

THE BLACK SASH

DIE SWART SERP

Registered at the G.P.O. as a newspaper

Vol. IV, No. 2

FEBRUARY, 1960

Price 6d.

THE REPUBLIC

THE BLACK SASH sees no objection in principle to a republican form of government for South Africa; it would accept a democratic republic provided that a clear majority of the people — of all the people — desired it. On the other hand we see no advantage whatever in the formation of a republic under the present Nationalist government, brought about by a simple majority of the white voters.

For all practical purposes South Africa is a republic already: our Parliament is completely unfettered, and does what it likes — or, rather, what the Nationalist government likes. All that is lacking is the formal abolition of the monarchy. This is necessary, we are told, in order to promote national harmony. If there were indeed any prospect that the present divisions in South Africa would be healed by the declaration of a republic, the Black Sash would welcome it, but there is no possibility of harmony while our government is conducted on the basis of a narrow, exclusive nationalism.

Whether the government's attempt to achieve a republic succeeds or fails is unlikely to have a significant effect on the way we are governed. The Prime Minister's statement that parliamentary government would be preserved under a republic is worthless, because parliamentary government depends upon the observance of parliamentary conventions, respect for the rights and views of minorities, a wide franchise, fair electoral laws and a representative body

DIE REPUBLIEK

DIE SWART SERP sien geen beswaar in beginsel teen 'n republikeinse regeringsvorm vir Suid-Afrika nie; die Serp sou gewillig wees om 'n demokratiese republiek te aanvaar mits 'n voldoende meerderheid van die bevolking — van die hele bevolking — dit begeer. Aan die ander kant kan ons hoegenaamd geen voordeel bespeur in die daarstelling van 'n republiek onder die huidige Nasionaliste-regering wat deur 'n blote meerderheid van blanke kiesers teweeggebring is nie.

Vir alle praktiese doeleindes is Suid-Afrika reeds 'n republiek: ons parlement is heeltemal ongebind en maak soos dit wil — of eintlik soos die Nasionaliste-regering wil. Al wat ontbreek is die formele afskaffing van die monargie. Dit is nodig, word ons verseker, ten einde volkseenheid te bevorder. As daar werklik enige vooruitsig bestaan het dat die huidige verdelings in Suid-Afrika deur die aankondiging van 'n republiek genees sou word, sou die Swart Serp dit verwelkom, maar daar bestaan geen moontlikheid van harmonie terwyl ons regering op 'n basis van nougesette eksklusiewe nasionalisme gehandhaaf word nie.

Of die regering se pogings om 'n republiek te verkry nou slaag of misluk, sal waarskynlik geen aanmerklike uitwerking hê op die manier waarop ons regeer word nie. Daar kan geen waarde geheg word aan die versekering deur die Eerste Minister dat die parlementêre

of legislators. None of these conditions exists in South Africa today. It may be argued that, from this point of view, a republic would not make our situation worse. Nevertheless it is certain that many people who are not opposed to republicanism in principle will vote against a republic in consequence of their profound distaste for the objects and methods of the Nationalist government.

An important practical reason for opposing a republic at the present time is that it would endanger our link with the Commonwealth. This link should be preserved because of its economic advantages and the value of belonging to a world-wide association of free people. A vote in favour of a republic within the Commonwealth might pave the way for a republic outside it — and who can guarantee that we would be permitted to remain within the Commonwealth even if we desired it?

THE Government's decision to test public support for a republic by means of a referendum is surprising, since its concept of the sovereignty of Parliament appears to embrace the right to make any decision whatever by a simple government majority. A possible explanation is that the government wishes to appear democratic and is willing to take the risk of a majority vote against a republic, knowing that such a result would keep the fires of nationalism burning.

"The question of the republic is quite simple. It involves merely whether our head of State is to be elected by the people or appointed by the Cabinet, and whether he would represent the people of South Africa, or the King or Queen of England. That is all."

—Professor L. J. Du Plessis in an article in *Dagbreek en Sondagnuus*.

The referendum will, of course, be for white voters only. The Government has stated that the Coloured people will not be consulted, and the exclusion of Africans and Indians apparently goes without saying. This is in accordance with apartheid policy. People who are denied political rights may well feel that it is a matter of indifference to them whether they live under a monarchy or a republic, but that is no

regeringstelsel onder 'n republiek behou sal word nie, want 'n parlementêre regeringstelsel is afhanklik van nakoming van parlementêre gebruike, agting vir die regte en sienswyse van minderheidsgroepe, regverdige kieswette en 'n verteenwoordigende liggaam van wetgewers. Geen een van die toestande bestaan vandag in Suid-Afrika nie. Daar kan aangevoer word dat, uit hierdie oogpunt beskou, 'n republiek nie eintlik ons toestand erger kan maak nie. Tog is dit seker dat menige mense wat nie in beginsel teen republiekanisme gekant is nie, nietemin teen 'n republiek sal stem as gevolg van hul diepe afkeur vir die doelstellinge en metodes van die Nasionaliste-regering.

