

CONTACT

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SEPTEMBER 1957

THE NATAL SOCIETY

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THE LAST MONTH has been a significant one for South Africa. It has been made so by the clear, uncompromising stand taken by numbers of Church leaders against the provisions of the Native Laws Amendment Act, now regrettably on the Statute Book. The Anglican Bishops, in pastoral letters read from pulpits throughout the country, have reaffirmed their intention to disregard the "Church Clause" of the Act and made quite clear their readiness to accept the consequences of their decision. They have counselled their clergy and people to be ready to do likewise. A similar letter from their Bishops was read to Catholics from every Catholic pulpit soon afterwards; and, since then, at Methodist Synods throughout the country, the same determined and unequivocal stand has been taken. As they come together at their synods and congresses later in the year it is certain that other Churches will follow suit.

It would be difficult to over-stress the importance of the Churches' action. Perhaps for the first time since they came to power the Nationalists are faced with an opposition from numbers of their White opponents which they cannot frighten and may not be able to handle. Whether the Government will take steps against the Churches remains to be seen. Immediately, it may not. But, if and when it does, a great blow has already been struck for racial harmony. A great many White South Africans have been forced to join issue with the Government on a question on which they have never before opposed it—their right, and that of Africans, to meet freely together for a common purpose. It is true that, at present, they are only standing on their right to meet freely together for worship, but can they stop there?

Many Africans have for years watched the Churches with growing criticism, suspecting them of preaching one doctrine and practising another—preaching the brotherhood of man, practising racial discrimination. And who can honestly say that their suspicions are unfounded? A sort of passive discrimination is practised by some Churches and Africans have come increasingly to resent it and will come increasingly to press for its removal. In the meantime the present steadfastness of the Churches has given them new stature in the eyes of many South Africans of colour and has brought new hope and new strength to their supporters.

But the matter does not end there. Dr. Verwoerd is bringing White Christians to the point where they face the full implications of their faith. Many of them have been good Church-goers and little more. The special challenges with which life in a multi-racial community confronts every Christian almost every day of his life, have passed almost unnoticed. Dr. Verwoerd is changing all that. White Christians are being forced to fight side by side with their fellow African Christians. It is a great thing that they should be. The cloak of faith which is put on and taken off at the Church door does incalculable harm to the Christian cause and to race relations generally in South Africa. The present crisis could see the beginning of the end of all that. As the Bishop of Natal said in his letter to his people, it is not only the "Church Clause" which is repugnant, it is the whole doctrine of apartheid "and the laws which give expression to that doctrine". Surely it is wishful thinking for the lay Christian man-in-the-street to think that the fight against the "Church Clause" can be carried on in a vacuum. The challenge of the Churches' stand on the clause is that it should force White Christians to re-examine the whole basis of their attitudes to racial legislation. What possible justification can there be for fighting the Native Laws Amendment Act while letting the Group Areas Act slip by?

The Church leaders' courage is an inspiration and encouragement to all who believe in inter-racial activity. The Church has taken its stand in the sphere in which it is most closely concerned. Let us hope that those who are active inter-racially in other spheres will be as determined in their opposition when they are required to be.

NO ADVANCE

AUGUST, 1957, saw the biggest political anti-climax of the last few years. It was the United Party's special congress. Before that, pride of place had been held, for some time, by an event which took place in November, 1954. That was also a United Party Congress.

In 1954 the United Party promised South Africa "a great step forward". Just how far forward that step took us was analysed in *Contact* at the time. This year South Africa waited, almost with bated breath, for what we were told was going to be a "vast programme of reform". Both Congresses were preceded by months of build-up and bally-hoo. Like the mountain, each laboured to produce a mouse.

Before the latest one, a special constitutional committee of the United Party sat for close on a year discussing plans for reform. Its members could just as well have saved their time and energy. Its recommendations were, as Mrs. Ballinger has rightly said, "completely depressing" to anyone who had expected anything to come of them. The only startling thing about the proposals for "reform" has been their vagueness. Nobody knows exactly what size the new Senate might be or quite how many Senators the Africans and Coloureds would elect. One would have thought that some ten months of hard thinking by a specially created committee would have produced something definite, even if it was bad.

