

THE BLACK SASH

DIE SWART SERP



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DIE REG TOT KEUSE

IS universiteitsapartheid iets waaroor 'n bohaai geregverdig is — of is die weerstand daarteen slegs nog 'n voorbeeld van kwaadstokery deur „liberalistiese elemente” en mense oorsee wat nie Suid-Afrika se probleme verstaan nie?

Bestaan daar nie die moontlikheid dat nie-blanke studente dit in hul eie universiteite beter sou hê nie, met hul akademiese opleiding só gewysig dat dit beter geskik is om in hul eie besondere behoeftes te voorsien, waar hulle in staat sou wees om die sosiale sy van universiteitslewe te geniet sonder die inkortinge wat op die gevestigde universiteite voorkom?

Oor die antwoord van die Swart Serp op hierdie vrae kan daar geen twyfel wees nie.

Niemand wat enigins 'n begrip van die ware betekenis van universiteitsopvoeding het, kan glo dat 'n Staatsinrigting, onder strenge Regeringstoetsing en met sy personeel onder Regeringsdissipline, ooit met ons bestaande universiteite kan vergelyk nie.

Dit is een van die belangrikste vereistes vir 'n universiteit dat hy heeltemal vry moet wees om die waarheid te kan soek, onbelemmerd deur ideologiese stellings, en dat daar 'n oop en vreeslose gedagtewisseling moet wees. Slegs onder dié toestande kan 'n universiteit mense van akademiese en kulturele aansien tot sy diens trek.

Daar is nie aan te twyfel nie dat as dit 'n nie-blanke vry staan om te kies, hy sou verkies

THE RIGHT TO CHOOSE

IS university apartheid worth making a fuss about — or is the opposition to it just another instance of agitation by “liberalistic elements” and people overseas who do not understand South Africa's problems?

Is it not possible that non-white students might be better off in their own universities, with their academic instruction more suitably adjusted to their own peculiar needs, where they would be able to enjoy the social side of university life without the restrictions that exist in the established universities?

There can be no doubt about the answer of the Black Sash to these questions.

No-one who has any grasp of the real nature of university education can believe that a State institution, under strict Government surveillance, with its staff subject to Government discipline, could compare with our existing universities.

It is the essence of a university that it should be free to pursue the truth in freedom, untrammelled by ideological premises, and that there should be an open and fearless exchange of ideas. Only under these conditions can a university attract to its service people of academic and cultural distinction.

There can be no doubt that a non-white person, if he were permitted to choose, would elect to attend a real university instead of one of Dr. Verwoerd's tribal colleges. The exclu-

om 'n ware universiteit by te woon, liever as een van dr. Verwoerd se tribal colleges. Die uitsluiting van nie-blankes uit die oop universiteite is 'n klaarblyklike geval van ontrowing van regte. Om hierdie rede moet die Swart Serp dit teëwerk.

Dit is belangrik dat ons die Regering se gronde vir universiteitsapartheid moet verstaan.

Daar is 'n aantal mooilykende argumente, soos bv. dat daar in die gemengde universiteite op sosiale gebied teen nie-blanke studente gediskrimineer word. Maar die Regering se hoofargument is dat gemengde universiteite teenstrydig is met die beleid om die hoër status en politieke heerskappy van die blankes te bewaar.

Hier is één aspek van die groot tragedie van Suid-Afrika: dat 'n samelewing wat op rasse-diskriminasie gebaseer is, steeds verder gedwing word om diegene waarteen gediskrimineer word te ontroof van die weinige regte en voorregte wat hulle nog besit.

Die reg tot opvoeding is een van die basiese regte van elke mens.

Maar opvoeding bestaan nie slegs daarin om boeke te lees nie. Dit omvat die breedste aanraking met jou medemens en persoonlike toegang tot mense wat in staat is om jou te help om kennis en kultuur te bekom.

Universiteitsapartheid sal onvermydelik die kulturele ontwikkeling verydel van diegene wat uitgesluit word van die persoonlike kontakte wat deur die gevestigde universiteite voorsien sou word.

Dit is 'n onreg, nie alleen teenoor die studente wat uitgesluit word nie, maar ook teenoor hulle kinders en metgeselle.

Dit is ook 'n onreg teenoor blanke studente om hulle te ontroof van die geleentheid — wat so seldsaam in Suid-Afrika voorkom — om hul eie ondervinding te verryk deur persoonlike aanraking met ander mense wat 'n ander sosiale en kulturele agtergrond het.

Laat ons dit goed verstaan: universiteitsapartheid sal ook die blankes ontroof.

Die saak is baie duidelik gestel in 'n kabel van die United States National Student Association aan die Nasionale Unie van Suid-Afrikaanse Studente. Dié kabel het van universiteitsapartheid gesê: „Dit is onsedelik omdat dit die waardigheid van elke menslike wese verontagsaam, en retrogressief omdat dit

Vervolg op bladsy 15

sion of non-white people from the open universities is a clear case of a deprivation of rights. On these grounds the Sash must oppose it.

It is important for us to understand the Government's case for university apartheid.

There are a number of specious arguments, such as the one that non-white students are socially discriminated against in the mixed universities.

But the Government's basic argument is that mixed universities are inconsistent with the policy of preserving the superior status and political ascendancy of the white man.

Here is an aspect of the great tragedy of South Africa: that a society based on racial discrimination is driven to ever greater lengths to deprive those discriminated against of the few rights and privileges they still possess.

The right to education is one of the fundamental rights of every human being.

But education is not simply a matter of reading books. It involves the broadest contact with one's fellow men and personal access to people who are able to assist one to acquire knowledge and culture.

University apartheid will unavoidably stultify the cultural development of those who are excluded from the personal contacts that the established universities would provide.

This is a crime, not only against the excluded students, but against their children and associates.

It is also a crime against white students to deprive them of the opportunity — so rarely come by in South Africa — of enriching their own experience by personal contact with others of different social and cultural backgrounds.

Let there be no mistake about it: university apartheid will rob the white people too.

The matter was put very simply in a cable to the National Union of South African Students from the United States National Student Association. This said of university apartheid: "It is immoral because it ignores the dignity of every human person, and retrogressive because it eliminates the conditions necessary for a true university."

Many evil things have been done in the cause of apartheid. This is among the worst, because it is yet another assault on the rights of people in the spiritual domain.

OUR SOUTH AFRICA

An 18-year-old policeman, fined £25 (or one month) for hitting cyclists with a sjambok as he passed them in a car, told the court that he struck one of the cyclists, a European, "because I thought he was a Native".

* * *

It was an experience I would not have missed. And oddly enough, the outcome was not what some in the Union fear, I did not marry "a kaffir." — *Dr. Alison McCutcheon, one of the few European students to have attended Fort Hare.*

* * *

"I have yet to see the boarding house that charges a woman less than a man." — *Mrs. Jansen in a plea for the integration of more women into public life.*

THE WORLD OUTSIDE

A Dominion Party speaker in Salisbury, asked what his attitude would be to a declaration of independence being taken to the Courts, replied: "I personally would not bother very much about the Supreme Court." Cries of: "That's what they said in South Africa", and "High Court of Parliament".