'n Belangrike praktiese rede waarom die oorgang tot 'n republiek op die huidige tydstip bestry moet word, is dat dit ons verbintenis met die Statebond sou verswak. Hierdie verbintenis behoort behou te word weens sy ekonomiese voordele en die waarde van lidmaatskap in 'n wêreldwye vereniging van vrye volke. 'n Stem vir 'n republiek binne die Statebond kan die weg baan tot 'n republiek buite die Statebond — en wie kan waarborg dat ons toegelaat sal word om lid van die Statebond te bly, al sou ons dit begeer?

DIE Regering se besluit om openbare steun vir 'n republiek deur middel van 'n referendum op die proef te stel is verbasend, aangesien sy opvatting van die soewereiniteit van die parlement skynbaar die mag behels om enige besluit deur 'n blote regeringsmeerderheid te aanvaar. 'n Moontlike verklaring is dat die regering graag demokraties wil voorkom en gewillig is om hom aan die gevaar van 'n moontlike meerderheidstemming teen 'n republiek bloot te stel, met die wete dat so 'n uitslag die vure van nasionalisme aan die brand sal hou.

Die referendum sal natuurlik slegs vir blanke kiesers wees. Die regering het aangekondig dat die Kleurlingbevolking nie geraadpleeg sal word nie, en die uitsluiting van Naturelle en Asiate is vanselfsprekend. Dit is in ooreenstemming met die beleid van apartheid. Mense wat politieke regte ontsê word, mag gewis voel dat dit vir hulle geen verskil maak of hulle nou onder 'n monargie of 'n republiek moet lewe nie, maar dit is geen rede waarom hulle

argument for denying them the right to give expression to their wishes by taking part in the referendum.

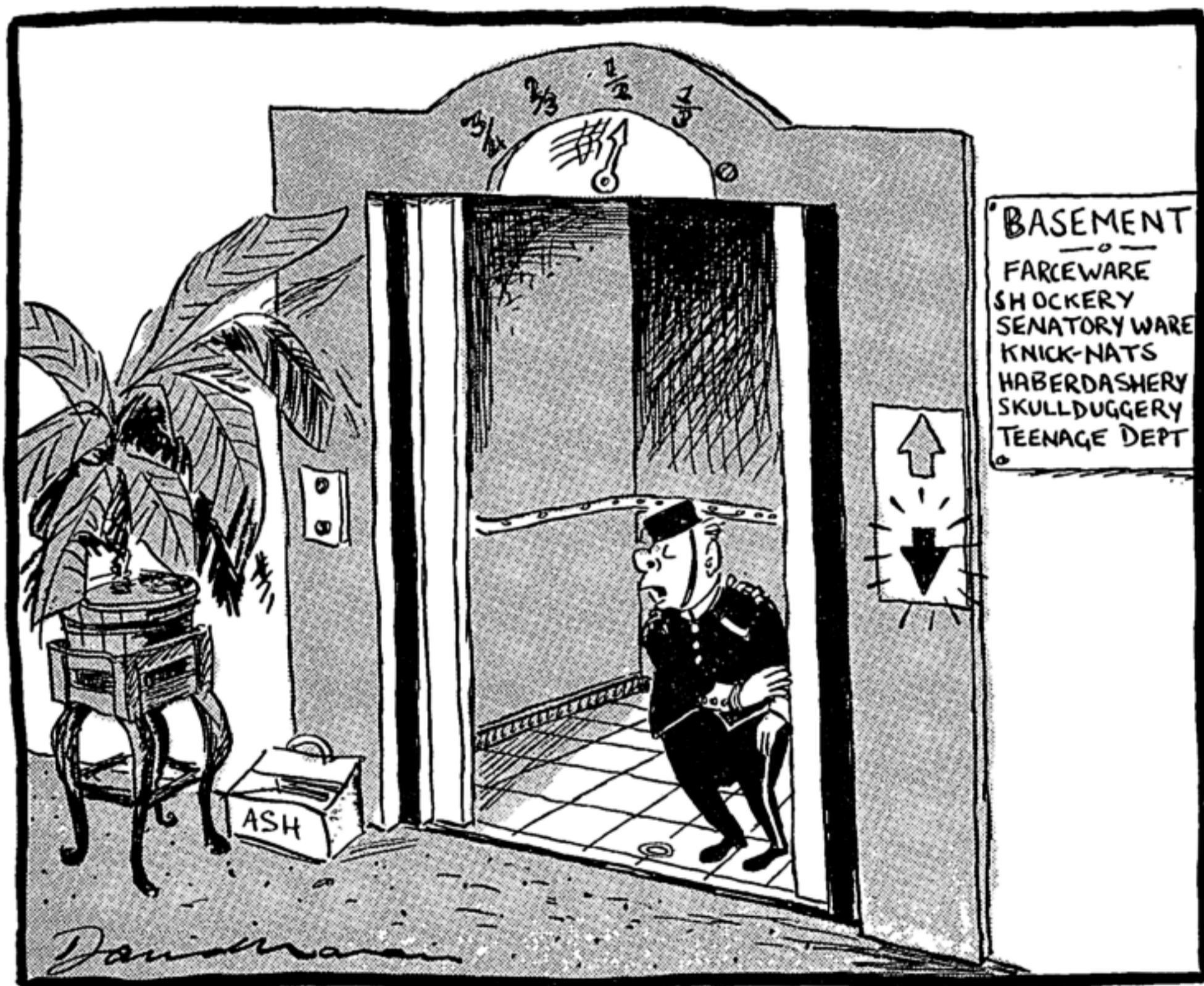
South Africa is not in urgent need of a republic: it is in urgent need of a new, democratic constitution and government that is based on the consent of all the governed.

