

THE BLACK SASH



DIE SWART SERP

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

Vol. III, No. 16

MARCH 1959

Price 6d.

BIG BROTHER WATCHES US

A TERRIFYING picture of a dictatorship was drawn by the late George Orwell in his famous book "Nineteen Eighty-Four". The head of this imaginary totalitarian state was known as Big Brother and there were large pictures of him throughout the land, each bearing the caption BIG BROTHER IS WATCHING YOU. In every room, wrote Orwell, including the lavatories, television was installed, which could never be switched off, and by this means the authorities kept a check on every action, work, gesture or thought.

In South Africa Orwell's fiction is becoming fact. Government agents attend meetings and take notes of what is said, they visit citizens and question them about their activities, and they adopt other means of intimidation, aided by paid informers. The Government is armed with legislation to prohibit protest meetings — and it has been used against the Black Sash.

And all the time a subtle form of propaganda is being conducted to drug the public into believing that all radical political opposition to the Government is identical with Communism, and that the Government is therefore justified in adopting the most extreme measures to suppress it. Thus the principle of keeping the entire population in a state of subservience gains acceptance.

GROOT BROEDER HOU ONS DOP

'N SKRIKWEKKENDE beeld van 'n diktatorskap is deur wyle George Orwell in sy beroemde boek „Nineteen Eighty-Four” voor oë gestel. Die hoofman van hierdie denkbeeldige totalitariese staat is bekend as Groot Broeder en deur die land was daar groot portrette van hom, elkeen met die opskrif GROOT BROEDER HOU JOU DOP. In elke kamer — tot in die waskamers — was daar 'n beeldradio wat nooit afgeslaan kon word nie en deur middel hiervan het die owerheid elke daad, woord, gebaar of gedagte dopgehou.

In Suid-Afrika word Orwell se fantasie nou verwesenlik. Regeringsagente kom na vergaderings en teken aan wat gesê word, hulle besoek burgers en ondervra hulle in verband met hulle bedrywighede, en hulle gaan oor tot ander maatreëls om mense te intimideer waarin hulle deur besoldigde verklikkers bygestaan word. Die Regering beskik oor wetgewing wat hom magtig om protesvergaderings te belet — en hierdie mag is teen die Swart Serp uitgeoefen.

En gedurig word 'n subtiele vorm van propaganda gevoer ten einde die publiek daartoe te bedwelm om te glo dat alle radikale politieke teenstand teenoor die Regering dieselfde is as Kommunisme, en dat die Regering gevolglik geregverdig is om die mees drastiese maatreëls toe te pas ten einde dit te onderdruk. Op hierdie manier word die beginsel om die hele bevolking

A grave responsibility lies on the Black Sash, and therefore on its individual members, to awaken the public — including the Nationalists themselves — to the seriousness of the situation. However much Dr. Verwoerd and his supporters may protest against the allegation that they are setting up a totalitarian state, the facts speak for themselves. A totalitarian state pursues an objective that over-rides in importance all individual objectives and rights.

Is this not the case in South Africa, where the State's apartheid policy cannot be carried through without forcing the individual into conformity with it? Apartheid must be applied in all departments of human activity, because it is like a dyke — one leak that is left un-stopped may grow into a torrent that will destroy the whole structure.

It matters not whether the end result of the Government's policy is regarded as good or bad: we must lose our liberty in pursuit of it, and bow down to Big Brother, who will control our acts, our movements, even our thoughts. And as the power of Big Brother extends, so does the danger grow that more and more of us will lose the capacity to think and act independently, while the dwindling few who retain the strength to protest fight a bitter battle for survival.

IT is understandable that some members of the Black Sash should ask themselves in moments of despondency whether the struggle is worth pursuing, whether the Sash, having made its protest — apparently unavailingly — should not now disband. But those who give up either joined the Sash under a misconception of the nature of the struggle they had undertaken, or are shirking their moral responsibility to continue that struggle.

It is not the sole purpose of the Sash to make a series of protests against particular Government acts of political immorality; its main task is to mobilise the conscience of South Africans so that they will reject the basic philosophy of group domination from which the acts of political immorality flow.

We cannot say when, or how, Big Brother will be defeated, but we know that his defeat is certain. There have been many tyrants in history who have flourished for a time, but the urge for freedom has in the end prevailed.

Continued on page 5

in 'n toestand van onderdanigheid te hou, makliker aanvaar.

Daar rus 'n ernstige verantwoordelikheid op die Swart Serp, en gevolglik op sy afsonderlike lede, om die publiek — asook die Nasionaliste self — tot die erns van die toestand te laat ontwaak. Hoeveel dr. Verwoerd en sy ondersteuners ook al mag protesteer teen die beskuldiging dat hulle besig is om 'n totalitariese staat tot stand te bring, is die feite vanselfsprekend. 'n Totalitariese staat het 'n doelstelling wat voorkeur vereis bo alle doelstellinge en regte van die individu.

Is dit nie die geval in Suid-Afrika, waar die staat se apartheidsbeleid nie uitgevoer kan word sonder om die individu tot eenvormigheid daarmee te dwing nie? Dit is noodsaaklik dat apartheid in alle vertakkinge van menslike bedrywigheid toegepas moet word want dit is soos 'n seewal — as een lekplekkie verwaarloos word kan dit 'n stortvloed word wat die hele struktuur vernietig.

Dit maak geen saak of die eindresultaat van die Regering se beleid as goed of sleg beskou word nie: ons moet ons vryheid in die najaag daarvan prysgee en ons aan Groot Broeder onderwerp wat ons optrede, ons bewegings, en selfs ons gedagtes sal beheer. En namate die mag van Groot Broeder uitbrei, sal die gevaar ook toeneem dat steeds meer van ons die vermoë om onafhanklik te dink en te handel sal verloor, terwyl 'n bittere stryd vir voortbestaan gevoer word deur die klein en afnemende aantal wat die krag behou om te protesteer.

