

they come from. Naturally I can't tell you everything, because it's my duty, as an unofficio member of the Board, to protect your morals. But none-the-less I can tell you some very shocking things which will make you thankful that we in South Africa have men like Dr. Connie Mulder who are determined to keep our nation pure.

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We all know how permissive England is. And we all know that, because of the lack of influx control, the Irish have moved in and there is now an Irish-gevaar of colossal proportions. Recently, to safeguard what's left of the purity of the English race, they had to pass a law forbidding all sexual intercourse with the Irish. But it was like shutting the stable door after the stallion had got in. Anyway, in order to evade the new law the English males now make journeys just over the border to the Channel Islands where there are literally thousands of beautiful Irish women. Even M.P.'s, ministers of religion and aged senators are involved. And recently a most dreadful case came to light. I read about it in the Manchester Telegraph, which, let me tell you, is one of the most liberalisto-communistic papers in England. In the well-known London business suburb of Excelsior the police laid charges against a whole nest of English bosses who were having illicit relations with their Irish typists. The news flashed across the world (except to South Africa, where such news is not allowed) and soon thousands of men armed with TV cameras arrived on the scene. It was clear that the last vestiges of English decency were about to be exposed and that the country would not be able to survive such a holocaust of bad publicity so the charges were quietly dropped.

How thankful we all are in South Africa that we haven't got any such skeletons in our national cupboard!

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Or take another story. This time from La Garotte, the famous French newspaper. Now in Paris, as you all know, there's a community called the Songs, who have

lived there for six generations, but who have no rights because their homeland is on a Pacific island, where they can enjoy all the rights they want. Anyway these Songs are shut off in a cramped, dingy part of Paris, surrounded by a high barbed-wire fence. The authorities say they are kept apart for their own good, to preserve their own national culture, but we know this to be a pack of lies and that the permissive French treat them abominably, believing that, as a superior race, this is their natural right. And only the other day La Garotte carried this typically lurid headline: Gendarme Rapes Song in Back of Police Van. I shan't go into details, they are too shameful. But, needless to say, as a pious man, I knelt down on the spot and said thanks to God and His right-hand man, Dr. Connie Mulder, for sparing our beloved South Africa from this most shocking kind of permissiveness.

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Last of all let me tell you a story from Denmark, the most promiscuous country in the world. I read it in the Copenhagen Chronicle under yet another typically permissive headline: Pojak Beaten To Death With Rubber Hose. Now, as you all know, the Pojaks are a lower type of people who are imported into Denmark to do manual labour. The Danes are so permissive that they themselves do little work but they roundly condemn the Pojaks as lazy, dishonest, stupid etc. In fact the Danish national sense of morality is so low that they have even coined phrases like 'The only good Pojak is a dead Pojak' and 'Give a Pojak an orange and he'll take your whole farm'. Well, to get back to the story, this Danish farmer caught one of his Pojak labourers red-handed in the act of allegedly stealing, so he took the law into his own hands, tied the Pojak to a cartwheel and beat him to death with a length of rubber hose.

Let us thank God and our lucky stars that we have Dr. Connie Mulder to prevent this kind of permissive behaviour from ever infiltrating into South Africa.□

P.C.B. Snooper

THE AFRICAN WOMAN

by Deborah Mabiletsa

The African woman plays a significant role as a mother, wife and housekeeper. Outside her home she is a worker and a wage earner in an effort to supplement the family income to meet its minimum demands. To this end she finds employment as a domestic servant or an unskilled labourer in industry. Some take up a profession; the statistics on African women in professions reflect a commendable progress on their part. But, in spite of their struggle to improve themselves intellectually and socially, the African women find themselves relegated to a minority status in their community. Their chances of emancipation are consistently retarded by a number of factors that impose various restraints on them. The

African women are subjected to disabilities arising from various laws, and administrative practices. Julius Lewin in the 'Legal status of the African Woman' gives a comprehensive exposition of the various laws that retard the emancipation of African women and tend to keep their status low. Unfortunately the African woman is still heavily penalised both as a member of a race against which South African legislation discriminates and through falling under a non-progressive system of laws. Either Roman Dutch law, or Common or Customary law may be applied to an African woman. The Matrimonial Affairs Act 37 of 1953 which is regarded as the 'Magna Carta' of the Married European Women and which has enhanced

their status considerably, and the Children's Act 39 of 1937 which gives security and protection for their children, apply to the African woman in legal theory though seldom in administration practices.

The story of the African woman enduring economic disabilities because she has commonly to support her children without financial assistance from the father of the children is too familiar to us all, in fact it has become an accepted feature of life in the African Community.

The present variety of practices relating to accepting African women as tenants in municipal Townships cause insecurity and confusion.

An African woman can be a municipal tenant only at the discretion of the Superintendent. Very often on the death of a man, his widow is in danger of ejection. It is true that under customary law a woman has no right of inheritance. In a tribal system women could not own other than personal belongings. But no woman was ever thrown out of the home because of the death of the husband. There was the extended family unit with its numerous male members who are always ready to take over all the assets and responsibilities of the household.

Further there was no problem of neglected children. All the children in the extended family were always looked after. To-day, the instance of widows and orphans ejected from homes on the death of the husbands is a familiar pattern in our Townships.

This has brought untold hardship and suffering to these women and their children. It is a matter of great concern that the African woman in South Africa is not given the status which accords with her influence and responsible participation in Community life. Several organizations including the National Council of Women, The Y.W.C.A.,



The South African Institute of Race Relations, The Black Sash, The South African Council of Churches, have tried to exert pressure to have this position improved and have emphasised that it is important that the legal status of African women be brought into line with that of other women in the country. They have pointed out that this is not a mere matter of justice but is the only way of establishing for the African woman the place in her family and community from which she can, with security, continue to perform her dual function of guardian of traditional values, and the cherisher of new life. In conclusion, to my mind, the African women are showing their capacity to adjust to fundamental changes which are taking place about them with startling rapidity; there is no reason, why they should not be afforded the same legal status as that afforded to European women in this country.□

MARQUARD ON FEDERALISM

by Edgar Brookes

A new book by Leo Marquard is always an important event to Liberals in South Africa and indeed to all who value first rate academic research. There are certain things that we have come to expect from a book by Leo Marquard, such as honesty, reasonableness, lucidity and factual accuracy. These expectations are again fully realised in "A Federation of Southern Africa".

One might perhaps be tempted to assume that Leo Marquard, like some other Liberals, has given up hope that the full Liberal programme will ever be realised and has tried to find a way round it. That this is not so is illustrated by quotations such as the following.

"The results of apartheid are devastating" (page 115). Again, "Racial separation as practised in the R.S.A. will have to go if Federation is to come about" (page 103).

"Federation is not a method of separating the races, of realising the ideals of some people for a partitioning of South Africa. But in no autonomous region could the interests of one group dominate over the rights of another" (page 113).

Generally speaking the argument of the book is that a racially dominated Federation is a contradiction in terms and not to be considered, and it is made clear that the Whites would have to agree to a non-racial Federal Parliament.

Marquard claims that Federation would not solve magically all the problems of South African Whites. It looks, therefore, that Federation would have to be approved for