* * *

"African agriculture will never prosper without the full and enthusiastic co-operation of African women. The only way to raise farm output in Africa is to get African women to make their men work." — *The International Labour Organization, in Geneva.*



The new Central Executive, photographed in the garden of the home of the National President, Mrs. M. Petersen, in the Cape Peninsula. Left to right. Seated: Mrs. B. Willis (Hon. Treasurer), Mrs. M. Spottiswoode (Vice President), Mrs. M. Petersen (National President), Mrs. E. Stott (Vice President), Mrs. M. Birt (Hon. Sec.). Standing: Mrs. M. Solomon (Secretary), Mrs. M. Smith, Mrs. E. West, Mrs. D. Berman (Hon. Magazine Editor), Mrs. N. Day.

What is the D.R. Mission Church?

By The Rev. D. P. BOTHA

THE "Nederduitse Gereformeerde Sendingkerk in Suid-Afrika", or as translated, the Dutch Reformed Mission Church in South Africa, is 78 years old this year.

This church is the outcome of an experiment that the Dutch Reformed Church in the Cape Colony ventured on in 1881.

The Rev. D. P. Botha has been Minister at the D.R. Mission Church at Wynberg, Cape, since his ordination in 1948. He is a member of a number of Mission Church Commissions, and the Synod of the Church at Worcester, Cape, last October appointed him Actuarius.

At the synod of the D.R. Church that met during 1829 the question was put: "whether persons of colour, who by making open confession of faith and by being baptised were accepted as members of the Church — would be served Communion together with born Christians".

The synod replied, unanimously and unequivocally, "that men were according to the teachings of scripture and the spirit of Christianity, compelled to allow such persons together with born Christians to Holy Communion".

This decision confirmed the views of the Cape Circuit of the same year. The synod went further and stated that this principle of non-segregation was "an inviolable precept grounded on the infallible Word of God" and that all congregations were compelled to act according to this instruction.

In the years following this meeting of the synod the Church continued to instruct the heathen on a scale that increased annually. Many practical problems arose as the membership of the converted heathen increased.

The extreme poverty of these converts forced the Church authorities to make many concessions to them with regard to financial responsibilities, which the "born" Christians did not share.

There was an attitude of reluctance to participate in the communal affairs of the Church on the part of the majority of the heathen converts. This was due in a large measure to the great gap between the cultural levels of the white members and the converts.

Mission work on the outposts caused the formation of congregations consisting without exception of non-white members. It was sensed that there was a general desire among these heathen converts to meet together on their own.

The social structure of the country was also introduced into the Church, resulting in a state where it was impossible for a coloured member to hold office over white members.

There was no direct solution to this problem be-

cause the system of government of the D.R. Church had always been Presbyterian, which is a fairly democratic system.

The Church is governed by elders and served by deacons, who are all laymen. These men are elected to office by an electoral body in each congregation consisting of the acting as well as the retired elders and deacons, and the elections are approved by the congregation.

Because of the social structure in the Church and the fact that the white members held all offices it was evident that no Coloured member would be elected to serve in this capacity.

This was a worrying state of affairs and the fact that it greatly concerned the leaders in the Church is reflected by a decision of the synod of 1857.

A free translation from the Dutch would read: "The synod regards it desirable and true to scripture that our members from the heathen, should be absorbed by and incorporated into our existing congregations, wherever that is possible; but where this measure, as a result of the weakness of some, may impede the cause of Christ among the heathen, the congregations already formed from among the heathen, or yet to be formed, may enjoy their Christian privileges in a separate building or institution."

This was a very important decision and it reflects the attitude of the Dutch Reformed Church in the Cape Province up till this day. It underlined the Church's belief in the necessary unity of the Christian Church, an ideal which may never be betrayed.

Longed-for Day

The Church longs for the day when this ideal can be realised in practice, but it had to admit that the odds were very formidable. The "weakness" and "prejudice" of some (and that some were many) may never be allowed to corrupt the missionary spirit.

The synod thus paved the way for a practical solution of the social problem in the Church without surrendering its faith in the ultimate ideal, and without violating the principles underlying the Presbyterian system of church government.

The synod was followed by years of rapid missionary expansion and growth of the congregations from among the heathen. Many Coloured members were also added to the established congregations with white leadership.

By 1880 it was evident that the time was ripe to venture on a great experiment as suggested by the decision of the synod of 1857.

It was decided by the synod that met in that year to constitute the different congregations from among the heathen together with the Coloured members of the mixed congregations who preferred it, into a separate synod, thus forming a new Church.

Continued on page 16

THE SASH HONOURS ITS FOUNDERS



One of the two silver salvers presented by the Sash to its co-founders, Mrs. R. Foley and Mrs. J. Sinclair, on the occasion of the transfer of Sash headquarters to Cape Western.

The inscription reads: **TO RUTH FOLEY** without whose inspiration there would have been no **BLACK SASH. 17-10-58.**

The salver presented to Mrs. Sinclair bears a similar inscription.

THE SASH has honoured its co-founders, Mrs. R. Foley, a past National President, and Mrs. J. Sinclair, chairman of the Southern Transvaal Region, by presenting them each with an inscribed silver salver on the occasion of the transfer of Sash headquarters from Southern Transvaal to Cape Western.

In a letter accompanying the gifts, written by the National Chairman, Mrs. Petersen, the salvers were described as "a mark of the affection and esteem which all members of the Sash feel for you and a tangible 'thank you' for everything which you have done for the Sash".

Mrs. Petersen added: "Every organization owes a debt of gratitude to those who assume the manifold duties and responsibilities of its leadership, but we in the Sash owe so much more than this to you, for if it had not been for your inspiration there would have been no Sash.

"It is probable that even those of us who have had the satisfying experience of working in the Sash do not fully realize what the Sash has done to restore to us our pride in being South Africans.

"Nor do we perhaps fully appreciate the part it has played in saving us, and many other South Africans, from a demoralising sense of impotence in the face of relentless totalitarian legislation.

"We of the Sash once again say 'Thank you' for creating for us this channel through which we can serve South Africa with the best that is in us."

In reply, Mrs. Foley wrote: "Will you please convey my thanks for this splendid gift to every member of the Black Sash.

"You say the Sash owes me a debt of gratitude. On the contrary, it is I who owe the movement my eternal thanks for all it has brought me and taught me and for the stimulating experience of working and 'growing' with so many women unselfishly devoted to a cause.

"I believe the Black Sash will grow in strength and influence and that more South Africans will come to see, with us, that no nation can survive unless its policies are creative, courageous and honest, and unless it is guided by a spirit of justice."

Mrs. Sinclair wrote: "The association with women of such sincerity, united in a common purpose and working for an ideal, has been an inspiration in itself. My life is all the fuller and the richer because of my work in the Black Sash.