DIT is verstaanbaar dat sommige lede van die Swart Serp vir hulle in oomblikke van wanhoop mag afvra of die stryd die moeite wêrd is; of die Serp, noudat hy sy protes aangeteken het — skynbaar sonder gevolg — nou maar moet ontbind. Maar dié wat tou opgooi het òf by die Serp aangesluit onder 'n misverstand oor die aard van die stryd wat hulle onderneem het, òf is bereid om hulle morele verpligting om in daardie stryd te volhard, te versuim.

Dit is nie die uitsluitlike doelstelling van die Serp om 'n reeks proteste teen besondere immorele politieke optrede deur die Regering aan te teken nie; sy hoofsaak is om die gewete van Suid-Afrikaners te mobiliseer met die ge-



"Don't be ungrateful — we're giving you your own university with the choice of the finest teachers in the country."

[By courtesy of *Contact*.]

volg dat hulle die basiese filosofie van groepdominansie sal verwerp waaruit die immorele politieke optrede ontstaan.

Ons kan nie sê wanneer of hoe Groot Broeder verslaan sal word nie, maar ons weet dat sy nederlaag seker is. Daar was in die geskiedenis menige tirane wat vir 'n tyd lank gefloreer het maar die drang na vryheid het eindelijk geseëvier. So sal dit in Suid-Afrika wees. Elkeen moet sy deel daartoe bydra om

die aanbreek van dié dag nader te bring.

Daar is aanmoedigende aanduidings van 'n toenemende gevoel van onrus onder regeringsondersteuners oor die morele grondslag van hulle beleide. Die Serp kan een van die groepe wees wat tot hierdie onrus bygedra het en ons durf nie nou ons pogings verslap nie. Ons weet dat Groot Broeder ons dophou; laat ons hom goeie oorsaak gee om ons met toenemende besorgdheid dop te hou.

A Labourer Dead or Alive?

IT IS SURELY reasonable to suppose that when one wants a labourer to sweep out the office or to deliver a parcel, one wants somebody who is alive and not a corpse to do the work.

If this is so, then I cannot understand the thinking which underlies the payment of wages to unskilled workers which are insufficient to maintain their life and their health.

To argue that commerce and industry cannot afford such wages seems to me to be fatuous, because without labour, commerce and industry could not function.

Incidentally, the low wages paid by commerce and industry to unskilled labourers inhibit their purchasing power and thereby limit the markets of the payers.

To argue that the productivity of labourers is too low to allow of higher wages is also wrong, because productivity is an effect and not a cause. It is the effect of proper wages which allow for adequate food intake, proper cover and accommodation, a reasonable living, and training for the job.

These things added together produce a state of mind and a social environment which make high productivity impossible.

What are the facts about wages and costs of living? Some years ago I obtained from the National Nutrition Council a list of foodstuffs which a normal family of breadwinner, wife and three children aged 12, 9 and 6 would require over a year to maintain life and a reasonable state of health.

The list was cut down and amended until eventually we reached a bedrock list below which it would be impossible to maintain even the lowest standards of nutrition, and which for monotony and sheer lack of interest would horrify any white woman. This food priced in the lowest retail shops cost £175.

The budget for such a family of the labouring class therefore may be set out as follows:—

	Per annum
Basic food and household requirements ...	£175
Rent (sub-economic @ £1 a week)	50
Clothing, blankets, linen, crockery cannot be less than	50
Transport of breadwinner to work	20
Sundry (burial society, school books, medicines, entertainment, etc.)	25
<hr/>	
Total family expenditure (minimum) per annum	£320
<hr/>	

★

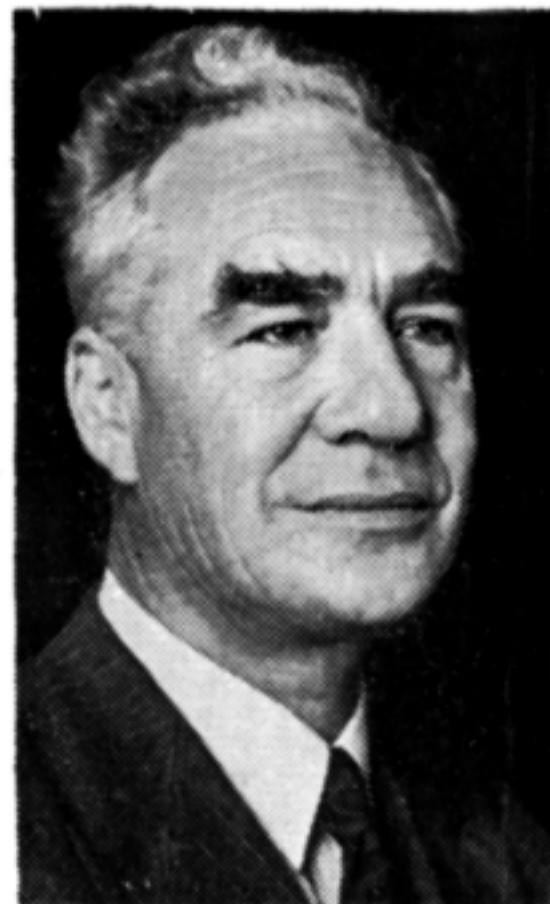
By

Dr. O. D.

WOLLHEIM

*Warden of the
Cape Flats
Distress
Association*

★



The annual figure works out at £6 3s. 4d. a week. This amount compares very favourably with the poverty datum calculations of the Social Survey of Cape Town, which quotes about £4 as the poverty datum for such a family and about £6 as the effective minimum level.

