

they find ruin and destitution, and must start again — with nothing. And all for no crime, for if crime there were they would have been tried by the Courts.

Three men have been banished from Sekhukhuniland. One was banished for three years, then graciously allowed to return home — only to be banished again, for no given reason, back to the very place where he had already lived out three lonely, unhappy years. What sort of refined torture is this, to return a man to his family after three years and take him away again, back to the horror of banishment? Yet there is worse even than this. The other two men were convicted in the Sekhukhuniland land trials a few years ago and served their sentences. *But, on leaving the gaol they were served with banishment orders, and taken straight from the gaol to a remote part of Zululand, without being allowed to go home to see their families.*

They Want to go Home

The Minister says that the banished people are not held in prison conditions. They are not prisoners, says he. But when one of these banished Sekhukhuni men was visited recently, friends were not allowed to speak to him in his own language without every word being translated into Zulu for the benefit of the three Zulu policemen who remained throughout the visit.

Sometimes these banished men live in exquisitely beautiful surroundings, among waterfalls, mountain streams, luxuriant bush country, or maybe beside the blue Indian ocean. But the greenest of willow trees, the loveliness of the low veld cannot ease the ache in the heart of a man for his home and children. "I want to see my children," they write sadly. "I want to go home."

Many readers of this article may feel that they would like to do something practical about the tragic situation disclosed. Further information may be obtained from The Secretary, Human Rights Welfare Committee, P.O. Box 10876, Johannesburg and P.O. Box 59, Claremont, Cape Town.

GOODWILL BRIDGES

Lady Packer opens Fête

LADY JOY PACKER, opening the Cape Western region of the Black Sash annual fete on 4th November, described the Sash as a continual irritant to the conscience of our over-privileged society.

"Repressive laws that might have slipped by as far as we were concerned were brought to our notice with all their ugly implications."

While Dr. Verwoerd was raising his granite wall higher every day, the Sash was doing the opposite by building "goodwill bridges" between the races.

"I would go so far as to say that one day, when the storm breaks, the rest of us may depend on those bridges for our survival."

The Sash had also shown itself eager to create greater understanding and harmony between English- and Afrikaans-speaking people.

It was also pressing for a government-sponsored multi-racial national congress at which leaders of all groups could put forward their points of view towards a solution to our problems.

Lady Packer said "legalized apartheid" was the ugly feather in the peacock's tail.

Degrading Distinctions

Foreigners to Cape Town were instantly struck by the degrading distinction of one entrance for Whites and one for non-Whites. How could anyone explain this away as being essential to separate development?

It must seem to the foreigner that the South African believes that if he joins the same queue, and sits next to a non-White in the bus, tram or taxi, he is risking some sort of infection. Yet at home, our most precious heritage, our children, were left in the care of non-white nannies. There is no reasonable explanation for such inconsistencies. If we, in our turn, were isolated from the rest of the world, it was no more than a richly deserved dose of our own medicine.

Lady Packer pointed out that attention was drawn by the Sash to the "heart-rending" implementation of the Group Areas Act. No man's home was his castle here while those in authority

GOODWILL BRIDGES—Continued

were at their business of separating the races for their own good. This "cruelty in operation" could be seen at Claremont, Cape, and in neighbouring suburbs.

The "absurd and sinful" practice of job reservation was condemned by Lady Packer, who said that the non-White would have to clear out of his own country to make his mark abroad if he wished to soar higher than the authorities saw fit. And then, of course, he would have to obtain a passport!

In conclusion Lady Packer said the Sash was an important moral force, at first a symbol, but later during the emergency an active friend of all in trouble. The Sash showed judgment and tolerance.

"The Sash can only exercise its full moral influence for good when we can say that we trust its judgment. This it is steadily teaching us to do."

Sashers in Action

EAST LONDON LOCATION

ON a tour of the African location at East London, members of the Black Sash learnt much of interest.

A party of members and visitors was conducted by two municipal officials through the location shebeens and shanty area where the first stop was made. The following statistics were given for this area;

- One plot 50 ft. x 50 ft. — 20 to 30 persons;
- One acre — 900 persons;
- One stand pipe tap per 40-60 persons;
- One lavatory pan per 70-120 persons;
- One room per 6-8 persons.

The party was driven through the various municipal housing schemes to the European-type dwellings erected by the more well-to-do Africans. There is much to be said for people who are prepared to erect houses on land that is only leasehold.

The community centre and a school were visited and it was noted that apart from English and Afrikaans lessons, all instruction is in Xhosa. The obvious result of this is the confining of all Africans in S.A. strictly to ethnic grouping. Since this is carried right through the universities, the

The Sikades

RECENTLY Mrs. Curry and Mrs. Grainger from Queenstown visited the Lady Grey Native Reserve to see how Mr. and Mrs. Sikade, the family whose story was told in the March edition of the Black Sash magazine, were getting on. Mr. Sikade had found a job in a road gang, and was earning R12 per month. Mrs. Sikade was finding the change from poverty in the city to near starvation in the reserve very difficult to bear. Pauline's health appeared very much better and she was delighted that Mrs. Curry had remembered her promise to see her again.

groups remain completely isolated and unable to communicate freely with one another.

The excellent swimming bath donated by Rotary was inspected but members were startled to find that children were expected to pay 3d. to swim in it.

An inspection of the library showed a great needs for books and the view was expressed that the Sash might make an appeal for books and periodicals to fill the empty shelves.

A house in the Extension was open for inspection and gave a clear indication that the Africans are not addicted to squalor given a chance of decent living conditions! The temporary emergency housing scheme at present under construction was viewed and an inspection made of that part which had been occupied for some two to three months. The improved conditions had raised the standard of cleanliness. While concern was expressed at the cramming of five persons into a one-roomed dwelling, it was clear that they were vastly superior to the tattered "kitchens" of shanty town. The statistics given for this area are:

180 persons per acre; 20 per lavatory pan; 12 per stand pipe tap. These show what a considerable alleviation of living conditions has been achieved by the emergency scheme.

We shall never have more time. We have, and have always had, all the time there is.—Arnold Bennett.