Purely on grounds of principle the Black Sash must protest against a referendum that is confined to white voters, but this protest is part of the wider protest against the denial of elementary rights of citizenship to non-white people in their own land.

die reg ontsê moet word om aan hul begeerte uiting te gee deur aan die referendum deel te deem nie.

Op blote beginsel moet die Swart Serp protes aanteken teen 'n referendum wat tot blanke kiesers beperk is; maar dié protes is deel van die wyer protes teen die ontsegging van elementêre burgerregte aan nie-blankes in hul eie land.

Suid-Afrika het geen dringende behoefte vir 'n republiek nie: wat Suid-Afrika wel dringend nodig het, is 'n nuwe, demokratiese grondwet en 'n regeringstelsel wat gebaseer is op die toestemming van almal wat regeer word.



—Cape Times.

“Going down . . . Basement: REPUBLIEK, Adjustable majorities . . . Going down . . .”

★ One hundred and fifty wizened scraps of humanity are carried up the steps of the Edendale Hospital, Maritzburg, in an average month. The mothers bring them, or their grandmothers — not their fathers, for in 75 per cent. of the cases the mothers do not know where the fathers are to be found.

— Report in "Natal Daily News."

THE FACTS OF LIFE IN EDENDALE

IN EDENDALE, near Pietermaritzburg, live about 25,000 to 30,000 people. Nobody knows the total population, because people are always coming and going, looking for work.

We do know, however, that the death rate among the babies is very high. It has been said, on good authority, that four out of ten die before they are a year old. It has also been said that over half of the babies born are illegitimate. In fact, the figure has been put as high as 70 per cent.

We ask ourselves, those of us who do welfare work among these people: why this very high rate of illegitimacy? The social scientists give many reasons for this, but to those of us who try to help these people, none are of any practical help. We are dealing with the effects, not the causes, though we can't but be aware of some of these.

Extreme Poverty

The one that strikes at the roots of stable family life is the extreme poverty of the majority of these people.

If a man has to pay lobola for the woman of his choice, and has, in addition, to help younger members of his family to become educated, he and his prospective bride might decide to live together unmarried, as their intentions are to legalise their union as soon as circumstances permit.

It may become impossible to save enough to pay the lobola. Babies start arriving with monotonous regularity, food bills get higher, sickness may occur; and finally the man realises that he will never save enough.

He may decide to go away to improve his fortunes. Perhaps he goes to the mines to work, or to some large town where he hears wages are higher.

Away from home, all sorts of temptations come his way, for after all he is only human. His intended wife finds herself getting less help from him.

After a while help stops altogether. She realises that she will have to do something about her children, but she can't leave them for long periods for they are too young.

She takes odd jobs such as washing and ironing, but it doesn't bring in nearly enough to feed all the hungry growing children.

She may start brewing illicit liquor, for this is one of the most profitable means of supplementing a completely inadequate income. She may meet a man who promises to help her with her children if she will be his "wife". She has a house or room which the new man in her life finds comfortable and cheap at the price. Rooms are very hard to come by in Edendale, and very expensive. He has a companion and a cook, and for a while life is very pleasant for them both.

Then he loses his job. He stays with the family for a while, but friction arises. There is no regular money coming in any longer and everyone is hungry. He takes fright at the enormity of the responsibility he has so lightly taken on. He makes a strategic escape, leaving behind a destitute family. It is not his, but there is one responsibility he has deserted, and that is an unborn child, yet another one to add to the thousands upon thousands of illegitimate children in this country.