"In all humility I want to thank you, the Central Executive, and every member of the Black Sash for the great honour you have done me.

"With confidence and faith in the rightness of our cause, may we succeed in achieving our aims."

A Haunted Debate

By OWEN WILLIAMS

THERE WAS A spectre haunting the no-confidence debate in the House of Assembly last week — the spectre of the Accra pan-African conference.

Africans and Africans' affairs completely dominated the debate, particularly the speeches of the Nationalist members and Ministers, and Dr. Verwoerd proclaimed, among much excitement on the part of the Nationalist Press, a "new era" in African affairs.

It is difficult to imagine that all this new-found solicitude was totally divorced from the deliberations at Accra, all the more so as every Nationalist member seemed almost studiously to avoid mentioning it.

In fact, overtly the conference might not have been held at all, for I can remember only two speakers mentioning it — the Natives' Representatives, Mrs. Ballinger and Mr. W. P. Stanford.

Sir De Villiers Graaff moved the motion in his usual imperturbable manner and dealt with some skill with a few peripheral points which have long been bedded deep in the consciousness of anyone whose regular chore it has been to listen to or to read United Party utterances.

"New Era"

He was quite firm about the proposed removal of the Natives' Representatives from Parliament and the Provincial Council — but his firmness seemed slightly less rigid at the end of the debate when he suggested "talks" on the subject with the Nats.

For the rest, he was concerned about the Reserves, factories, rates of investment and some more "implacable opposition" — this time, not to a republic, but significantly to a "Verwoerd republic".

Dr. Verwoerd then spoke the first words of the "new era". He drew splendid and grandiose pictures of an undefined number of Bantustans in an unlocalized number of places, and declared that the United Party did not want to give the Africans their full rights immediately.

In the course of a squabble about what the words "confidence of the people" meant, Dr. Verwoerd asked if Sir De Villiers meant Coloured people, Indians and Africans.

Sir De Villiers interjected tersely: "The electorate, of course."

Then when Mr. Stanford was dealing with the goings-on in the Transkei, relating to some Chiefs' alleged support of the Government, Dr. Verwoerd said plaintively: "You take the word of a Native instead of mine".

Neither of which statements would seem to augur well for diplomatic relations with our happily co-existing, cheerful labour-suppliers, Black Bantustans.

Then a formidable figure entered the debate with what seemed to be an even more formidable task — the Minister of Finance, Dr. Dönges, rose to put Dr. Verwoerd right on a point or two.

Dr. Verwoerd, he said, had not meant total territorial apartheid. What he had really meant was total political apartheid. And the new era took two brisk backward paces.

With a nervous eye on the North, Dr. Dönges also made an impassioned plea for collaboration by White parties and cried resoundingly that the White races must stand together or perish.

The new Minister of the new portfolio of Bantu Development, Mr. De Wet Nel, ponderously contributed his mite to the debate. He would have a Bill ready soon to form "ethnic units", in which units the Bantu authorities would be developed.

He added, believe it or not, without irony: "The history of the world has proved that there is no nation which is prepared for all time to be dominated by another nation".

In this necessarily very brief survey several important and significant points emerge.

We have on the one hand the Nationalists, driven at last to the awareness that there are a great number of Africans in Africa, and that their political aspirations can not only not be crushed but are approaching dangerously near realization. Their answer to this "problem" is a series of grandiose schemes which succeed skilfully both in ignoring the Africans' political desires entirely and in being completely impracticable.

We have, on the other side, the United Party fairly skilful in immediate criticism, but showing a total inability to cope with a situation which has left them probably 30 years out of date.

A striking example of the blinkers which are prescribed Nationalist wear when entering new eras is Mr. De Wet Nel's proposal to extend the Bantu Authorities.

This scheme involves the use of men appointed by the State — in other words Black stooges of the Nationalist Party.

In spite of Dr. Verwoerd's acrobatics, it is clearly apparent to any political observer that any Nationalist sycophant will, to phrase it mildly, not have the support of African opinion.

The insistence on ethnic units, while showing a certain political acumen as an illustration of the old divide-and-rule principle, is a complete anachronism as economic forces have disintegrated the tribes and the African's adherence is largely not to his tribe now but to his fellow-Africans.

It is obvious that the rest of the session will be "fought" on these principles.

THE SASH AS AN HISTORICAL NECESSITY

By MARGARET ROBERTS (Chair: Cape Western)

THE GENERAL ELECTION of 1948 had far greater significance in our history than any other single event since Union.

It resulted in more than a mere change of Government, such as happens from time to time in parliamentary democracies. It marked the beginning of a revolution.

A revolution does not necessarily start with an armed revolt—indeed usually not.

A revolution is a swift and radical change in the society concerned, involving accession to power of a new ruling group or faction; it is the subversion of its state institutions and a successful assault on the values which formerly determined the relations between its rulers and their subjects.

In 1948 there came to power in South Africa the leaders of a political movement which aimed at the domination of one racial faction over the whole of our plural society.

They were prepared to go to any lengths to achieve this end—to subvert parliament and the electoral system so as to reduce parliament to a mere instrument of the ruling clique; to destroy the traditional freedoms of speech, assembly, association; even of religion; to undermine the rule of law by “packing” the Courts; to replace our constitutional monarchy by a republic fashioned in accordance with their own ideas and values.

Moral Protest

To women like ourselves, and to our menfolk, the Nationalist measures to achieve their objects seemed to repudiate all moral values as we know them. That is what a revolution always looks like to its opponents. As I have tried to explain, that is what a revolution *is*—an assault on traditional values.

After a while we saw that the Parliamentary Opposition was not in a position to cope effectively with this menace to our whole way of life. Naturally not, since subversion of the parliamentary system—by manipulation of the electoral machinery and the “packing” of the Senate—were among the methods resorted to by the Nationalists.

Hence arose movements of moral protest, of which the Black Sash is the second.

The first was the men’s Torch Commando. It faded out for reasons which I can only regret but which I shall not here recapitulate—except to say that they were not unconnected with a degree of surrender to *party* political pressure. The void left by the disappearance of the Torch Commando has been filled by the women’s movement—by our Black Sash.

I have mentioned, in general terms, the historical background to the rise of the Black Sash because

I think that to recall it helps us to appreciate both the importance of our task and the difficulties that beset us in trying to carry it out.

Modern revolutionary Nationalism, as the history of many countries has shown—particularly that of Germany from 1933 to 1945—is a force as formidable as it is potentially destructive.

It is particularly menacing in the setting of our plural society, because harmonious co-operation between English and Afrikaner, between White and Black and Brown, is inconsistent with unbridled National racial assertiveness and the will to dominate others on the part of the communities concerned.

Hence the special importance in South Africa of our task of resisting Nationalism and all it stands for.

