meaningless, because by this time the African will have lost both his employment and his accommodation. If his accommodation were granted to another person, the Court would have no power to eject the latter in favour of the person wrongfully removed.

Nor does the Act apply only to orders granted under laws specifically applicable to Africans. The Riotous Assemblies Act applies to all inhabitants of the Union of South Africa. If under this Act an

OBITUARY

Mrs. Alicia Glyn-Evans died at Sandflats in June. She had just celebrated her 90th birthday. She was a member of the Sandflats branch of the Black Sash, and lived with her daughter Mrs. Weeks, who is the Chairman of that branch.

The notice in the paper said "the beloved granny" of all at Sandflats . . . and we are very sad to hear of her passing.

REGIONAL CHAIRS AND SECRETARIES

BORDER.

- C. Mrs. D. Curry, 3 Carisbrooke Road, Stirling Ext., East London.
- S. Mrs. B. Spence, 20 Conniston Court, 30 St. Peter's Road, East London.

CAPE MIDLANDS.

- C. Mrs. M. Gilfillan, Glen Heath, Conway.
- S. Mrs. S. Southey, P.O. Schoombie.

CAPE WESTERN.

- C. Mrs. M. Henderson, Cranborne House, Salisbury House, Wynberg.
- S. Miss Thorne, 1 Kildare Road, Claremont, Cape.

DURBAN.

- C. Mrs. S. Osborne, 626 Essenwood Road, Berea.
- S. Mrs. J. Hill, 27 Meyrick Ave., Durban.

EASTERN CAPE (PORT ELIZABETH).

- C. Mrs. A. Pirie, 68 Westview Drive.
- S. Mrs. D. Davis, 196 Main Rd., Walmer.

JOHANNESBURG.

- C. Mrs. B. Barker, 16 Porter Avenue, Melrose North.
- S. Mrs. Van der Merwe, 1 North Road, Dunkeld West.

KIMBERLEY.

- C. Mrs. M. Owens, 7 Howie Rd., Westend.
- S. Mrs. Hammond.

LOWVELD.

- C. Mrs. Sandenburgh, Eastry, Plaston.
- S. Mrs. B. Tracey, P.O. Box 17, White River.

ORANGE FREE STATE.

- C. Mrs. H. O'Connor, P.O. Box 245, Bloemfontein.
- S. Mrs. S. Kruger, 4 Van Heyningen St., Bloemfontein.

PIETERMARITZBURG.

- C. Mrs. M. Corigall, Midhouse, Swartkop Road.
- S. Mrs. O. Forsyth, 2 New England Rd.

PRETORIA.

- C. Mrs. N. von Geusau, 44 Lawly Street, Pretoria.
- S. Mrs. A. Howse, 342 Giovanetti Street, New Muckleneuk.

SOUTH-EASTERN TRANSVAAL.

- C. Mrs. M. Fourie, East Geduld Mine, Box 222, Springs.
- S. Mrs. E. Salters, 8 Excelsior Court, Boksburg.