

CHAIRMAN'S REVIEW—continued

all aspects of pass laws. Mrs. Stott has been on two tours, during the emergency, the first to Natal Midlands and the second to Border, and in each case she visited every Branch in each Region to tell them about pass laws and to keep them up to date with what the Sash was doing and could do in this field.

I went to Beaufort West, where I found a tragic ignorance not only of pass laws, but of what was happening in Beaufort West itself as a result of pass laws, but the members there are very keen and were deeply stirred when they came face to face with what was happening.

I also visited Natal Coastal and spoke to the remaining Branches in that Region. Mrs. Hill and Mrs. Walker from Southern Transvaal very kindly went to Lowveld, but were unfortunately not able to speak to all the Branches in that Region. The C.E. regard this as most unfortunate as this Region is the one

which is most out of touch with Sash work. . . .

One fact which has emerged most clearly from these tours is that Branches, however remote they are from a big town or from the inspiration which can be provided from attending the meetings of the Regional Committee, if they have even as much as one dedicated worker, are doing great work for the Sash. The C.E. is more convinced than ever that where there is a true will to do something constructive, something gets done, and I would like to express the gratitude and admiration which the C.E. feels to all those Branch workers who have patiently carried on, in the highways and byways of South Africa, the work of the Sash. The Sash is what it is today as much as a result of their unremitting and often apparently unrewarding work as it is to the better known efforts of Regional leaders.

Undoubtedly, the most outstanding achievement of the C.E. during the year was the publication of the book, "South Africa — The Road Ahead", conceived

COMMENTS FROM THE PRESS

THE BLACK SASHERS ARE REALLY CLUED UP . . .

So said Ronald Fisher in a report in *Post* of 13th November.

"I went along for a sundowner with the gentle ladies of the Black Sash in the Peninsula the other night," he writes, "But—and make no mistake about it—some of these good ladies are quite fiery; others surprisingly militant in their political outlook.

"I don't mean they'd start a national uprising overnight. But these housewives have the country's situation — politically — pretty well sewn up . . .

"These Sashers—spear-headed by Eulalie Stott and Molly Petersen—are all extremely sincere. And they are DOING something."

Bridges of Trust

THE Black Sash has done much to build bridges of inter-racial trust that are sorely needed, said Gerald Shaw in a leader page review published by the *Cape Argus* on 9th November.

"It is in its unremitting campaign to mobilize public opinion against the destruction of family life that the Black Sash has performed its greatest task.

"The promptings of conscience can be disturbing—but they are always salutary.

"As an important voice in White South Africa's

conscience, the Black Sash has a valuable role to play in public life."

In a leading article the *Argus* commented:

"The political struggle is constantly before us but it is these devoted women who keep reminding the nation that there is also a moral struggle. 'Endorsing out,' for example, may have its political justifications but the separating of families, the shattering of homes and the reduction of respectable citizens to homeless nomads in their own country offend all morality. . . .

"The Cape can take pride in the fact that so many of its women are in the front ranks of the one organized, non-party, non-partisan moral assertion being made in the nation's public life. They have made of the black sash not only a sign of mourning but also a band of hope, because moral assertion has been carried, as it must be carried, into the field of practical application and effort.

"The members do not content themselves with bemoaning broken homes and indignantly denouncing the dispersal of families. They strive to defend their rights, to feed, clothe and assist mothers and children. This is something that, when the final records come to be written, will be set down in honour not simply to an organization but to South African womanhood. . . .

"The Black Sash puts forward no Bill of Rights but it has come to stand for justice and mercy. It is the women's creative contribution and a light shining forth bravely where the darkness is deepest."