

tification with his environment. If man is to regain his natural spiritual dignity and the outlook of tolerance which this implies, it is his spiritual values which must be restored.

Leadership of high quality is needed to guide society back to the security of living by the moral and spiritual values which have been the mainstay of society throughout the ages. This leadership must come from youth and from the Church. I do not refer only to the Christian Church. The time has come when the Church must stop supporting the Establishment on principle when there is conflict between the laws of God and the laws of the state. The Church is jealous of its authority and demands our respect. But so often when we turn to the Church for leadership we are refused on the grounds that the matter

concerns politics, or economics, or business. The Church cannot divorce itself from politics, because people cannot be divorced from politics and the Church should concern itself more directly with people, with their frustrations, their misery, their difficulties, their joys and sorrows and above all with injustices perpetrated on men by men. It is not enough to pass pious resolutions which are never acted upon. Action is needed not sanctimonious disapproval.

The state of the world and the needs of its people are so grave and the demand for radical thought and reform of such pressing urgency, that if the established Church denies its leadership and concern now, it will find that, although Christianity will survive, much of that which the Church holds valuable will be lost.

WHAT WE WOULD LIKE WHITE PEOPLE TO KNOW

— *The Author of this talk prefers to remain anonymous* —

AFTER A LIFE TIME of living in this country, which I must emphasise belongs to all of its 17 or 18 million people — I think I would like to speak as one classified as Coloured on what we would like the White people of South Africa to know.

I realise that apart from the blind unthinking prejudice that drives some of them to an almost unbearable hatred of everything that is not White, there are individuals and groups in the White section who are sincerely seeking a solution to the many problems that face the country. I number my audience this evening amongst those that are honest and sincere in their efforts and who are able to recognise sheer prejudice when they see it and to treat it as such.

I think your invitation to me is sufficient evidence, not only of your interest in discovering how and what Coloured people are thinking, but also of a sincere desire to assist them in trying to solve their difficulties and to relieve and release some of the strains and tensions. And, believe you me, Coloured people today are certainly living in a period of problems, shame and tension.

The first thought that occurs to me is that throughout my life I have always heard White people speaking of our Colour problem and I wonder if the boot is not on the wrong foot. I wonder whether it is the people of Colour, such as the Africans, the Indians and the Coloured people who present the problem. Are we sure it isn't a "White problem" rather than a "Coloured problem". After all isn't it the White man, with all the political power restricted to himself, with his racial attitudes and Colour prejudice,

with his arrogance and greed to have the best for himself, with his puffed up air of superiority — isn't he the real problem in this country? Doesn't the present position of South Africa in the eyes of the world prove beyond all doubt that the rest of the world at any rate regards the White man and his ways as the real problem?

I am suggesting this line of thinking because I think quite honestly that if the average White person were less inclined to turn his critical gaze on Coloured people and spend a little more time examining himself, we might all come a little nearer to peace and happiness in South Africa.

I, for example, am a perfectly harmless and gentle old woman who has no horrible odour or smell. But who is it that says I must stand in a train from Claremont to Wynberg because all the Coloured seats are occupied although there are not two White passengers in the adjoining railway carriage? It's the White man of course and I seem to think he is more of a problem than I am.

But one finds in South Africa White people are always happy to boast of their Christian, Western civilisation and culture and take great pride in their heritage but it is quite remarkable how they confuse colour and culture. Everybody who is not White somehow or another represents a different culture and is a threat to the continuation of this Christian, Western civilisation.

But is this really true? Allowing for the enforced poverty and social conditions of many of the Coloured people, what really is the difference between the cultural pattern and those of the White people? As a matter of fact, in spite of their handicaps many Coloured people are far better representatives than many White people of the very civilisation and culture which the White people claim as their own. In their way of life, in their scale and sense of values and in their outlook they are more Christian and more Western than a good many of the White people who pretend to be such staunch supporters of that Civilisation. I do not say this in any spirit of idle boastfulness — it hardly needs proof, we have so much evidence of it in this country. But let me just turn your thoughts to this for a moment.

THEY SAY WHAT THEY DO FOR US
BUT THEY FORGET WHAT THEY DO
TO US

Everyone knows that for some time now large numbers of Coloured people have been emigrating to countries like England and Canada. Has it ever struck you that they are able, without any difficulty, to fit into these advanced, westernised countries and to find places for themselves and their children without the need of any cultural adaptation. How could this have been possible if their colour really made all the difference we believe it makes in this country?

It is a well known fact that people find and make their own social level. This happens in all countries, in all parts of the world. And I venture to suggest that South Africa would be no exception if we had less interference from this Government, and if people were allowed more to live their own lives as they wished and not as others compelled them to live. This compulsion and complete segregation of peoples causes a great deal of bitterness and hatred — perhaps far more than we often realise. And that brings me to the crux of the matter as far as the Coloured people are concerned.

In the past they have always enjoyed and exercised certain very definite rights and these they have lost or are losing. Their sons and daughters went to the University of Cape Town. Now they are herded to what we call a Bush College at Belleville. Many of them worked hard and according to their means and standard of living, lived where they pleased. Now they are forced into Group Areas. In days gone by they were patrons of the Thursday and Sunday evening concerts in the City Hall and sat where they pleased. Now they are on the other side of the barrier. For a 100 years they voted along with

the White voters. Well, you know what has happened and is happening. I don't want to waste time recounting what has been done to them. But I want to say this. There is a world of difference between refusing people rights and depriving them, taking away from them the rights they have always enjoyed. It's like the difference between a man born blind and the man who goes blind half way through a fruitful life. The one has never known the joys of sight, the other suffers all the frustrations of losing a world he has known so well.

There are those White people who, while they might or might not admit that the Coloured people are losing a great deal, are quick to remind us of what we are getting in return. They speak of positive apartheid and they point to the new schools being built in the Townships; the money being spent on sub-economic houses. But it is important in these things to remember that strangely enough, all the things they point to are purely material things. They say what they do for us but they forget what they do to us. The answer lies in this that despite all the things done for them, there is amongst the people today an intense and pervasive frustration, disillusion and disappointment. The reason is simple enough. Alternative accommodation is no substitute for compulsory removal from places in which our Great-Grandfathers were born.

And it is on this note that I would like to end. That we should think of human beings in human terms and no matter what their colour it is their humanity which is most important. The dignity and spirit of human beings. There can be no compensation in any material way. They are transgressions of the laws of God and I would like you to know, finally, that we see these actions and deeds in that way.

STATUS QUOTES:

The professor who said at the graduation ceremony of the University of the Western Cape:—
“You Coloured people must not intermarry with the Bantu. They suffer from schizophrenia . . .”

The South African man who said “We must watch out for Nelson D. Rockefeller — he is so rich now he has become a communist, he wants to make America into a welfare state . . .”

The Group Areas Profiteer who said “I don't know why you make such a fuss, the coloureds *like* living with rats — in fact they miss them when they get moved to new areas . . .”

The woman who said “you should see the Transkei when it is green — it is so pretty.” (So is a billiard table — both equally unproductive.)