However, this is not the most serious aspect of the matter. In spite of all the false impressions the Nationalist Press may try to create, this Congress has not defined any more clearly the differences between the U.P. and the Nationalists. The proposals blur almost completely what faint line of demarcation did exist between the two. Certainly there is no sign of any swing to liberalism. It is true that the U.P. has at last made a definite pledge to put Coloured voters back on the Common Roll, but many people (including Dr. Bernard Friedman, who later resigned from the party on precisely this issue) thought that this assurance had been given when the Coloureds first lost this right. Even now there is a sting in the tail of this belatedly magnanimous gesture. The qualifications for Coloured voters will be raised. Why should this suddenly be necessary? As far as Africans are concerned, will they continue to have any representation in the Lower House? No statement confirming even the present unsatisfactory position has appeared. In the Senate, Africans will have to find their consolation in the hoary failure of 1936—the Representation of Natives Act. Perhaps their representatives will increase to six; perhaps they won't. Even if they do there is a rub. There will be qualifications. The Africans who will vote will, in the words of the United Party, be "the more responsible class of Natives". What does that mean? Who will be the judge of their "responsibility", the U.P. or the Africans? Is the party afraid that Africans will continue to elect people who neither like it nor what it stands for? There will be no Indian representation even in the Senate. The suggestion was made, but the bulk of delegates found it much too daring. Worse than all these features are those proposals which will, for the first time, limit the voting rights of those White Senators who do represent Non-Whites. They will be unable to block repugnant legislation without substantial support from Senators representing White interests, while it will be made even easier than it was before for reactionary Whites to block progressive laws supported by the Non-European-elected Senators.

But these are minor criticisms of proposals whose whole conception is quite out of touch with reality. Communal rolls are outmoded and dangerous. The U.P.'s now confessed aim is to entrench White political leadership. That is precisely the Nationalists' aim. What serious, basic differences remain to keep the two apart?

The problem which faces South Africa is not one of entrenching "White leadership". That is impossible. Leadership cannot be "entrenched" by Congress decisions, it can only be entrenched by producing a policy which can command the support of most people in South Africa. And having regard to the fact that South Africa is a multi-racial country the challenge is to produce a policy which can win all-race support. Sir de Villiers Graaf has not done that. The weapon with which he has armed himself to save South Africa is as out-of-date as a muzzle-loader in an age of rockets.

After what happened in Bloemfontein in November, 1954, we wrote. "It seems that the steps the United Party takes are rather like those of a small boy, who decides to pit himself against a moving stairway. With one step he may seem to gain a little, with another he may hold his own but, on the whole, he is too small and loses ground continuously. So also the United Party is too small in imagination and too restricted in vision and so also does it lose ground continuously as it attempts to match its steps against the march of events in South Africa". After what has happened in Bloemfontein in August, 1957, what reason have we to revise that opinion?

CURIOUS STATEMENTS

SENIOR GOVERNMENT REPRESENTATIVES have been saying some strange things lately. Unfortunately for them what one of them has said in one place has not always been quite the same as what another has said somewhere else.

In London the South African High Commissioner, Dr. Holloway, has written to the *Times* to explain that the reason for Dr. Verwoerd's "Church Clause" was a campaign, organised by the A.N.C., to get large numbers of Africans to attend Churches in "White" areas, particularly Anglican Churches. According to Dr. Holloway there had been complaints, again particularly from Anglicans. One can only say that the reaction in Anglican circles has been one of complete surprise. Nobody seems to have heard anything about this "invasion", except Dr. Holloway! This is a very strange state of affairs.

Speaking at a platteland meeting, Dr. Verwoerd has given quite a different reason for his actions. He says the Act will be used to prevent ministers like Bishop Ambrose Reeves from coming to the Union and trying to swell attendance at their services in "White" areas by enticing large numbers of Africans to attend them. It would take a Verwoerd to think up a reason like that.