Let me tell you the story of Mrs. X, widowed when her husband was killed in an accident some years ago. She was left with three small children, a tiny wattle and daub house, and nothing else.

Her youngest child, William, was two years old, the pride and joy of his father's life. He had great ideas about the boy's future. "William will be a great man one day. He must go to school and learn, so that when he is grown up he will be clever and be able to be a doctor, or a teacher, and not a labourer like me."

No Qualifications

When her husband died, all the plans they had made for William and his two little sisters died too. Mrs. X had to find a job. She had no qualifications or education, so that domestic work was all she could hope to get, and we all know how badly this type of work is paid. She got a job in an institution in Edendale, and considered she was lucky, since she was near home and had no bus fares to pay.

Mrs. X receives £4 12s. 6d. a month. Although her employers feed her very well, she has to pay £1 5s. for her meals. She also pays £1 6s. a month for one wattle-and-daub room, about 8 ft. by 8 ft.

She and her children live and sleep in this one room. There are no amenities whatsoever — no light, no water, none of the things you and I take for granted in our daily lives. She rents out her own tiny house for £2 10s. a month.

She has just under 3s. a day for food and clothing and all the other necessities of life for her children. Could any of us bring up a family on 3s. a day?

Mrs. X is still young and attractive, and a year or two ago she met a young man who fell in love with her. They decided to set up house together. He promised that they would get married as soon as possible, and in the meantime he would help her to bring up her children.

By B. H. DURRANT

For a short time they were very happy together. She had someone to share her burden with her, and he had somewhere to stay. But he became tired of the arrangement. Perhaps he found five human beings in one tiny room not so comfortable after all. However, he didn't give Mrs. X any reasons; he just quietly took his own possessions with him and disappeared.

She took it all very calmly. Life had dealt her many blows by now, and she was becoming quite used to it all. Her children went hungry again, but she couldn't do much about it. She earned all she could under the circumstances.

Then to her horror she found she was pregnant. She didn't want this baby. She couldn't cope with those she already had. However, the baby arrived, and she tried in vain to find the father of the child to ask him for help.

By this time she was in desperate circumstances. Her children had less and less to eat, and were dressed in rags. Her new baby was a healthy child at birth, but she had to go to work, and so breast-feeding had to be stopped. When I first saw him he was two years old and weighed 13 lbs.

William had grown into a difficult child, owing to lack of control. He stayed away from school more often than he went, and nobody knew or cared. His mother left for work at six in the morning, not returning home until the afternoon.

Mrs. X's eldest child is 12. She cannot go to school though she would dearly love to. She must be the baby's nursemaid, and also try to look after her younger brother and sister. She has recently had a nervous breakdown.

The case of Mrs. X is only one, and certainly not the worst, of many examples of destitution. There is Mrs. Y, a T.B. sufferer, whose daughter, and four illegitimate children, are all suffering from the same disease. All six have to live on £2 10s. a month.

There is Mrs. Z, a widow, whose daughter is in gaol for brewing illicit liquor, leaving behind a child of eight months in the care of its grandmother. Mrs. Z and the child are not entitled to any grant, and she has no income whatsoever.

I could quote an almost endless series of such cases, and this from one small area of South Africa alone. The intensity and the scale of the human misery involved are too great for human imagination to grasp.



— Natal Witness.

Growing up at Edendale.

Why I Joined THE BLACK SASH

By OLIVE ROWE

*Foundation member of the
Cape Western Region*

THE reason I joined the Black Sash is implicit in the first name of the organisation: "Women's Defence of the Constitution League," founded May, 1955. The threat to the Constitution had been building up since 1948 as the Government developed its apartheid policy. Consider how civil liberties were whittled away from 1948 to 1955, during which period eleven Acts were passed limiting individual freedom and strengthening government by regulation.

The culmination came with the introduction of the Senate Bill, to give the Government its two-thirds majority for the South Africa Act Amendment Bill, which would, in effect, deprive Non-Whites of the franchise entrenched in 1910.

This brought the League into being. Within ten days it had organised a petition carrying close on 100,000 signatures, followed by silent protests, vigils, marches, convoys, and other manifestations of protest.

Dramatic Activity

Those were days and months of dramatic activity, leading to the great convoy of February, 1956, and the all-night vigil outside Parliament when the South Africa Act Amendment Bill became law.

Many felt that with this nullifying of the Constitution the work of the Black Sash was at an end. As a Minister was heard to say on leaving the House: "Well, that puts an end to the Weeping Winnies." I am glad to testify in January, 1960, that he was wrong. At the Bloemfontein Congress (April, 1956) the Women's Defence of the Constitution League was renamed "The Black Sash" and

No man is worth his salt who is not ready at all times to risk his body, to risk his well-being, to risk his life, in a great cause.