But the difficulties of that task are certainly proportional to its importance. For the revolt against accepted moral standards which I have tried to show is a characteristic of all revolutionary movements, is inspired by a kind of semi-religious fervour capable of destroying completely the moral sense of the revolutionary partisan.

Lenin’s Dictum

Thus Lenin once said that morality for him was anything that advanced the interests of the “working class”—all else was “bourgeois morality”, to be dismissed with contempt by the faithful.

The same kind of thinking and feeling is implicit in the cult of the “ware Afrikaner” and the “Boere-nasie”, so noisily preached to ignorant and semi-educated audiences from thousands of Nationalist platforms throughout the country every day.

Those audiences are thereby conditioned to acceptance of that most dangerous of moral and intellectual fallacies summed up in the phrase “the end justifies the means”.

This is a fallacy because in real life means condition ends, and evil means can never result in the achievement of benign ends.

But my point is that men and women thus conditioned are particularly unsusceptible to the influence of moral suasion. And, more disastrous still, the Nationalist regime has worked out an educational system now being applied in the schools, which rests on the same fallacious foundation.

It is surely obvious that the Parliamentary Opposition cannot in itself effectively cope with the Nationalist onslaught on our values and our liberties. The whole Parliamentary system rests on the premise that there exists a public opinion open to persuasion by appeal to a commonly accepted set of values.

But the experience of three general elections has shown that in contemporary South Africa no such commonly accepted set of values exists, and that the values of the majority of the electorate are clouded by the Nationalist myth.

To dissipate that myth is a long-term task which any political party operating in the Parliamentary field is ill-suited to perform.

This *must* be so because it is the business of such a party to deal with day-to-day questions of public concern as they arise, and this in turn necessitates taking due account of the state of public opinion as it exists at the time.

Essential Task

But the essential task today is to change that public opinion, and such a task therefore must be discharged by movements such as ours which operate outside the party political field.

In a speech to the South Africa Club in London a few months ago, Mr. Harry Oppenheimer pointed out that on the basis of the present delimitation system the United Party would have to win two thirds of the total votes in order to defeat the Nationalists at the polls.

This, he observed, was obviously impossible in the foreseeable future, and therefore no change of Government could be anticipated until the conditions of South African public life were profoundly changed.

I would suggest that such change could come about only through bitter experience by the electorate of the results of Nationalist policies, combined — and this is where the Black Sash comes in — with constructive propaganda and education designed to demonstrate the need, in the interests of all, for entirely different policies.

For reasons I have already given, organisations like the Black Sash are equipped to discharge this task, whereas the United Party is not.

As and when conditions alter, however, the United Party should be in a position to adapt its policies to a changed public opinion, and, let us hope, will ultimately be able to form a Government based on this changed public opinion.

The Black Sash, therefore, is devoting itself to the formation of policies capable of promoting a basis for co-operation between the various peoples of South Africa in substitution for the Nationalist policy of racial domination; and to active work designed to demonstrate the need for the adoption of such policies.

As I have already indicated, our over-riding aim is inter-racial co-operation founded on the accepted moral values which comprise the distinctive feature of civilised mankind.

If that co-operation is to be achieved, it must have both an economic and a political foundation.

The Sash: A Visitor's View

THESSE reflections came to me when I was invited, as a visitor from overseas, to attend a regional meeting of Black Sash, a movement that has my sympathy and to which I should belong if I were a resident of this country.

The task of the Black Sash groups is pre-eminently to keep careful watch in order to safeguard liberty, associated with justice.

At its inception, its chief object was to make silent protest against the infringement of the Constitution — not to make a Constitution, but to defend it, to assess all proposed amendments to it in the light of justice and morality and then either to protest or approve.

It cannot be its task to duplicate work unnecessarily; the sick, the aged, the orphans of all races are cared for by appropriate organisations and, unless legislation is introduced which harms or deprives them of benefits, as in the case of the abolition of school feeding, it is not the business of Black Sash to alleviate distress.

To collect the necessary data, to bring the matter

to public notice and, finally, to protest is its work, and no other association can do that as effectively.

I was impressed by the business-like efficiency and the keenness of the members, many of whom had come long distances, over indifferent roads in the rain, to spend the day in conference.

It was, therefore, distressing to learn that hundreds were leaving the movement in the belief that it had accomplished what it set out to do and had fulfilled its object by its silent protest against tampering with the Constitution.

Task Remains

These members have forgotten, or been ignorant of the fact, that its task remains whatever Government is in power — Nationalist, United Party, Federalists or any other that the ingenuity of man can devise.

Even if there were no inter-racial or constitutional conflicts, the members of the Black Sash would be needed as a permanent guard, for the price of liberty is eternal vigilance.

—Sybil V. Lumb, M.A., F.R.Hist.S.

THE FIGHT FOR COLOURED PEOPLES' RIGHTS

MRS. M. G. ROBERTS, chairman of Cape Western, was one of a deputation of six who told the Administrator of the Cape, Dr. J. H. O. du Plessis, on January 12, that the proposal to establish local boards for Coloured group areas would provide no substitute for the existing civic rights of the Coloured people.

The deputation, led by the former Chief Justice, the Hon. A. van de Sandt Centlivres, told the Administrator that:

No case had been made out by anyone for depriving the Cape Coloured municipal voters of their civic rights.

Assuming that the implementation of the Group Areas Act was practical, there was nothing inconsistent with such implementation in maintaining the full civic rights of Coloured ratepayers.

"Frank Discussion"

After the meeting, the Administrator said that there had been a 'frank and interesting' discussion and that he would consider the memorandum given to him by the deputation.

In their memorandum the deputation said that to disfranchise the Coloured voters would mean depriving Coloured ratepayers of all effective voice in the expenditure of municipal funds. It would place the

administration of civic affairs in the complete control of Europeans.

To the extent that the Group Areas Act was implemented in practice, it would leave the Coloured group areas without any representation on the municipal councils controlling those areas, resulting in the neglect of claims for those areas.

If the proposed advisory boards were to have advisory functions only and the municipal councils were to be left free to ignore their advice, Coloured ratepayers would have no effective municipal franchise at all.

If the object of the proposals was not to deprive Coloured ratepayers of effective civic rights but merely to provide machinery for the local government of Coloured group areas as and when they were established, then there was no need to alter in any way the existing law as embodied in the Cape Municipal Ordinance of 1951.

The deputation of the Cape Committee for the Defence of the Non-racial Municipal Franchise, which met the Administrator for more than an hour, consisted of Mr. Centlivres, Mr. E. A. Deane (City Councillor), Mr. B. Desai (convener of the committee), Mr. H. E. Parker (City Councillor), Mrs. Roberts, and Mr. H. A. Wright (Civil Rights League).

The deputation that saw the Administrator of the Cape to discuss the threatened removal of Coloured voters from the municipal roll discuss the points they will raise at the meeting. From left: The former Chief Justice, the Hon. A. van de Sandt Centlivres, Mrs. M. Roberts, Mr. B. Desai, Mr. H. E. Parker, Mr. H. A. Wright and Mr. E. A. Deane.