We may be forgiven for wondering which is the correct answer. Or will we be hearing others too?

DURING the recent East London by-election, General Selby, leader of the Union Federal Party, said that a new approach in the relationship between European and Non-European was urgently needed. He said that the Federal Party rejected Apartheid as "un-Christian, inhuman and impossible", just as it rejected the *untested theories of academic liberalism*. With the first two sentiments we are in entire agreement. But we would like to know what "academic liberalism" means?

This is the kind of phrase popular with United and Nationalist Party speakers. It is used by them as a term both patronising and "smearing", designed to give listeners the impression that Liberals have both feet firmly planted in mid-air and are quite out of touch with the harsh realities of life in South Africa. Now apparently the phrase also enjoys official Federal Party sanction. It is high time it was examined a little more closely.

What truth is there in this assessment of Liberal Policy? It is, of course, quite true to say that liberal theories have not been tested in South Africa. Neither for that matter have Federal ones! United Party and Nationalist theories have been tested—and look what a mess that has got us into. How "down-to-earth" are the policies of these other parties? How much is their finger on the pulse of emerging South Africa?

Whether White South Africa finds the fact palatable or not some four-fifths of the population of this country is not White. That is a fact. Nothing can change it. It is no good trying to pretend it isn't so. *That* is the height of stupidity. Yet these other parties, who boast of their "realism", do not, so far as we know, admit people of colour to their membership and they do not have them on their platforms or invite them to their meetings: they do not discuss their policies with them: they have no effective liaison with leading non-White political movements. How on earth can they know what four-fifths of their fellow-citizens are thinking and wanting? They can't know and they don't.

In all these things they differ from the Liberal Party. Their "realism" is based on almost total ignorance of the situation with which it is their job to deal. The Liberal Party may not be perfect but at least it does not suffer from this fatal flaw in its make-up. What the other parties have to offer is pure wishful thinking. Any party which draws up a programme without appreciating non-White views is just wasting its time. What is the point in gaining White support today if you alienate non-White support forever? That is not to offer the White electorate security. It is to offer them increasing insecurity and tension. There is no point in deceiving White South Africa on this point. After all it must live with its future. The job of responsible leadership is to tell the present electorate what that future seems to hold for it. At the moment the Liberal Party is the only party doing that. It may not bring thousands of votes but it is, we suggest, the *realistic* approach. If that is "academic liberalism" let's have more of it.

abangaphansi kwabo kanye namabandla abawaphethe ukuba nabo bangauhloniphi lomthetho odala ubandlululo emasontweni. Ngokufanayo oBhishopu bamaRoma nabo bathumela kuwo onke amabandla abo nakubafundisi ababaphethe izincwadi ezinjalo zafundwa ezinkonzweni. AmaWeseli kuma Sinodi awo kulo lonke leNyonyana avuke ema ngezinyawo nawo ethi ngeke wona awuhloniphe lomthetho, kungafane kwenzake okwenzakalayo. Kusobala ukuthi imihlangano yamaNkomfa ezayo kuwo lonyaka namanye amasonto nawo oyingena lempi.

Isisindo sonyathelo oluthathwe amaSonto kuloludaba akulula ukusilinganisa. Nawo amaNashenalisi (iQembu lamaBhunu elibusayo khathilesi) ayaqala, soloko angena embusweni, ukuhlangu nobhici olufana nalolu lokuba avukelwe abanhlophe ngendlela angeke abethusa nabangase behluleke ukubahlangabeza. Sisezake sibone phela ukuba uHulumeni wowavusela yini amasonto umdlwenga. Ngase angakwenzi loko. Noma ke uyakwenza loko noba kakwenzi sokusobala ukuthi inhlalakahle phakathi kwezizwe isilimele. Banengi kakhulu abelungu abangezani noHulumeni ngaloludaba, abangazange nje balwe naye uma kukhulunywa ngamalungelo ama Afrika, nelungelo labo lokuhlangana ngenkululeko. Kuliqiniso khona ukuthi okwamanje basalwela elabo i ungelo lokuba babenako ukuqhuba izinkonzo zamasonto abo bengaphazanyiswa muntu. Ngabe kambe bophelela lapho na?