—Theodore Roosevelt.



—Photo Hausmann.

declared its aim "to continue moral protest and help to create one standard of political morality for all the inhabitants of South Africa."

On pages 40-42 of the Black Sash Book there appears, in an account of the first march to the Union Buildings in June, 1955, the following thought:

"I knew then that the feeling within us was part of the force that would lift South Africa — not now, not in ten years, or even twenty — as surely as the trough of the wave lifts into the crest — back into the paths of progress and enlightenment and justice; away from fear, and repression, and reaction."

The policy of apartheid is at the root of our country's misery and dissension — that is the issue — and the remedy lies in the slow process of changing people's minds and feelings in a society so inured to colour prejudice that it naively names it "tradition." Practically all of us have this colour prejudice in some degree, and not the least of the Sash's achievements so far has been the slow but sure "conversion" of its own members, by its revelation of facts gained by hard work through lectures, enquiries and practical investigation. The Sash has laid bare the

cruelty, frustration, misery and waste of human manpower entailed by apartheid legislation. Slow, unglamorous, often unpopular, always demanding self-sacrifice, the work the Sash is now pursuing is both challenge and inspiration to those who understand the subtle processes that go deep enough to stir a nation's conscience. The Black Sash is playing a part in the great national revival—which will mean survival—that is beginning to take place in our country today.

Moral Values

With new developments in politics, all parties will again make heavy calls on their supporters, and the Black Sash can expect to face again (as at the last election) the loss of members who may decide that all their time and energy must be devoted to party interests. This makes it all the more urgent that we clarify our aims and assess our possible achievements in order to gauge the relative values of party-political and Black Sash work at this time.

It is only by building on the moral values for which the Black Sash stands that any political party will be able to provide a successful alternative to the injustices of apartheid. The effectiveness of Black Sash method lies in its singleness of purpose (not side-tracked by the many byways of party politics) and by its unique means of arresting the public's attention and directing its thoughts.

In South Africa the Black Sash has devised a new

and persuasive means of guiding those who are struggling in political perplexity. It would be a sad waste if its share in the liberation of South Africa were to dry up for lack of the invigorating springs of faith and persistence; and faith and persistence translated into action mean indefatigable leaders and loyal supporters with resourceful plans to reach new members.

To sum up, the Sash's continuing contributions to the liberation of South Africa are:

- Its *constant vigilance* and the alerting of the public to legislative injustice, by protest stands, marches, vigils, and convoys.
- Its *information services*, by means of its magazine, pamphlets, lectures, brains trusts, tape recordings, symposia, and books (the second in preparation). This service includes the campaign against poverty by publishing relevant facts and figures, and also the mass of information in regard to farm goals, farm labour, pass laws, C.N. education, and Bantu education gained through painstaking investigations and enquiries.
- Its added impetus to the movement for a *new Constitution*, by doing secretarial work for, and assisting with propaganda, the responsible bodies concerned with its promotion.

Because all this work seems to me to have special value in influencing the electorate towards the change of mind that must precede a change of government, I am sticking to the Sash.

I Wanted to *Stand Up and Be Counted* says JOSEPHINE

AT first I was reluctant to join a protest movement composed entirely of women who appeared to have no further aim than to stand on street corners with black sashes draped over their shoulders. There must be more practical ways, I thought, of arousing the public conscience.

But the Torch Commando in which many of us had pinned so much faith had disbanded. The mammoth protest meetings I so regularly attended gave no lead except the monotonous injunction to use my vote "correctly".

The so-called splinter parties were bogged down in the mud thrown at them by both the United Party and the Nationalist Party.

There seemed to be no place at all for women like myself, inexperienced in political party tactics and

disgusted by the dishonest and cynical speeches spewed forth at election time.

I reached a stage where I was desperate to "stand up and be counted" as an honest opponent of the present government. Finally I attended a meeting to hear what the Black Sash was all about. Because the Black Sash was non-party political it was not obliged to angle for votes from a confused electorate, and I realised that here was a unique opportunity to stand up literally for truth and justice with no strings attached.

Any lingering hesitation I may have retained was dispelled when my husband said to me one morning at the breakfast table: "Why haven't you joined the Black Sashers yet? How do you expect them to succeed if women like you don't go out and help them?"



— Evening Post.

No house was provided at Bontrug for these newcomers, a pensioner and his wife, standing here with the few belongings they salvaged from their old house. They slept in the veld covered by zinc and sacking.

**SASHERS
IN
ACTION**

Dumped in the Veld

FARMERS, Kirkwood residents and the Black Sash have protested against the removal of Africans from their wood and mud homes in the location to a barren hillside outside the town.