On the other hand the average wage paid to unskilled workers in the Cape Peninsula is £3 10s. for Coloured workers and £2 17s. 6d. for Africans.

The real wages of breadwinners, therefore, are half of what it costs to keep themselves and their families alive. It is for this reason that I asked at the beginning whether we wanted a corpse or a living person to do our work for us.

The unskilled wage-earner resorts to every possible means to remedy this position and the purpose of this article is to show that whatever he does, results in further deterioration of himself and his family.

It is not practicable to agitate for better wages, because African Trade Unions are not recognised and the other unions have been too concerned with the wages of the skilled worker to bother about the unskilled one, who is largely illiterate and inarticulate anyway.

The first saving the unskilled worker must tackle, obviously, is the foot item which is the largest in his budget.

He cuts down on all the expensive items, such as meat, fresh milk, butter, eggs, fresh fruit and vegetables and replaces them with stomach-filling foods such as more bread, potatoes and mealies.

It does not require the services of a nutrition expert to see that this diet is grossly inadequate. The starch intake is far above what is required, while

the protein intake is much below the safe margin. Vitamins, fats and mineral salts are sadly lacking.

The results of such a diet may be read in any Medical Officer of Health's report. Infant mortality rates in our cities vary from 250 a 1000 live births to 450 among Coloured people and from 300 to 700 a 1000 live births among Africans.

Half the infant deaths are from digestive disorders such as gastro-enteritis and diarrhoea. The incidence of tuberculosis is 20 times greater among non-whites than among whites. The insurance expectation of life for non-whites is only some 60 per cent. of that of whites.

The result of trying to balance the budget by saving on food, therefore, results in endangering his and his family's health.

The unskilled labourer next attempts to breach the gap by sending his wife out to work as a charwoman, laundress or hawker. This may bring in a pound or two a week, but it means the absence from home for many hours almost every day of both parents.

The result of this is a neglected home, inadequately cleaned, food hurriedly thrown together, and neglected children.

Up to the age of six, a child is utterly dependent on its mother because it is helpless and cannot feed or clean itself, or even move about properly. Care and attention denied during these years inevitably result in a sense of insecurity lasting throughout life with the likelihood of delinquency at puberty and during adolescence.

When mother therefore tries to balance the budget by working, she merely adds to our social problems of delinquency and child neglect.

NO MORE PRIVACY

Another way to save is to let rooms in the house and live in fewer. This goes on until the irreducible limit is reached where a whole family — sometimes two whole families and a lodger or two — occupy only one room.

BIG BROTHER (Continued from page 2)

So will it be in South Africa. Everyone has a part to play in hastening the advent of that day.

There are encouraging signs of a growing unease among Government supporters about the moral basis of their policies. The Sash may have been one of the groups instrumental in creating that unease and we dare not relax the pressure. We know that Big Brother is watching us: let us give him cause to watch us with increasing anxiety.

The recording of Professor Pistorius' speech to the citizens of Cape Town on the eve of Human Rights Day is now available.

This saves money and brings in a little income from the rent of the other rooms, but it banishes any privacy of any kind. Every function is performed in public and in sight and hearing of every other inhabitant of the room.

Economic pressure on the unskilled worker becomes so high that he is forced to take his children out of school at the earliest possible opportunity.

These children may bring in a few more pence, but they have left school long before they can be termed literate or could have benefited from education at all.

By trying to balance the budget this way all the parents have succeeded in doing is to perpetuate their own illiteracy and poverty by being forced to deny education to their children.

Liquor is easily obtainable by Coloured people, but only with extreme difficulty by Africans. The latter have lived so long in our cities and have so rapidly become sophisticated, that they have developed a desire for "white" liquor. Brandy can be officially bought at 12s a bottle and can readily be sold on the black market in the locations at 30s. Dagga is also a very lucrative trade.

The pressure on the unskilled worker to indulge in this source of illicit income is therefore extremely great.

Years and years of inadequate wages coupled with a hopeless struggle to make ends meet eventually breed in the unskilled worker a sense of complete social inadequacy and a lack of self-confidence.

There is only one defence and compensation in this situation, and it is the same compensation which white people resort to under similar circumstances. Alcohol is a stimulant and releases inhibitions. It is among this group that one finds the strongest addiction to alcohol.

Whatever he does to balance his budget, he ends up by causing further damage to himself and his family.

APOLOGY

IN the December leading article it was stated that "apart from the Churches, the Black Sash is probably unique in South Africa as being the only organisation that openly condemns the present Government's policies as wicked . . . (and) immoral."

The Black Sash is glad to acknowledge that a number of other organisations have taken a similar stand, and apologises to them for the misstatement.

VERONTSKULDIGING

IN die hoofartikel vir Desember is verklaar dat „met uitsluiting van die kerke is die Swart Serp so te sê uniek in Suid-Afrika as die enigste liggaam wat die regering se beleide as sondig (en immoreel) bestempel."

Die Swart Serp is bly om te kan erken dat 'n aantal ander organisasies 'n soortgelyke houding ingeneem het, en vra hul verskoning vir die wanverklaring.

The Sinister Spy and Other Stories

By OWEN WILLIAMS

POLICE spies, Bantustans and university apartheid have been the major issues before Parliament to the time of writing, and it is noteworthy that all three have that air of Alice-in-Wonderland unreality so typical of South African politics.

The use of police political spies is unfortunately a feature of modern life which is becoming more and more common, not only in South Africa.

What seemed to me to give South Africa's very own spies a quality all of their own was the element of farce—although with sinister undertones—which crept into the whole affair.

The police chief (General Rademeyer) genially stated in a newspaper interview that anyone making a political issue of the unmasking of a police informer at the University of the Witwatersrand would get a "kick in the pants."

He also, more or less by the way, said, in effect: "Of course there are police informers at the universities. Whatever else would you expect?"