Seminengi iminyaka amaAfrika engagculiswa inkambiso yamasonto, esola ukuthi ashumayela okunye, enze okunye okwehlukile kwakushumayelayo—ashumayela ubuzalwana ngapha, kanti ngakwelinye icala bashumayela ubandlululo. Ubani ungawasola amaAfrika uma ese hononda kanjalo? Amanye amasonto ayalwenza ubandlululo ngendlela ebuthula, kanti amaAfrika ayakubona lokhu, nawo uqobo asebonakalisa umoya wokungakuthandi. Sokuya lapho nawo azovuka khona enqabe ukubandlululwa. Kanti unyathelo aseluthatha manje amaSonto aseyanika umAfrika indawo entsha emnika ithemba namandla okulwa aye phambili.

Kodwa phela akupheleli lapha. Lendlela avela ngayo u Dr. Verwoerd wenza amakholwa amanengi amhlophe aqale nawo ukuzibona ukuba abekade engahambi ngendlela yobuKrestu. Inengi labo belinga belungu abasontayo nje, kungekho okunye ngaphaya. Lezozimo okuyizona ngempela eziubufakazi bokukholwa la kukhona khona ingxubevange yezizwe bebeloko bezishaya okungemkhuba. uDr. Verwoerd uyakuguqula loko. Amakholwa amhlophe uwa-faka indaweni yokuba athelele kuma Afrika alwe kanye nawo. Yinto enkulu ngempela lwyo. Ingubo yobukholwa umuntu ayigqoka ngoba eya esontweni, athi angaphuma khona ayihlubule, iyona nto ebulala ukuKrestu nelimaza inhlalakahle phakathi kwezizwe. Lelivuso eselingene sengathi lizobuqeda ubukholwa bokuzenzisa. Kuliqiniso okulotshwe umBhishopu wase Sheshi lapha eNatal encwadi yakhe ayithumele emabandleni ukuthi akuliwa kuphela nesahlukwana somthetho esiqondene nesonto, kodwa nayo yonke imfundiso yobandlululo “nemithetho ekuvumayo ukuba kube khona ubandlululo”. Kucishe kube ukudlala kumuntu-kazana ongumKrestu ukuba lempi gobandlululo kuthiwe izogcina ekulweleni inkolo kuphela. Impi edalwe isahlukwana esingenisa ubandlululo emasontweni, naleyo amaSonto asengene kuyo imelwe ukuba iwenze amakholwa angabelungu azihlale ngokunye azibuze ukuba emephi malungana nemithetho ephathelele ezizweni ngezizwe na? Ngabe kuliwa kulwa kuni nomthetho weNative Laws Amendment Act uma umthetho we Group Areas Act wona udedelwa ukuyaphambili na?

Isibindi sabaholi bamaSonto sinika imvuselelo nenkuthazo kubo bonke abakholwayo kubudlelwano bezizwe. Namhla iSonto limi ngempela endaweni yalo. Masethembetukuthi labo abazimisele ukudala inhlalakahle phakathi kwezizwe ngeke bahlehla kulempi.

Amaphimbo Ka Hulumeni Ayaphambana

ISIKHULU esimele uHulumeni weNyonyana eNgilandi senze inkulumo esambathekile ezama ukuchaza isizathu esibangele ukuba uHulumeni walapha angenise umthetho odala ubandlululo emasontweni Sithi lesikhulu okuthiwa igama laso uDr. Holloway, uma siloba ephepheni okuthiwa i*Times*, okubangele uHulumeni angenise lomthetho wobandlululo emasontweni ukuba uAfrican National Congress wahlanganis abantu ukuba baye ngobunengi esontweni lase Sheshi phakathi edolobheni labelungu. Sathi lokho kwabangela ukuba abantu abangamaAfrika bakhale kuHulumeni ngaloko. Inkulumo efana nalena ephuma kumuntu oyisikhulu sombuso, iyashaqisa, nabo abebandla lase Sheshi isimze yabamangalisa nje, ngoba phela bengayazi.