The Church and Politics

By The Ven. CECIL WOOD

IN maintaining, as I do, that the Church must be concerned with politics, I have frequently quoted from a lecture delivered by Dr. Casserley, Professor of Theology in the General Theological Seminary of New York, who cannot be said to be speaking with any special reference to South Africa. In it he says:

"The claim that religion has nothing to do with politics is in effect a claim that certain classes of human actions—political actions, that is the actions of men grouped in societies for the pursuit of wealth and power—are exempt from moral and spiritual criticism. Clearly this is a claim which the Christian must in principle reject."

Higher Definition

I would, myself, claim a higher definition of politics than Dr. Casserley and say that it is the science of living together. Unfortunately in this country it is practically impossible to persuade anyone that by politics one does *not* mean party politics.

The Venerable Cecil Wood, Archdeacon of Cape Town, was Chaplain to Archbishop Velkes in 1932. He then went overseas and on his return was appointed Warden of St. John's Hostel, a post which he held from 1946 to 1951. In 1955 he became Rector of Hermanus and was appointed Archdeacon of Cape Town three years later.

This I believe has happened because in South Africa the Church is deeply divided in applying the principles upon which we are all agreed, and this division follows the lines of party politics.

Broadly speaking, the Dutch Reformed Churches have never to date overtly criticised any Act passed since the Nationalist Government came to power, while every other reputable Church has at one time or another specifically condemned certain legislation passed during this same period as being contrary to fundamental Christian principles; for example the Group Areas Act, the Separate Representation of Voters Act and the Native Urban Areas Amendment Act.

Yet this year a Reformed Ecumenical Synod meeting at Potchefstroom has listed certain principles on which every Christian Church can agree; and Dr. Ben Marais, Professor of Theology at Pretoria University, has only recently said:

"If a Church is certain that a law, for instance, is in conflict with the principles of the Word and the doctrine and practice of the Church as based on the Word, the Church must speak. It cannot remain silent because of political or other considerations,"

which no Christian body would deny.

It is very hard to find a way out of this impasse which is tragic for the total Christian witness of the country. Some people have supposed that the silence of the Dutch Reformed Churches has been due to the Calvinistic outlook they hold on the relation between Church and State.

This was greatly strengthened by a remark by Senator de Klerk at the time of the passing of the Senate Act: "We are taking this step because we are Calvinists."

On the other hand, the Moderator of the Cape N.G. Kerk has denied that *apartheid* and the legislation needed to implement it, necessarily follows from Calvinism.

Way to Disaster

The Church must be concerned with politics for it is concerned in all that touches humanity. But it must never allow itself to be hitched to any particular ideology. History shows that that way frequently leads to disaster.

It cannot be used to support capitalism, or to suppress communism, or to buttress democracy, for it is never to be prized from the service that it gives to something else, but only as it promotes that righteousness that exalteth a nation.

When once the Christian bodies in this country can agree on that, the work of the Black Sash can cease.

WEDDING BELLS

THE NEW YEAR has brought wedding bells to Cape Western.

We send our brightest good wishes and congratulations to Miss Felicity Thorne, who was married on January 27 to Mr. Geoffrey Todd in London, where she will make her home.

It would be impossible to thank Mrs. Todd adequately for her services in the Cape Western Region all through the year.

She has been an ever-willing factotum, with imperturbable good temper undertaking every job from drafting and typing minutes to buying the "mixed biscuits".

She and her car have always been at the Sash's service and we shall sadly miss the inspiration of her loyalty, energy and sparkling personality.

May all happiness be hers.

THE LIBERAL PARTY CONSTITUTION

A Report on the Constitution of the United Party appeared in our November issue. Reports on the Constitutions of the Federal and Labour Parties will follow.

MEMBERS of the Liberal Party are convinced that the existing constitution of the Union is not, and never has been, a satisfactory basis for South African unity.

They also agree on the essential qualities of a satisfactory constitution for this country, and the method whereby such a constitution should be brought into existence.

Quite apart from the actions of a succession of Nationalist Governments since 1948, which have had the result of destroying confidence in the efficacy of the South Africa Act to prevent the tyranny of a political majority, Liberals consider that the Act suffered from two original defects:

(a) It was based, in the first place, on the consent of a small minority of the population, and no attempts were made then or subsequently to broaden that basis by extending political rights

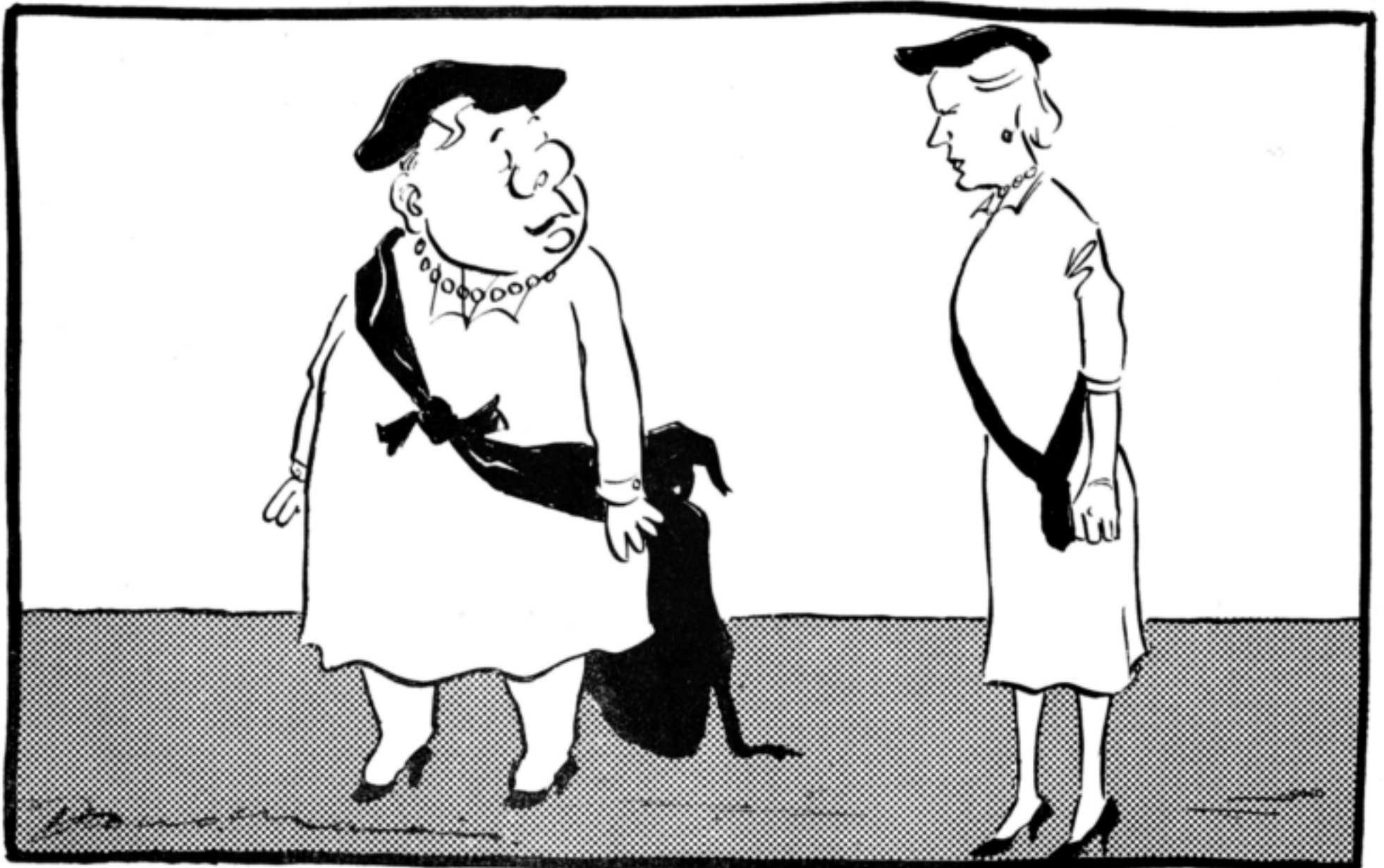
even to well-qualified non-Europeans. On the contrary, such rights as they were given have been even further restricted.