Now this statement, apart from the extraordinary implications of the "kick-in-the-pants" phrase and the oddity of a police chief apparently usurping judicial functions, did not seem to be in accord with the statement of the Minister of Justice, Mr. Swart, when he denied some time ago that a spy had been at work at Rhodes University. (Mr. Swart, incidentally, got over that one rather neatly later by saying there had been no spies at Rhodes, but only someone who might have been giving information to the police.)

CRIES OF SHAME

After General Rademeyer's statement had appeared in the Press, the United Party, with Mr. H. G. Lawrence as spokesman, raised the question as a matter of urgency in Parliament. Mr. Lawrence's argument, briefly, was that General Rademeyer's statement constituted a *prima facie* case for a breach of parliamentary privilege, namely interference with the freedom of Members of Parliament in the performance of their duty.

Under the rules of procedure, if such a *prima facie* case is established the Speaker must allow a motion for a full inquiry by a select committee to be introduced.

The Speaker, Mr. J. H. Conradie, found that no *prima facie* case had been established, but before his decision was given the debate had some heated and amusing moments.

The jittery state, if not abhorrence, induced in normal people by the idea of spies and informers was well illustrated when Mr. J. H. Russell suddenly rose and, pointing at a bay reserved for heads of departments, said: "On a point of order is it



Mr. H. G. Lawrence

right that a member of the Special Branch should sit in the bay and take notes? There he stands . . ."

What looked like a wave of panic, interspersed with cries of "Shame", swept through the House.

It is, of course, extremely unlikely that the gentleman in question was a Special Branch policeman, but no one seemed at that moment to think of the existence of Hansard reports, from which, if the political police were particularly interested in the activities of parliamentary opposition groups, they could get all the notes they wanted!

USUAL PROCEDURE

The debate ended inconclusively, but in answer to two questions Mr. Swart later admitted two very significant things. He said that it was the usual procedure for political and not departmental heads to make statements on matters of policy, which was widely interpreted as an indirect rebuke to General Rademeyer.

In another reply, he gave it as his view that it was the patriotic duty of the South African citizen to act as a police informer, and that many such citizens, in fact, did supply information to the political police.

On questions of payment for such services rendered, Mr. Swart has been very coy.

Continued on page 14

The Sash and the Evil of Poverty

By MARGARET ROBERTS (Chair: Cape Western)

ABSOLUTE economic equality is impossible of achievement except perhaps in a very primitive society. On the other hand, extreme differences of wealth and poverty are entirely inconsistent with social and political co-operation on any moral basis. Moreover, poverty is a gross evil in itself, and its existence constitutes a moral condemnation of the society that tolerates it. In South Africa the widespread and desperate poverty of the vast majority of our population, particularly those belonging to the non-White communities, is notorious. It is almost an insult to suggest to the non-White peoples that conditions such as these are capable of affording a basis for co-operation between Whites and non-Whites.

The latest Sash National Conference (October, 1958) faced this question. We recognised that conditions of poverty are the responsibilities of the State, and therefore require political action for their amelioration.

This has been very clearly demonstrated by the history of all modern industrial countries. Some of them have established minimum wage rates by law. In South Africa this has been done to a very limited extent, and on an entirely inadequate basis. Experience has also shown that collective bargaining through recognised Unions, coupled with the legal right to strike for higher wages and improved conditions of labour, is an essential protection for the working class against exploitation, poverty and degradation. In South Africa the vast majority of the workers, those who are Africans, are denied recognition of their Trade Unions and are forbidden by law to strike. Furthermore, vast numbers of workers are deliberately handicapped by law from improving their economic position. This is exemplified by the legal restrictions upon the movement and residence of African work-seekers. It is also exemplified by the migratory labour system upon which the mining industry is based and which is fostered by law.

Another example, of a novel and ghastly character, is provided by the job reservation provisions of the new Industrial Conciliation Act, whereby the Minister of Labour is empowered, after receiving a report from the Industrial Tribunal, to reserve by law particular industrial occupations for workers belonging to a particular racial group. The mean and unjust way in which this power is being exercised is well illustrated by the reservation of the occupations of traffic policemen, ambulance drivers and firemen in the Cape Town Municipal service for White workers only.

In our February issue Mrs. Roberts discussed "The Black Sash as an Historical Necessity" and analysed the nature and difficulties of our task. Here she shows how the Sash has responded to the challenge of poverty and the need for constitutional reform.



Apart from their inherent injustice, they have the effect, by depriving Coloured people of employment in occupations for which they are fitted, of aggravating the desperate poverty already prevailing among them. The application of Job Reservation to the clothing industry, which in the Cape has always been predominantly staffed by Coloured workers — mostly girls — shows to what lengths the Nationalists are prepared to go. Nor does the fact that the Supreme Court has declared invalid this particular case of Job Reservation give ground for consolation. The Court's decision was based on technical grounds, and the Government has introduced amending legislation to enable it to deal with this industry as it wishes.

Having reviewed these and other factors responsible for poverty in South Africa, the Conference decided to work for their removal, thus recognising the great importance of the economic factor as an element in political morality.

A New Constitution

I HAVE already mentioned, in general terms, Nationalist contempt for traditional freedoms. In South Africa where Whites only are effectively enfranchised, there is nothing to prevent an exclusively White Parliament from invading, to an unlimited extent, the liberties of the unfranchised non-Whites. Before 1948 non-Nationalist governments were responsible for such invasions on a large scale in the case of Africans. The Nationalists have greatly aggravated these, and have extended them in varying degree to members of the other racial communities. I need refer only to the Group Areas Act, the Public Safety Act, the Criminal Law Amendment Act 1953.