LOUW ARITHMETIC

by R.F.R.

WHEN South Africa's representative at the recent Commonwealth Prime Ministers' Conference in London was interviewed on arrival at London Airport, he trotted out his favourite analogy of a hypothetical United States peopled by enough millions of negroes to permit—or so Mr. Louw thought—a fair comparison with the race groups situation in the Union.

Mr. Louw is very fond of these little sums and has on occasions used the United Kingdom itself as his subject of comparison.

It is time this naïve simplification of our No. 1 problem is challenged and shown up for the red herring it is.

“You criticise our attitude”, Mr. Louw tells overseas press representatives “and you criticise the statesmanlike legislation which the present South African Government has introduced. I have no wish to interfere in the domestic affairs of . . .” (follows name of country concerned) “but I would ask you to imagine that you had here a population of X million people of colour” (X being usually ten times the number of the actual (White) population of the country concerned)—“I feel sure you would then view our problems in South Africa in an entirely different light.”

But is such an analogy permissible? Can race relations in South Africa really be reduced to the level of primary school algebra? Can the African population of our country, can the Indians—or the Europeans for that matter—be represented and disposed of as so many units, for Mr. Eric Louw to add or subtract? Obviously they cannot. The fallacy of this mischievous and dangerous political device lies in the fact that, whereas numbers in the mathematical sense lack personality, individuality, duties, privileges, hopes, fears and aspirations, the real live millions whom Mr. Louw, when he makes the slick arithmetical comparisons at his press conferences has in mind, do possess all these things.

We have called the Minister's device mischievous because, obviously, a man of Mr. Eric Louw's wide knowledge and experience is perfectly aware of the point we have just made, and we have called it dangerous because, in common with so many other propaganda gadgets, it appeals to uncritical and uninformed minds.

It is a pity that no one apparently has found it necessary before to point out that you cannot compare the actual situation in South Africa today with that of any other country *if* the population of that country were made up of given numbers of this or that racial group. The factors which make nonsense of this glib type of reasoning are, among others, the historical, economic and political circumstances which between them have, in this one spot on the globe, over long periods of mutual inter-action, resulted in a specific situation.

There is no telling of the kind of situation such factors might or might not have created in a different part of the world at a different time. To ask that a mere juggling of digits—a kind of propagandist noughts and crosses—be accepted as an illustration of our position is surely an insult to the intelligence of any observer.

When next the Minister, perhaps in France, Belgium or wherever his duties may take him, produces his smart equation, someone should remind him that population groups are made up of people and that an adding machine is a very poor tool with which to attempt the solution of problems that affect, not statistical counters, but human beings.

AKUSEKHO UKUBUYELA EMUVA

KULELI lase South Africa lenyanga ephelile ibe ebaluleke ngempela. Lokho kubangelwe isimo esibe sobala esingasa ncengi lutho sabaholi bamaSonto abalwa noMthetho okuthiwa iNative Laws Amendment Act esidabuka ukuthi usungumthetho osuphumelele waze wabhalwa nasemabhukwini omthetho. oBhishobu besonto lase Sheshi balobe izincwadi ezafundwa kuwo onke amasonto akhona eqinisa egcizelela ukulwa kwabo noMthetho wobandlululo emason-tweni, baza bathi kulezo zincwadi bona kabazimisele nempela ukuwuhlonipha lomthetho, bengakhathali okungabavelela ngenxa yokwephula kwabo lomthetho. Baluleka abafundisi

Kanti uDr. Verwoerd yena, umqambi walomthetho, kasho njalo. Yena uthi lomthetho uwenzele ukuvimbela abefundisi abafana no Bishop Ambrose Reeves abothi uma befika kuleli bazama ukugcwalisa amasonto abo ngokuhunga abantu abamnyama ukuba bazosonta kubo esilungwini.