The Black Sash fought against the removals last year and managed to stop them. A report of this appeared in the August, 1959, issue of *The Black Sash* magazine.

Now the Municipality is once again dumping Africans on the hillside at Bontrug.

The Addo Branch of the Black Sash (Cape Eastern Region), deeply perturbed, immediately took steps to arouse public interest. A Sasher visited the site with a clergyman and a reporter from the *Evening Post*.

In an illustrated *Evening Post* report (December 5th, 1959) it is stated that at the new site —

- No houses are provided by the Municipality, which is making the removals in terms of the Native Urban Areas Act.

● Many people have spent nights on the cactus-studded, windswept site with no covering but zinc and sacking — or crammed together with friends who have had time to raise rough sack and tin dwellings.

● They get their water from a reservoir established at the site. Many of the new residents have to walk more than a mile to collect the water in pails. There are no taps in the desolate village — except the one at the reservoir.

● There is no sanitation.

● Heads of families have to pay 10s. a month. A municipal official said this is for the water — which all residents interviewed allege is sour.

A Native Affairs Department official said: "We are giving these people a chance by moving them to Bontrug. A sub-economic housing scheme will probably be provided there for them next year."

But he could not explain why the people are being moved **BEFORE THE HOUSES ARE PROVIDED FOR THEM.**

Mr. H. M. Hunter, Town Clerk of Kirkwood, said the removals were absolutely necessary. "Most of these people work on farms or in areas other than the Kirkwood municipal area. They have no right to be in those locations."

He accused the *Evening Post* and another Eastern Province newspaper of "unfair reporting." He said if the papers continued to print unfair reports about the removals "we will withdraw our advertising from them."

Mr. Hunter was asked these questions:

● Why were the Africans in the established locations being moved to Bontrug?

● Why were no houses being provided for them to move into?

● If they had to be moved, why were they not being given an opportunity to build houses at the new location before they moved?

His replies were:

● The Government has told the Municipality the old locations must be deproclaimed. "The land will then be sold."

● Most of the Africans being moved had no money to pay for houses at the new location.

"We have applied for a sub-economic housing loan, but the Government is not very keen on making sub-economic loans these days. The real responsibility for providing housing for these people rests with the farmers. They are not doing their bit."

● Africans were told to move about a year ago. But they did not budge.

"Now the Municipality is moving them — and providing transport to carry their belongings to the new site. They can build houses with material from their old houses."

Women Work Together

A NUMBER of Sash women have joined and are taking an active part in a multi-racial organization known as the Association of Durban Women. It was formed after the Durban beerhall riots to enable African women to discuss with other women the problems affecting their community. The scope has now been widened to include women of all race groups.

Initial conferences have shown that the new association meets a real need. Various fields of useful activity are emerging.

● Some of the women visited the King Edward VIII Hospital following complaints by African people. The visit resulted in a better understanding of the difficulties and problems of running a large hospital.

● A short memorandum on pass laws and reference books has been drafted to be circulated to other women's organizations.

● Housing needs for African women were investigated and a letter has been sent to the municipal authorities. Among the recommendations made was the need for crèches where working mothers could leave their children.

Future plans are to investigate the problems of accommodation and care for aged Africans, employment opportunities for girls leaving school, and a subsidised scheme for the distribution of milk.

There is much useful work to be done both in tackling concrete problems and in creating understanding between women of different communities.

Give what you have. To someone it may be better than you dare to think.

—Longfellow.

Win £5 for a Design

A NEW design is wanted for the front cover of this magazine and a prize of £5 is offered to the person submitting the design that is adopted.

Entries should be sent, not later than the end of March, to the Editor, the Black Sash, El Paraiso, Cotswold Drive, Milnerton, Cape.

"not allowed to . . ."

BY M. RENNIE

A SOUTH AFRICAN who had been travelling in Australia and New Zealand for almost a year, remarked soon after his return to South Africa that he noticed how the phrase "not allowed to" cropped up in general conversation here, whereas he had not heard it used overseas.

Increasing inroads are being made into civil and individual liberties in South Africa and one cannot help being alarmed by the number of people who are growing to accept the removal of a basic right as just another thing they are "not allowed to do."

There is a formidable list of "not allowed to" items which, far from protecting the whole nation, are destructive of the moral welfare of our people and deprive individuals of *basic human rights* recognised by most democratic countries today. At the moment, this applies more particularly to the non-white section of the population, but indications are that this will not always be the case.