Continued on page 9

Cape Town Citizens Protest Against **STATE INTERFERENCE**

AT a memorable meeting held in the City Hall, Cape Town, on 27th January, more than 2,000 people gathered to protest against Government interference in the affairs of the city. The meeting was called by the Mayor on a petition from voters, and the Cape Western Region of the Black Sash played a prominent part in it.

Two petitions were actually presented to the Mayor. The first, signed by 29 municipal voters and presented by ex-Chief Justice Centlivres, called for a meeting to discuss the increasing tendency of the Government to override decisions of the City Council, for example in the matter of job reservation. A few days later came a second petition, signed by 25 Coloured voters and presented by Mr. B. Desai, Vice-Chairman of the S.A. Coloured People's Organisation; this asked for a meeting to discuss the threatened removal of Coloured voters from the municipal roll.

FREEDOM DEFENDED

These petitions were put forward at the end of November. After much discussion the Mayor agreed to call the two meetings for the same time. A committee was then formed, called "The Cape Committee for the Defence of Civic Freedom and the Non-Racial Franchise," and it included two members of the Cape Western Region of the Black Sash.

Within a week this committee had arranged publicity and speakers. Ten thousand leaflets were distributed, 5,000 of them by members of the Black

GEMS FROM THE MEETING

After the Cape Town City Council had fulfilled every possible apartheid restriction in the building of a new ambulance station, including entirely separate facilities for coloured drivers who would transport coloured out-patients only, the Council was permitted to employ coloured drivers on condition that—

- *They did not possess First-Aid certificates;*
- *They would not help in an emergency!*

—Cllr. A. Z. Berman.

* * *

We are all cast in the same mould, only some are mouldier than others.

Prof. W. Rollo.



Ex-Chief Justice Centlivres

Sash, which also organised a lunch-hour convoy on two days. Twelve cars drove through the city displaying posters while twelve women stood at prominent positions holding posters, and twelve others handed out the leaflets. They did this work as citizens, not as Black Sash, but the Sash has won many new friends for the part it played in helping to make the meeting successful.

More than two thousand people packed the City Hall. Mr. Centlivres, the opening speaker, explained why the meeting had been called. He proposed two resolutions, one of which called on the Government "to desist from such interference in the domestic affairs of Cape Town and, more particularly—

- (1) To withdraw the recent determination under the Industrial Conciliation Act reserving employment in the City traffic police, fire brigade, and ambulance departments for White persons.
- (2) To restore to the City Council its freedom to formulate, and carry out, Municipal policy in regard to the entry of Africans into the Cape Peninsula, and the housing, employment, and general local administration of our African population."

The second resolution supported the stand of the City Council against the Administrator's proposal to

set up local boards and separate voters' rolls for Coloured areas.

Mr. H. G. Lawrence, M.P., seconded the resolution in a rousing speech, paying tribute to the Coloured traffic police.

Thereafter Mr. S. B. Lotter, a Coloured Trade Union leader, spoke movingly and won loud applause when he said, "Western civilisation is not something which belongs to the European race; it is a body of principles."

Councillor A. Z. Berman described the efforts of the Council to employ Coloured men. Mr. R. September, a prominent member of S.A.C.P.O., said it was true that "the Coloured people are beginning to march with the Blacks." It was a march, not against the Whites, but against the Nationalists, he said. "We are no longer prepared to accept the old way of life," he declared to prolonged applause.

Mrs. M. G. Roberts, Chairman of the Cape Western Region of the Black Sash, expressed the support of the Black Sash for the two resolutions, and said that free institutions of local government were indispensable to democracy.

CALL TO RESIGN

Dr. R. E. van der Ross, speaking from the floor, proposed that the entire Council should resign *en bloc* if the Administrator persisted with his proposals concerning the Coloured municipal vote. This motion received tremendous applause, but the Mayor ruled it out of order! The meeting showed in no uncertain fashion that it approved of the motion and disapproved of the Mayor's action in refusing to allow it to be discussed. A lively time ensued during which other people, including Councillors L. Kellner and A. S. A. East, spoke in support of Dr. Van der Ross's motion, and said that they personally would resign if ever they felt that the Council was bending its knee to the Government.

Mr. M. A. Gierdien, a prominent Malay, expressed the support of his people for the two resolutions and endorsed much that Dr. Van der Ross had said. Many other excellent speakers addressed the meeting. When the motions were put to the meeting, both were passed with a single dissentient vote; the dissenter could not, however, be persuaded to go to the microphone.

It has since been claimed that many Nationalists boycotted the meeting, partly because it was a mixed gathering and partly because they thought that they would not have a chance to speak. In fact, the Mayor repeatedly pointed out that it was open to every voter to speak and many, in addition to the advertised speakers, did so. The Council now has a perfect right to assume that the citizens of Cape Town are solidly behind it in its magnificent fight against Government interference in municipal affairs and the threat to the Coloured municipal vote.

AS OTHERS SEE US

"In a country where women in general follow in the political footsteps of their husbands, the independence of the Black Sash is a new experience for the women who have joined it. It is the beginning of their political evolution." — *Article in the British magazine "Women Speaking."*

* * *

"Names like Marais, Keet and Pistorius will shine in future South African history. These are the real South Africans.

What have we, the ordinary citizens, done in support of this leadership?

Women in the Black Sash, a movement of no political bias, have at least pointed a way."

—*Letter to the Cape Times.*

A NEW CONSTITUTION

(Continued from page 7)

and the Departure from the Union Regulation Act. There are many more.

Generally speaking, in other plural societies the legislature is prohibited by law, as embodied in the Constitution, from thus invading the basic liberties of the individual, and is similarly prohibited from discrimination against the individual on grounds of his race, colour, etc. *No such limitations upon the powers of Parliament exist in our Constitution.* There used to be such limitation, in theory, in regard to the Cape franchise, but this was circumvented by the Senate Act and proved illusory.