(b) It is too flexible for the needs of a society like ours, because in bowing down to the idol of parliamentary supremacy, the fathers of the constitution took too little account of the need for protecting the elementary security of individuals or political minorities.

How can these defects be put right?

In the first place, a new constitution — for the old one is beyond patching up now — must be the product of a new National Convention. This would have to be called by Parliament, in such a form that “all the people of South Africa will be as fully represented as possible”.

The basis of representation at the National Convention still requires a great deal of thought and



“Oh, I just ran it up out of an old black shirt I happened to have.”

discussion before firm suggestions can be put forward; but all sections would have to be given equitable representation.

Our second suggestion for avoiding the weaknesses of the present constitution is that the new constitution should contain an entrenched Bill of Rights based on the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations on December 10, 1948. In the words of the Party's policy statement:

"The Liberal Party recognizes that (the basic defects in the existing constitution) will not be cured solely by the extension of the franchise to all sections of the people.

People's Rights

"It must be made impossible for any person or any group to exercise tyranny or domination over any other person or group.

"It is considered that this can best be achieved by a constitution which does not concede sovereign legislative power to popular assemblies elected by the people."

The rights of the individual should be "guaranteed and entrenched beyond the reach of ordinary majorities, whether based on any form of universal franchise or not.

"Protecting the rights of the individual includes protection against discrimination which might be directed against him as a member of a group."

The method of entrenchment would be determined by the Convention.

The reader is entitled to ask: What value is entrenchment? with the country's experience of the past few years in mind.

The Liberal Party's answer to this real difficulty has several facets, which should be considered together, not in isolation from each other:

- (1) It is possible to entrench individual rights more skilfully than was done in the Act of Union, the precedent of the United States constitution being of particular value in this respect.
- (2) Entrenchment necessarily involves a judiciary empowered to test legislation against the fundamental law, and itself independent of the executive and legislative authorities in the State. The Party proposes that "in addition to the irremovability and security of tenure which judges enjoy today, the appointment of judges also should be made not by the executive as at present, but by an impartial commission consisting, for example, of representatives of the judiciary, the executive and parliament", and the parliamentary representation on this commission ought to include representation of the Opposition.
- (3) The Party considers that substantial decentralization of political power would make the safeguarding of individual security easier to achieve, and it would therefore press for greater autonomy at the provincial and (it now seems necessary to add) the municipal levels.

- (4) We recognize that the best constitution in the world would not be viable unless the people as a whole really wanted to make it work, above all in our own country, where resentments are being stockpiled at such a rapid rate.

For this reason, it must be emphasised that in a real sense the whole life and outlook of the Liberal Party is part of its constitutional policy. It is trying successfully within its own ranks to create a non-racial society in which the sort of tensions which would wreck a constitution do not exist.

This is being done despite the efforts of our political masters to build fences instead of bridges, and despite the persistence of the official Opposition in sitting on those fences instead of helping to pull them down; but the important thing is that it is being done.

As the 50th anniversary of Union approaches, the Liberal Party urges that thought be given by its own members and others in sympathy with them to the working out of a new constitution.

Broad Basis

Like the Nationalists, we believe that this constitution should be based "on the broad basis of the people's will". Unlike them, we mean what we say.

We detest the thought of an undemocratic republic. We see no advantages, only positive disadvantages, in leaving the Commonwealth.

And we regard the republican propaganda put forward by the Government at the present time in the sort of way that a Roman fire brigade would doubtless have looked on the virtuoso performances of the Emperor Nero. There are more important matters to think about.

—T.R.H.D.

RECORDED LECTURES

1. African tribal society. By P. Carstens.
2. The need for constitutional reform. By General Selby.
3. The pass laws. By Dr. H. J. Simons.
4. Parliamentary democracy. By Professor Leo Thompson.
5. The need for a Constitution which will safeguard the rights of all. By Donald Molteno.

In preparation: A complete recording of the Cape Town Brains Trust on constitutional reform will be available soon on several records.

A recording of the address by Professor P. Pistorius on human rights at the civil rights meeting in Cape Town will also be ready soon.

These long-playing records can be used only on three-speed record-players. They may be ordered at £4 each from the Central Executive, or from the Cape Western Region.

They may also be hired at 5s. for one week to Sash members and at 10s. a playing to outside organisations.

The Real Tragedy of South Africa

By RUTH FOLEY (former National President)

IT WAS Samuel Butler who said: "You can do very little with faith, but you can do nothing at all without it."

It is only human to believe in fate and to rail upon it even though we know, in our hearts, that human achievement is limited only by human endeavour, or, in other words, that life is a challenge and we can take it up, or not, as we will.

In South Africa we have to meet, or refuse to meet, one of the greatest challenges ever set before a people. We have to find a solution to our racial problems and we have to find this solution soon, or lose the things we value in a useless, senseless holocaust.

Some of us are trying to meet this challenge, others are running away from it, but South Africa's real tragedy is that the great majority of its electorate do not even know that the challenge exists.

Because recent legislation is indefensible; because in the memorable words of Professor Pistorius, "what elsewhere is a crime, is here the law"; because there is so little apparent opposition to the policies of the present Government, criticisms from beyond our borders are becoming stronger, and more adverse.

Negative Attitude

From within we often get, from those who do understand where these policies are leading us, and who are apprehensive of the dangers that are threatening, a resigned hopelessness concerning the "wooden-headedness" of those who have not as yet developed sufficient insight.

This is an attitude which does nothing to encourage enlightenment — worse, it has in it elements of superiority which are part and parcel of the very theories we are struggling to combat.