THE NEED TO RESPECT PERSONALITY

DEEPER than all the economic and political problems which lie behind riots is the lack of respect for the Africans as persons. This exhibits itself in all sorts of ways: sometimes in deliberate rudeness and obvious contempt, sometimes in unconscious but none the less hurtful methods of addressing or handling Africans. There is no doubt that from one end of the British Commonwealth to the other, one cause of the revolt of the non-European peoples is this failure to treat them as human beings. As natural courtesy is possible in any system of administration, or any "Native policy", as it is not precluded by any of the principles of apartheid, it is difficult to see why more is not done to improve matters. External rules of courtesy would, of course, help, but what is really needed is that which cannot be taught as if it were a school lesson, namely the attitude of a gentleman, if that old-fashioned phrase may be used, or better still the attitude of Christian courtesy.

—Dr. Edgar Brookes.

At present, power is concentrated in the hands of a minority group. Those belonging to this group, claiming to be the protectors of civilization in South Africa, actually constitute the gravest threat to Western civilization in that they are deliberately and systematically undermining Western standards and Christian values. By first arousing and then attempting to rationalise the emotional fervour of Afrikaner nationalism with all its implications, they have, at the same time, rejected the fundamental basis of Western civilization—the belief in the individual personality and the right to "life, liberty and the pursuit of happiness." The idea is fast developing that "South Africa" is right and the rest of the world is wrong, and many people who never leave this country believe implicitly in the infallibility of our rulers and completely reject the possibility that South Africa is hopelessly out of step with modern trends and movements.

Children who have grown up in the past ten years have become psychologically conditioned to the present system, having known no other. They will probably come to accept automatically the various curtailments of liberty as just a few more "not allowed to" items on the list.

This is perhaps the greatest challenge to be faced by parents of the coming generation.

South Africans should resist to the last any attempt to turn their schools and universities into "conditioning laboratories" designed to produce minds subservient to state policy. They should keep alive in the minds of the men and women of to-morrow the great need for justice and democracy.

A great deal of contradictory thinking is apparent among many people who are staunch opponents of the Nationalist Government and their undemocratic methods. Prejudice and fear of the large non-white group in South Africa form the basis of much muddled thinking. Although the threat of racial swamping by greater numbers is a very real one, Western civilization and Christianity have survived far greater dangers by maintaining the principles on which they are based. It should be borne in mind that no person, regardless of race or creed, who conforms to the values and standards of Western civilization can be regarded as a danger to the very principles by which he lives! Civilization is not a

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NEWS FROM REGIONS AND BRANCHES

CAPE EASTERN

Talk by an African Journalist

AN African journalist, Mr. Govan Mbeki, who is a Fort Hare graduate and former school teacher, addressed the Eastern Cape Regional Conference of the Black Sash held in Port Elizabeth.

He said it was encouraging to have watched the Sash campaign against passes.

The pass system would be 200 years old by the time of the Union Festival. It was introduced to restrict the movement of slaves.

But after World War I it was used to halt the natural drift of Africans into the cities.

"It was used to reverse the course of natural socio-economic development in order to bolster the base obsession that one racial group has a divine right to dominate and exploit another," said Mr. Mbeki.

This was shown by the report of the Stallard Commission which said: "It should be a recognised principle of government that Natives — men, women

and children — should only be permitted within municipal areas insofar and for so long as their presence is demanded by the wants of the White population and should depart therefrom when they cease to minister to the needs of the White man."

Mr. Mbeki said: "Let us halt to imagine what would have happened to the Afrikaner if his drift to the cities in the early thirties had been impeded.

"Or what would have happened to the economic development of the country if the voice had been heeded of those who advocated a back-to-the-land policy to preserve the Voortrekker character of the Afrikaner."

Mr. Mbeki said some evils under the pass laws were:

- The fact that employers could pay the lowest possible wages.

- The fact that 2,500,000 Africans were tied to farms — "even if the farmers have no use for them" — because their passes allowed them to remain in rural areas only.

- That about 1,250,000 Africans were prosecuted every year — most of them under the pass laws.

Continued overleaf

NOT DANGEROUS — JUST CHEEKY

A CAPE TOWN City Council European inspector, giving evidence at the Langa Native Court when five African women appeared on charges of being in a proclaimed area without permission, said that, had one of the women "not been so cheeky", he would merely have warned her to appear in court and would not have arrested her.

Although the charge-sheet read that the woman, Brigid Leeuw, 18, had been arrested at a house in Athlone at 12.30 a.m. on October 23, the inspector, Mr. M. C. Joubert, said that he had "made quite a number of arrests and thought Brigid had been arrested during daylight hours".

Questioned by Mr. A. L. Sachs, who appeared for the five women, Joubert agreed that he might have arrested Leeuw at midnight.

Mr. Sachs: Do you usually carry out these aids at midnight? — No, usually about 11.30 p.m., a more convenient hour.

Convenient for yourself? — I do not like to disturb people unnecessarily.