LEGAL SAFEGUARDS

We in the Sash are unable to conceive of any basis for inter-racial co-operation so long as the most elementary liberties and human rights of the members of all racial communities are at the mercy of the dominant White group. The special Sash Conference held in June last year therefore decided to work for a new Constitution containing effective legal safeguards for the basic rights and liberties of *all*; to study how this might be achieved, and to support all those who are working towards it. It is of the utmost importance in a plural society to render each community secure against the uncontrolled domination of one group over the others.

I am far from suggesting that the decision of the Special Conference represents the last word of the Black Sash on this question. On the contrary, it is only a beginning. We shall no doubt develop our policy in this regard as we continue to study the subject. But an important step has been taken towards putting before the country a reform which is a *sine qua non* of true inter-racial co-operation.

Why we Oppose UNIVERSITY APARTHEID

A UNIVERSITY should be a place where all men and women are given an opportunity of having their *whole* personality enriched by a fuller understanding of the *whole* universe in which they find themselves.

In order to remain "a University" in the proper sense of the word, therefore, the field of studies within any University should have no limit. Part of those studies must be found in books and in practical work in scientific laboratories. But an equally important part of the learning gained must be from the influence of mind upon mind. If any teacher or student is excluded from any University on grounds of religion, colour or race the essential contact of mind on mind is no longer "whole" or "universal". There are bound to be considerable limitations unless we accept the definition of academic freedom as given by the late Dr. T. B. Davie, namely, "freedom to determine on academic grounds: (i) Who may teach; (ii) What may be taught; (iii) How it shall be taught, and (iv) Who may be admitted to study."

The only authority qualified to determine these matters is an *academic* authority, namely, the University itself. Interference by the State in regard to any of these is subversive of academic freedom and autonomy and it follows that a teaching institution which is subject to such interference is not, whatever else it may be, a University.

If this is accepted, the "University Colleges" that the Extension of University Education Bill seeks to establish for Africans and other non-white students are not "University" colleges at all, and the very title of the Bill is a misnomer.

Who may Teach

In terms of the Bill the appointment of staff is entirely in the hands of the Minister, either directly or through a Council nominated by him. It is he, therefore, who determines who may teach.

What may be Taught

The faculties and departments to be established and the courses of instruction to be given, are likewise laid down by the Minister. It is he, therefore, who determines what may be taught.



Students of the University of Cape Town demonstrate against University apartheid. A strip of five photographs, including the one above, may be obtained from the National Union of South African Students, London & Lancashire Bldgs., 148 St. George's St., Cape Town, price 1s.

How it shall be Taught

The conduct of members of staff is subject to the disciplinary provisions of the Public Service Act, 1957, or to conditions of service approved by the Minister. Hence it is the Minister or other State authority who determines how teaching shall be conducted.

Who may be admitted to Study

White students are excluded from these institutions, and the admission of non-white students is under the arbitrary control of the Minister. The Minister, therefore, determines who may be taught. The Minister not only has the power to exclude non-white students from admission to an existing University but may also refuse to allow any non-white person to attend the new Colleges if he thinks that to do so "is in the interests of the College". As no Minister has this power over white students this is grossly unfair discrimination against non-white students who are then prevented from attending any University in their own country.

The Black Sash would be glad to see University facilities established for non-whites, other than those at existing Universities, provided non-whites and academic authorities are agreed that they are needed; but at no University or University College should attendance be restricted by law on the basis of race, colour or creed.

The Black Sash also takes the gravest possible view of the exclusion of the conscience clause from the Extension of University Education Bill. This clause laid down that no test of religious belief should be imposed upon any person as a condition of his becoming or continuing to be a student, professor, lecturer or teacher, etc. The specious reasons given for excluding this clause from the new Bill, together with the sweeping powers given to the Minister, confirm the fears of those South Africans who think that the real motive behind the Bill is so to indoctrinate the non-white people that they will have no option but to conform to the pattern of life designed for them by the Government.

Finally, the Commission that sat to consider the clauses of the Bill came to its decision in disregard of the evidence of the vast majority of the academically qualified witnesses who testified before it. Members of the staffs of the Universities of Stellenbosch, Pretoria, Potchefstroom, Witwatersrand and Cape Town gave evidence against interference with University autonomy. This fact alone should make the Bill unacceptable. To all those who value democracy as a form of government, this Bill must be unacceptable, for it is a flagrant example of the Government's implacable determination to force its wishes on the public against the considered advice of those best qualified to judge the merits of the Bill.

[Official statement issued by the Black Sash.]

I'M STILL EXHAUSTED!

By MARY BIRT

IT was my job to meet six African women from a country district on a train arriving in Cape Town at 10.40 a.m. and to take them to a lawyer who was giving them legal aid *pro amico*. I had to collect them again and put them on a return journey train leaving at 1 p.m.

The first part of the operation passed off smoothly—they recognised my Black Sash badge—and although none of them could speak English we collected all six and left the station through the "Baggage Only" entry so that there would be no embarrassment over our different skin colours.

Packing them and myself into an Austin 50 took some doing, especially as they all had on their best winter outfits—although it was a very hot day.

INTERPRETER STILL BUSY

On arriving to fetch them at about 12.30 p.m. I was told that the interpreter was still busy taking statements. As I was anxious to set out, the interpreter promised to walk to the station with the two women who were not yet ready. I drove off with the others.

We all sat together on an "Alleen vir Blankes" bench on the station. A Coloured couple joined us on the same bench, but no-one on the station took any notice. I spent most of the short period of waiting deciding what I'd say if told either that the Africans or the Coloured couple should stand. . . .