Izinkulumo ezifana nalezi zibonakalisa ukusweleka kobuqotho neqiniso kumqondo wokubuswa komhlaba, ngoba kucishe kunga qondakali ukuthi khona uma umfundisi lowo enokumema amakholwa amnyama ukuba azosonta namhlophe kuna sono sini kuNkulunkulu, umnini-sonto? Khona uma ngempela uKhongolosi abekwenzile ukuba qoqa abantu ukuba baye emasontweni abelungu, ubonangani ngokwenza njalo, ngoba phela uNkulunkulu okhonzwayo munye?

WE BUILD TOGETHER . . .

THE JOHANNESBURG CONFERENCE

by Jordan K. Ngubane

AS A PARTY we have every reason to be happy that the inter-racial conference promised by the Bloemfontein assembly last October has at last been convened. We were represented at Bloemfontein and have since publicly identified ourselves with its decisions. It is only proper that we should look with very keen interest to the November gathering.

Three main problems will be posed for us at the conference: the need for agreement on objectives; the methods to reach these; and the impact of the united front on our functioning as a Party.

The conference will naturally concern itself with seeking to defeat Apartheid and will discuss establishing a society based on universal adult suffrage on a common roll of voters. Defined in these terms the goals will eliminate the question of whether it would be more profitable for the African to go with the White democrat or join hands with men of his colour now rising against White domination in other parts of the continent.

The Bloemfontein conference specifically chose co-operation and interdependence—which meant standing side-by-side with the non-African democrats—but on the African's own terms. These are: a united front to overthrow Apartheid within the shortest time possible and the establishment of a society in which race equality will be a reality. To guarantee success the African was willing to pledge his numbers in exerting irresistible pressures to break Apartheid's back. That these would be used in a responsible and peaceful way was demonstrated in the Alexandra bus boycott.

Viewed in this light the goals are most reasonable. Certainly if we mean to have the Africans on our side, our ideal of a common society must be made more attractive to him than the road to Ghana.

There will naturally be a wide divergence of views on the methods to reach these goals. Some people might insist on interim goals as starting-points designed to widen ideological fissions on the White side and project the ideal of a multi-racial society as the only way out. With an eye on splitting the United Party, for example, they might ask to set up as tactical goals a qualified franchise for a certain period. I believe that, in any real democracy, the majority automatically acquires obligations to the minorities, and such obligations should be honoured.

But this does not seem to be the real problem for the Johannesburg conference. That will be the task of the national convention to draft a new constitution for South Africa.

Our duty next November will be to define immediately an ultimate goal and from there proceed to weld Black and White democrats into a powerful fighting side; to mould their solidarity into an efficacious weapon to bring Apartheid crashing to the ground within the shortest time possible.

All this is bound to transform the character of the Liberal Party. As members of the new united front we shall necessarily have to be a militant group. The front would serve no purpose if it was not militant. Our duty inside it will be to ensure that it never loses sight of democratic goals; that it remains essentially a force inspired by democratic ideals.

The emergence of the front will clarify the real issues at stake in South Africa's colour problems. When that happens the principal combatants will be the men of Apartheid and the men from the united front. Theirs will be one of the fiercest political fights in South African history. The advocates of White baasskap will not be moved simply by election speeches. They will be shaken and impressed by the reality of irresistible determination and conviction evinced by a disciplined, well-organised and determined united front of Black and White democrats.

To be effective allies in the proposed front we shall have to give more definite form to our attitude to issues, like the Native Laws Amendment Act. In my opinion it is time we came down on the side to which we belong.

Belonging to a greater whole might impose severe strains on our identity as a Party. If these lead to our transformation into a larger and more virile group, we shall be the better for the strains. But if, as a result of them, we find ourselves playing the role of junior partners in the front, we shall be in for trouble.

We are entering quite an exciting period in South African history. Our job will be to make the Johannesburg conference a success—for if that happens the initiative to influence the rate of progress to a common society will, to a large measure, have shifted into our hands.

RACE FEVER

(Apartheid is to be enforced on Cape Beaches.)

I must go down to the Cape again one day before I die,
And all I ask is a Nordic beach no dusky foot comes nigh,
Where every joy is intensified by noble segregation,
And barbéd wire preserves my race from foul contamination.