Is the accused dangerous? — She is very cheeky.
You mean she does not like being woken up in

the middle of the night? — She was cheeky after being arrested.

Do you know it is now policy to keep people out of prison for petty offences? — Yes.

Leeuw was charged with living in Thornhill Estate, Athlone, whereas she had permission only to stay at Nyanga East.

The magistrate, Mr. D. Maytham, asked Joubert whether he had inquired as to where the accused was living.

"As a matter of fact," Joubert said, "I intended to but did not get around to it."

Mr. Maytham: Apart from the fact that the accused was, as alleged by you, residing in some place other than the place indicated on her permit, the permit was in order. You deduced that she was living at Thornhill because you say you saw her there on a number of occasions? — Yes.

You arrested her because she was so cheeky? — I was positive she was living there.

Why did you just not warn her to appear in court? — I never thought of it, I just arrested her.

—Report from *Cape Times*, 7 November.

NEWS FROM REGIONS — Continued

● Homes were broken by the pass laws — and the arrests under the system.

● Raids for passes degraded the victims and dehumanised the perpetrators.

● The effects on human dignity were terrible. Children saw their fathers bullied. They saw them forced to turn out their pockets. They saw their mothers submitting to humiliating searches.

Mr. Mbeki warned of the dangers of continuing the system.

“We — Black and White — who have respect for human dignity must make a bold stand. We have a double duty to perform.

“On the one hand we must have white South Africa from the corrosive and corrupting effects on their moral fibre of having to defend a system for which there is not a shred of moral justification. We must protect it from having to administer the inhuman laws which flow from it.

“On the other hand we have to save the victim — the African — from the bitterness which springs from the degradation and humiliation accompanying pass law application.”

NATAL COASTAL

Keeping an Eye on Education

SASH members are taking an active part in establishing the Natal Education Vigilance Association in Maritzburg. They hope to spread their wings to Zululand and Northern Natal.

The Association was formed after the many public meetings held throughout Natal in protest against the appointment of Mr. J. H. Stander to the post of Deputy-Director of Education.

Some of the aims of the Association are to uphold parental option, to fight for Provincial autonomy and to “keep an eye” on education in Natal.

DURBAN BRANCH

MEMBERS are anxious to know something about court procedure and have offered assistance to the Penal Reform League and the Prisoner's Friend.

Kwashiorkor (Malnutrition) in Durban

The Sash was represented by Mrs. McIntyre and Miss Ferris at a meeting called by the Mayor of Durban to discuss the effects of malnutrition. The Durban Branch will raise money for a public fund in which the Corporation will assist.

After the meeting several letters in the Press condemned the morals of Africans and blamed the number of illegitimate children for the scourge of kwashiorkor.

T. C. Ridsdale (*Natal Mercury*, 23rd December, 1959) said:

“The backyard of nearly every flat in Durban is just nothing else but a brothel. It is a great pity there is not a law passed that when the police capture these prostitutes, they should be sterilised. Why should less than 3,000,000 Europeans carry just on 10,000,000 Natives on our backs. . . .

“When you come across a case of Kwashiorkor, punish the parents.

“If thousands of Natives can go along to the races of a week-end and get rid of up to £10,000, they can do something for their starving kids.

“It is no good being too soft and kind to the Native, he just looks upon you as a fool. I understand the Native and I can speak their language.

“Do you know there are thousands of Natives today who don't believe that European women carry identity cards or pay taxes, they think it is all a bluff.”

“Overburdened Taxpayer” (*Natal Mercury*, 31st December, 1959), agreeing with Mr. Ridsdale, said:

“The overflowing of T.B. hospitals is no doubt due to the same cause, with a crippling burden on the European taxpayer.

“I can't afford to go to races, or drink, or smoke because I and my wife deny ourselves to pay our way. Yet we are expected to pay higher and higher taxes to keep up this sort of thing.

“I am sending a full report, together with Mr. Ridsdale's article, to U.N.O. These injustices to the European have gone on long enough. We want justice for the White man, as well as for the Black.”

Mrs. Marjorie Shearer of the Natal Coastal Region of the Black Sash defended Africans against irrational attacks (*Daily News*, 31st December, 1959):

“Every such statement is an indictment on ourselves. How dare we criticise their morals until we provide every man and woman in domestic service, in industry or the mines with a home they can share with their wives or husbands and families.

“How far would our moral and Christian code carry us if we had to exist under the circumstances they do, and were denied one of the basic human rights?”

NOT ALLOWED TO — Continued from page 10

static force, and every individual, as a useful member of society, may contribute to the development of that particular civilization, to the ultimate good of the whole.

Failure to accept the basic ideas of Western civilization is turning South Africa into a country of moral cowards, increasingly regimented and bullied by the Government. That is why the phrase “not allowed to” is so frequently heard.