This country's troubles cannot, of course, be separated, from the apathy and selfishness of its electorate. Nevertheless, South Africans are no more intrinsically rotten than the rest of the human race, and I believe, therefore, that if there is sufficient time, and if we have sufficient energy, South Africa can still fulfil its promise.

The stated object of South African policy is to save white civilisation. But civilisation is a whole thing; it cannot be divided up and parcelled out in lots. So nationalism in its conception denies the very essence of its own ideal, because the essence of civilisation is faith in the oneness of humanity and the ultimate value of the individual.

We know this because rational thinking can find no other rational answer to the problems of human society. The sanctity of the individual is the basis of the teaching of Christianity.

The proper values must, and will, triumph in the end here in South Africa as, in the end, they have triumphed eventually elsewhere in the world.



If the Black Sash does nothing else but continue to hold these values sacred and to show South Africa a clear picture of the problems which their denial involves, we will be doing South Africa a very great service.

That, I think, is the real answer to the question which preoccupies so many people: "What is the Black Sash achieving?"

Free of political expediency, in any shape or form, we are able to pursue each question of principle to its logical conclusion.

Sash Triumph

There could be no clearer example of this than the recent success of the Southern Transvaal's untiring efforts to call a meeting on the steps of the Johannesburg City Hall.

Dr. Verwoerd did not say so, but there is no doubt that the efforts of the Black Sash in establishing for the citizens of Johannesburg their freedom to meet and speak in their accustomed forum, were instrumental in bringing about the removal of the ban on the meeting of more than ten Africans.

This is the most significant of our tangible triumphs to date; there have been others.

It may well be asked: "Is this all? Is this all you can claim after three and a half years of unrelenting effort?"

Mrs. Berman, in her article which appeared in the *Cape Times* and which is now available in booklet form, voices what we have all felt, and at the same time implies the answer which we all know is the only answer.

She says: "To stand on moral principle alone, is the most quixotic, the most unequivocal and often the most heart-breaking task imposed on the human spirit."

But the human spirit is resilient, the human spirit is indestructible. This is the knowledge that lies at the heart of our work; this is our faith.

Nothing is fated. It is our task to do what we can to preserve these values, to show other people the dangers that threaten the things they hold most dear and to persuade them to meet, with faith and courage, the challenge which not fate, but the "mind" of man has brought them.

WE PRAY, O LORD, FOR CLARITY OF JUDGMENT, COURAGE IN DECISION, AND POWER TO PERFORM WHAT WE KNOW TO BE OUR DUTY.

NEWS FROM REGIONS AND BRANCHES

SOUTHERN TRANSVAAL:

A GRACEFUL tribute to the Sash was paid by Miss Miriam Janisch, Assistant Director of Education in Kenya, when she addressed members of the Southern Transvaal Region.

She was delighted, she said, to have been given the opportunity of talking to the Black Sash.

The emphasis of the movement on moral integrity was its strength. Its inception was a brilliant inspiration and its first gesture of silent protest was featured on the front page of the 'Times' under the caption "These devoted women".

The strength of the Sash lay in declaration rather than in aggressive service, and its protest was not only in the name of justice but of love.

She fervently hoped that the Sash would keep to a clear platform, thereby preserving itself intact to save South Africa. The need for healing seemed to be the Sash's real concern.

While the doors were open in Kenya, it appeared that in South Africa they were closed. But as Alan Paton had said: "We have always to reckon with the unpredictable in history." The unpredictable could yet open the doors.

First Goals

Speaking of the education of girls and women in Kenya, Miss Janisch said that being a young country, the colony had to develop from small beginnings. When she joined the Directorate of Education she did so in a dual anthropological and educational capacity.

She discovered that she had to deal with five racial entities: Asians, Arabs, Africans, Europeans and Goans.

One of her first goals was to create women teachers from the female population of all races. It took 15 years of work before the first women's training college—a post-school stage—came into being in 1958.

Gradually education had brought people of the different racial groups to a greater sense of unity—of what one section of the people could gain from the others.

People of all sections served together on committees and at conferences. The President of the Medical Association, for example, was an Indian.

This common sharing was coming about almost naturally as a quiet infiltration in which all the people tended to find their own levels.

To-day the first generation of educated mothers could be seen in the colony, and through these young women there had been an advance in the thinking of the husbands.

Of the subjects taught at the schools, domestic science was considered very important and was offered as a subject for the School Certificate. The Cambridge Examination even allowed racial cooking.

In a new country such as Kenya, with its mixed population, it is necessary that emphasis be laid on the theme: "Train the whole woman".

From 1957 both men and women had had the vote. First-class Africans were offering themselves for election. Among them was a woman. The voice of the educated African was gaining strength.

"I wish that in 50 years' time I could look back on the development of Kenya."

CAPE WESTERN:

IT MAY be of interest to our own members, as well as to those of other regions, to know how Cape Western functions.

The regional council meets weekly, as do some of its committees, such as the action, propaganda and Press, education, civic affairs and funds committees.

The real "works" is the all-branches meeting, held monthly at a fixed place, time and date.

The fact that they are fixed is the secret of the undoubted success of these meetings, as everybody knows about them, even without notification.

All branch members are encouraged to attend and to speak, though only two from each branch vote.

As the council reports fully and discusses all proposed action at this meeting, and as all branches are invited to send in their suggestions and opinions, and to give individual reports on their month's activities, the discussions are varied and lively, the meeting usually lasting from 2 p.m. to 5.30 p.m. with a short tea-break.

Most valuable to the branches is the custom in several cases of appointing members to report back on the all-branch meeting to the local branch meetings, thus keeping everyone fully informed of the Sash's current activities.

Extra Work

Cape Western members are grateful to the Regional Council for keeping them well informed. During December each branch member received the quarterly newsletter (No. 9), special "pulls" from the Press—"Women in action" (*Cape Times* leader) and Stanley Uys's "Poverty and politics" (*Sunday Times*), and also HQ Circular No. 1, 7.11.58, "African women and reference books".

This has meant a lot of extra work at the regional office, but we hope it has been well rewarded by the increased determination of every branch member to press on with our task.

Will those who have not yet paid their subscriptions for 1958/9 please note that our financial year ends on March 31?

The Cape Western office closed from December 15 to January 13, but the chairman, Mrs. M. G. Roberts, was kept on the alert with Press problems.

Her letter in the *Cape Times* (3.1.59) "Injustice inevitable under Pass Laws", was a well-informed and courteous reply to a correspondent, "Indignant South African" (*Cape Times*, December 30), who said that Black Sash investigators at Langa were "trying to find something to criticise".

GAOL OPENING

*Untold miseries will lie behind these walls,
And terrors in the night,
And loneliness.*

*A place of sorrow and a hell of shame,
Whose doors should open sadly,
Sadly, with a sigh.
But flags will fly
And speeches will be made.*

"The Minister of Justice will open a new gaol."