Having seen my women and children into the train and supplied them with something to eat, I hurried to the barrier searching for the remaining two. The interpreter was strolling along with the women well behind, while the guard was preparing to depart. I asked him to hold the train a moment, but he said he couldn't. Making hurrying signs to them I asked the guard if they could walk through the train, but he was only more emphatic than before. Since the train was "First stop Bellville" I could understand that the occupants were not likely to appreciate any exception to their apartheid protection.

GUARD AGREED TO WAIT

Upon a third request from me the guard said he would wait while the women ran.

We set off on the long run up the platform. One woman was agile and disappeared ahead. With the interpreter on one side and me on the other, the fat old woman who was number six put on a sprint, taking all our encouragements with smiles and gasps.

Suddenly she stopped, bent down and pulled off her shoes. The interpreter picked up one and I picked up the other and off we went again. We passed all the "Europeans only" notices, I opened a door, and she fell in, shoes and all. I waved a thank-you to the guard as the train pulled out.

The interpreter apologised for his late arrival and said that he kept "losing them" across the station.

I put 2/- into an A.C.V.V. street collecting box that advertised "to keep teenagers off the streets" and hoped that race relations had been improved all round.

FACT AND FICTION

FICTION :

Dr. Verwoerd is doing for the Bantu in South Africa what Britain is doing for the Basutos in Basutoland. Dr. Jonker elaborated the theme in these words: "I want to go further and say that England now tries to do for Basutoland what we have done for years for our non-Whites, something that we rounded off in our Bantu Authorities Act."—Hansard 1 of 1959, p. 109.

FACT :

LIKE so many of this Government's arguments, this plausible contention does not hold water. It is plainly not possible to equate this Government's proposed system of Bantustans with the proposed new constitution of Basutoland, nor will anyone, outside the Nationalist Party, be deluded into thinking that it is.

Geographically there can be no analogy. Basutoland is a geographical entity; the proposed Bantustans are fragmentary areas, small blocks of African tribes, scattered all over the country.

Historically, too, Basutoland is in a totally different category from our Transkei, Zululand, Vendaland, etc. It has been a state with a separate existence and that is the foundation of its new constitution. Our Bantustans are to be built on the flimsy structure of tribal authorities, many not acceptable to the people and many barely in working order. Nor—and this is important—have the Bantu Authorities as yet been established in the urban areas.

A further fallacy in the Prime Minister's claim is that the relationship between the people of Basutoland and Great Britain is comparable with the relationship between our African people and ourselves. This is ridiculous. The Basutos are colonial subjects; our African people are our fellow citizens. As Mrs. Ballinger put it in the no-confidence debate: "The parallel to our African population in South Africa is the working class of Britain, not the Basutos."

Lastly, let us consider the process of establishing our Bantustans as compared with the developing independence of Basutoland. Our Native Representative Councils have been abolished and Government nominees put in their place. Has there been consultation with the African people? The Minister of Bantu Development himself said: "No, this has been decided at elections." (In other words, by the white electorate, with no consultation with the people most concerned.) Compare this with Basutoland. The Basuto councils, partly nominated and partly elected, will have political rights in a constitution drawn up at the request of the people, after full consultation with them and accepted by them.

Is there any need for further debunking of the Prime Minister's foolish parallel? We think not.

—M.E.F.

FEIT EN FANTASIE

FANTASIE :

Dr. Verwoerd doen vir die Bantoe in Suid-Afrika wat Brittanje vir die Basoeto's in Basoetoland doen. Dr. Jonker het met hierdie woorde op dié opvatting uitgewy: „Ek wil verder gaan en sê dat Engeland nou probeer om vir Basoetoland te doen wat ons reeds jarelank vir ons nie-Blankes gedoen het, iets wat ons in ons Wet op Bantoe-owerhede afgerond het."—Hansard 1 van 1959, bl. 109.

FEIT :

SOOS menige van die huidige Regering se argumente, kan hierdie aanvoering, hoewel dit oppervlakkig aanneemlik klink, nie die lig van ondersoek weerstaan nie. Dit is klaarblyklik nie moontlik om hierdie Regering se voorgestelde stelsel van Bantostane met die voorgestelde nuwe grondwet van Basoetoland te vergelyk nie; en niemand, buite die Nasionale Party, sal daarvoor mislei word nie.

Op geografiese gebied kan daar geen analogie bestaan nie. Basoetoland is 'n geografiese eenheid, die voorgestelde Bantostane is brokkiegebiede, klein samevattinge van Naturellestamme, ooral deur die land versprei.

Ook uit die historiese oogpunt gesien, verkeer Basoetoland in heeltemal 'n ander indeling as ons Transkei, Zoeloeland, Vendaland, ens. Dit was 'n staat met 'n afsonderlike bestaan, en dit is die basis van sy nuwe grondwet. Ons Bantostane sal op die swak struktuur van stamowerhede gevestig wees, veel waarvan nie vir die stamlede aanneembaar is nie en baie kwalik in werkende orde is. Ook—en dit is belangrik—is Bantoe-owerhede nog nie in die stedelike gebiede opgestel nie.

Nog 'n foutiewe opvatting in die Eerste Minister se aanvoering is dat die verhouding tussen die bevolkings van Basoetoland en Groot-Brittanje vergelyklik is met die verhouding tussen ons Naturelle en ons Blanke bevolking. Dit is belaglik. Die Basoeto is koloniale onderdane; ons Naturellebevolking is ons medeburgers. Soos Mev. Ballinger dit in die wantroue-debat gestel het: „Die ware vergelyking met ons Naturellebevolking in Suid-Afrika is die werkende klas van Brittanje, nie die Basoeto nie."