I must go down to Muizenberg, and bathe in its waters mild,
In a surf of crystal purity by no brown limbs defiled;
And all I ask is a windy day with the Vierkleur flying,
The pledge of the Volk's eternal sway, all the world defying.

I must go down to the seas again, for the Nats. have ended the strife,
And even the winds and waves submit to our Sacred Way of Life;
And all I ask is a merry myth of a white man's making,
And sweet dreams of supremacy and no awaking.

Mary Livingstone

PARTY NEWS

NATIONAL AND O.F.S.

The Constitutional Policy of the Party has been published in the Press. Copies of the policy will be available to Party members in the near future.

The suggested dates for the National Congress are the 14th, 15th, and 16th December, and the venue will probably be Durban.

O.F.S.—Our O.F.S. Chairman has been campaigning against the Native Laws Amendment Act through the medium of letters to the Afrikaans Press.

CAPE

The members of the Wynberg/Constantia Branch are to be heartily congratulated on their activities. Over four months they have held 12 meetings and have recruited quite a number of new members. They are having a Public Meeting on the 22nd August and we will report on this in the next issue of *Contact*.

TRANSVAAL

Membership in the Transvaal continues to increase steadily. Among recent recruits to the Party in Johannesburg are Prof. G. B. H. le May, Professor of Local Government at the Witwatersrand University, and Dr. E. R. Roux, author of "Time Longer than Rope".

The Students Branch is holding a fortnightly series of political discussions which are attracting large audiences. The Branch intends also to bring out a periodical publication of its own. Regular political discussions are also being held by the mainly African Branches of Sophiatown and Alexandra.

The Chairman of the Transvaal Division appeared before the Delimitations Commission at its session in Johannesburg and presented an argument against the loading of urban constituencies.

NATAL

On the 20th July a most successful braaivleis was held at the home of Mr. and Mrs. S. G. Chetty at Edendale. Nearly 150 people attended and the evening was enjoyed by everyone present including the members of the N.I.C. and the A.N.C. who attended. Our hearty thanks go to the hosts, Mr. and Mrs. Chetty.

On the 15th August, a Public Meeting was addressed in Pietermaritzburg by Mrs. Ballinger and Mr. Paton. The Hall was packed, and it was most pleasing to note that many prominent members of the Federal and the United Parties were present. The Meeting was an undoubted success and several new members were enrolled.

On the 16th August, Mrs. Ballinger addressed a Meeting in Kloof. Her supporting speakers were Mr. Pat Poovalingam and Mr. Paton. There was a fair attendance at the Meeting and again several recruits materialised. Congratulations to Kloof Town Board which had no hesitation in allowing its Hall for this multi-racial gathering. It is to be hoped that Dr. Verwoerd is going to find many more Local Authorities who will not toe the "Apartheid line".

The Natal Provincial Division extends its hearty thanks to Mrs. Ballinger for coming down from Johannesburg to address these two meetings.

The Party sponsored a Meeting in Durban in aid of the Treason Trials Defence Fund. Mr. Paton was the speaker and his topic was "The Human Story Behind the Treason Trials". The Meeting was held in the Caxton Hall which was filled to capacity and quite a nice sum was collected for the Fund. Guest speakers were Adv. H. B. Mall and Miss V. Junod.

The Natal Provincial Congress will be held in Pietermaritzburg on the 18th and 19th October, the Public Session probably to take place on the evening of the 18th and the Closed Session on the 19th.

Liberal Party addresses in some of the larger centres are: 47 Parliament Street, Cape Town; 268 Longmarket Street, Pietermaritzburg; 25 Plowright Buildings, Plowright Lane, Durban; 48 Highcourt Buildings cor. Fox and Joubert Streets, Johannesburg; c/o Mr. Frank Green, 5 Ridgevale, Perridgevale, Port Elizabeth; c/o Mrs. S. Stakemire, 21 Princess Road, East London; P.O. Box 77, Maseru, Basutoland.

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