*Bewilderment and hopeless pain will be its occupants,
Resentment towards life,
And tragic loss,
And waste of living and decay of soul.
But there will be new hats
And seats reserved.
And flags will fly
And long, long speeches made.*

"The Minister of Justice will open a new gaol."

*What kind of leaders rule our land today,
Hating their fellow-men
Self-righteously,
That in a thing like this find cause for show?
But flags will fly
(Such bitter tears will flow)
And there will be
Long speeches to be heard.*

"The Minister of Justice will open a new gaol."

*"But for the Grace of Heaven there go I."
Humility of soul,
And sensitivity,
Cannot survive in this vast arrogance.
So flags will fly,
Complacency will reign,
And there will be
Long speeches to be heard.*

"The Minister of Justice will open a new gaol."

—Margaret Saffery.

FROM OUR POSTBAG

*Na aanleiding van die brief van G. E. Dewar in
uitgawe van September, 1958.*

GEAGTE REDAKSIE. — Dit spyt my dat hierdie brief so lank na mev. Dewar hare volg.

Daar was ernstige vertraging met die aflewering van my nuusblaaie. Aangesien my Moeder vir Emily Hobhouse gehelp het in die konsentrasie kampe weet ek goed dat daar allerlei valse voorstellings in die omloop is met betrekking tot blou vitriool en fyn glas en ek weet dat die behandeling in die kampe nie onredelik was nie.

Maar ek weet ook dat 26,000 vroue en kinders dood is in die kampe en die brief van mev. Dewar waar sy die „geluk” van die Boere vroue en kinders beklemtoon is m.i. ook ’n valse voorstelling in die algemeen.

Dat die kampe onder tragiese omstandighede vir menige gesin (maar nie vir almal nie — onthou die Kappie Kommandos) ’n toevlugsoord was, kan ek erken.

Maar terselfde tyd staan dit soos ’n paal bo water dat die ongesogte stryd, wat hulle plase in vlamme laat opgaan het, en hulle lewens totaal ontwrig het, ’n onuitwisbare droefheid in hulle harte was.

Laat ons Afrikaanssprekende burgers die foute erken i.v.m. die leuen verspreiding en laat ons Engelsprekende burgers erken dat die ongelyke oorlog ’n tragedie was vir die Boere tenspyte van die redelike behandeling in die kampe. So dus geen leuens oor die kampe nie, maar ook geen verbloeming nie!

Anna Marais.

(Vervolg van bladsy 2)

die toestande uitskakel wat vir ’n ware universiteit nodig is.”

Baie booshede is reeds aangevang ten einde apartheid te bevorder. Die onderhawige geval is een van die ergste daarvan, omdat dit nog ’n verder inbreuk op mense se regte in die geestelike gebied doen.

WE SHALL be grateful if our loyal contributors will continue with their good work and keep us promptly and regularly supplied with regional reports and any other items which they feel may be of interest to Sash members. We are always glad to receive contributions, and welcome suggestions, which should be submitted through regional branches or sent direct to Mrs. D. Berman, Estella House, 47a Main Street, Claremont, Cape, or to No. 1 Cotswold Drive, Milnerton, Cape.

(Continued from page 4)

The Church would be named the Dutch Reformed Mission Church in South Africa, being the outcome of the mission work undertaken by the Dutch Reformed Church.

There were three clear principles underlying this decision. Firstly, joining this new Church either as a member or as a congregation was voluntary.

This is borne out by the fact that a number of congregations from among the heathen chose to stay with the Mother Church and a large number of Coloured families declined to move from the established connections.

After the Mission Church had made its mark, however, many of these voluntarily left and joined the new Church. But even today the coloured congregation of St. Stephen's (Riebeeck Square) is a member of the synod of the Mother Church and is represented there by a coloured elder, while a good number of coloured families still belong to the original congregations.

It became a historical fact that the astounding development of the Mission Church captured the imagination of the coloured members to such an extent that they moved over to the new Church in a steady stream.

Not Precluded

This happened in spite of the fact that no article in the constitution of the Mother Church and no decision by any synod ever precluded coloured people from becoming or remaining members of that Church.

Secondly, all emphasis was laid on the positive ideal of building a Church for the coloured people, by the coloured people. The principle of coloured leadership was accepted.

Thirdly, the Mother Church accepted the principle of trusteeship over the young Church. This was thought of positively. The Mission Church was given the right to legislate freely, as long as such enactments were not contrary to the constitution in terms of which it was established.

Only the Mother Church had (and still has) the right to revise the constitution. This constitution laid down the formulas of faith and the principles of Church government for the new Church.

These formulas and principles are binding on all Dutch Reformed churches in South Africa irrespective of Province or colour.

That this decision of 1880 met with the general approval of the coloured members is borne out by the fact that the first congregation to be established in terms of the decision was that of Wynberg. In the original congregation of Wynberg the coloured members were treated exceptionally well and they were a happy community.

Yet, when the chance was presented to realise their desire for self-determination in Church life, they gladly took it.

After lists were circulated for volunteers, the new congregation was formed on the 20th March, 1881, and it consisted of about 150 families. Elders and deacons were immediately elected and a white minister was ordained.

Other congregations followed and on October 6, 1881, the Dutch Reformed Mission Church in South Africa was officially constituted, when the delegates of four congregations met for the first synod.

So small was the beginning. But the new Church set to work immediately. There was a large and unexploited field to be reclaimed by evangelisation and education. Coloured Church leadership had had to be developed and encouraged.

At its golden jubilee in 1931 the Mission Church consisted of 79 congregations and 18,106 confirmed members.

Today the Dutch Reformed Mission Church serves the gospel to 300,000 coloured people (Government statistics, 1951) and it ministers to 95,000 confirmed members. There are 156 congregations spread all over the Union, divided up into 17 circuits.

The synod meets every four years at Worcester. There are eleven ordained coloured ministers and about 20 will be in training next year. In the synod consisting of two delegates to a congregation of which one must be an elder, the coloured members have a voting strength of 167 compared with a voting power of 138 of the white ministers.

The Church has reached full autonomy but for the single fact that the white ministers are still under the supervision and discipline of the Mother Church.

What the future holds in store for the Dutch Reformed Mission Church, especially with regard to its relation to the Mother Church, nobody knows. But this much we know, that God has richly blessed a very precarious experiment of our forefathers. No wonder then that people in other spheres of life could not resist the temptation to copy from the Church.

But a copy can easily become a caricature if the spiritual and moral basis of the original is not captured. Thereby a system stands or falls.

OBITUARY

Mrs. J. Pryce, a foundation member of the Port Shepstone branch of the Natal Coastal Region, died recently, aged 73.

She took part in all Sash activities and is especially remembered for standing a lone vigil on the Southport Bridge during all those months when weekly vigils were the rule.

Later, when the policy became that no fewer than four Sashers were to stand vigil, she had to join with other members of her branch elsewhere, but her lone stand enabled the branch to spread its protest more widely.

She will be greatly missed.