Laat ons ten slotte die proses vir die daarstelling van ons Bantostane oorweeg in vergelyking met die ontwikkelende onafhanklikheid van Basoetoland. Ons Naturellevertegenwoordigingsrade is afgeskaf en mense wat deur die Regering aangestel is het hulle plek ingeneem. Was daar enige beraadslaging met die Naturellebevolking? Die Minister van Naturelle-ontwikkeling het self gesê: „Nee, dit is by verkiesings besluit." (Met ander woorde, deur die Blanke kiesers sonder beraadslaging met diegene wat die meeste belang daarby het.) Vergelyk dit met Basoetoland. Die Basoetorade is gedeeltelik benoem en gedeeltelik verkies, en sal politieke regte hê in 'n grondwet wat na volle raadpleging met die bevolking en op hulle versoek opgestel is en wat deur hulle aanvaar is.

Is dit nodig om die Eerste Minister se dwase vergelyking verder te ontmasker? Ons dink nie so nie.

—M.E.F.

GROUP AREAS

What YOU can do

by MAIVE THORNE

THERE is a general belief that because the Group Areas Act is now the law of the land its provisions cannot be challenged. This is not altogether correct. Although it is law the application of the Group Areas Act can be challenged.

The following notes on the procedure to be followed in "objecting" to proposals made for implementation of the Group Areas Act are based on experience. They may be useful to some of our readers.

The routine starts at municipal council meetings, which should all be attended by Sash representatives. Future action regarding Group Areas may be foreshadowed as much as 12 months ahead, in mayoral reports. Then is the time to start marshalling public opinion.

Action should be taken when the Act is later discussed at council meetings. If discussion is "in committee" (i.e. in private), challenge the council to state its policy.

Should the council prove unco-operative, then demand a statutory meeting, at which the council and municipal voters can discuss matters. The Act vitally affects everyone; public awareness must be roused.

Under the Group Areas Act no council or local authority is required by law to make proposals to the Board.

Watch to see that your council, therefore, does not make any proposals.

If it does, in fact, co-operate with the Group Areas Board by putting forward its own scheme it accepts the principle of Group Areas and thereby loses its power to combat them in principle.

The Group Areas Board should be left to put forward its own proposals; then citizens and/or the council can lodge objections.

OBJECTIONS

When group area proposals are gazetted, a limited time is given in which to lodge objections. These must be in quintuplicate and must broadly indicate the grounds on which objection is made—for example, that people's livelihood will be threatened.

Be sure of your facts. You will need them to answer inquiries from people who may be informed,



The Mayor of Simonstown, Mr. D. C. de Villiers, and Mrs. M. Thorne at a meeting of Simonstown citizens. (Report on page 15.)

[By courtesy of *Golden City Post*]

uninformed, or merely irresponsible. The Group Areas Board will answer queries from you, and you will get your replies more quickly by telephoning than by writing.

Keep in touch with all local bodies that may be affected: e.g. Chambers of Commerce, Ratepayers' Associations, Non-European Associations and the rest. Offer them any help they may require, especially on points of procedure.

- Get up a petition of citizens against having group areas in your locality — legal advice on drawing it up may be helpful.

- Have "objection" forms in quintuplicate roneod and sent to all citizens affected by the Board's proposals.

- Arrange for legal representation at the court of inquiry.

Continued overleaf

GROUP AREAS — Continued

Advice in these matters may be obtained from the Anti-Group Areas Action Committee, c/o Mrs. E. Stott, 1 Kildare Road, Claremont, C.P.

It is obviously important to present a widely representative and united front. You will probably be heartened by the co-operation that will be offered from what might seem unlikely sources.

You must be ready to move into top gear by the time the Act is proclaimed in your area and you have only three weeks in which to lodge objections.

Request the mayor to call a public meeting to inform the public what they are required to do under the Act. If he cannot, or will not, then you must call the meeting — and see that it gets wide advance publicity.

Have your "objection" and petition forms roneoed and ready in good time for the collection of signatures at the meeting. Before that — as early as possible — distribute petitions to collectors of signatures, making sure that every sheet is numbered and that you have a record of who has each numbered sheet.

A covering letter will notify the date and place of return for petitions, when duly signed. Stress in this

letter that ALL CITIZENS AGED 18 OR OVER may sign, not only qualified voters. You may save yourself a lot of last-minute trouble by contacting collectors of signatures the *day before* the return date, to remind them.

MUST BE CERTIFIED

When all signed petition sheets are in, the signatures must be counted and certified by at least two chartered accountants who are in no way connected with your area.

Finally, the signed objection and petition forms are placed in a folder or other container, addressed "Petition to Chairman, Group Areas Board," and, for safety sake, personally *handed in* to the Group Areas Board, and a dated receipt obtained before or on the date by which objections must be lodged.

When it is all over and you again have time to catch your breath, you will be able to write letters of thanks to your helpers.

A last few words of advice: **GET STARTED EARLY.** You will save a lot of time and trouble if you are able to plan ahead, calmly and deliberately.

PARLIAMENT — Continued from page 6

Bantustan

THE Bantustan question which arose under the Bantu Investment Corporation Bill produced some rare examples of fatuities and muddled thinking.

There was a lot of high-flown talk about national aspirations of the Bantu people from the Nationalist side, and the United Party was accused, among other things, by the responsible Minister, Mr. De Wet Nel, of being like a flock of vultures, waiting for its African prey.

Mr. Douglas Mitchell, in rare form, accused the Nationalists of being the "great liberals of today", and when asked what the United Party policy was, replied, in his now immortal words: "Why should I tie a millstone round my neck?"

To be fair to Mr. Mitchell, he probably didn't mean exactly what he said, but veteran political campaigners should know all about the advantage of thinking before you speak.

IN TERMS OF HARD MONEY

But all the words, fine and otherwise, inspired by our potential Black co-existers can be ignored and the absurdity of the issue stated in terms of hard money.

To develop anything like the concept which Nat. speakers put forward would cost hundreds of millions of pounds. The amount of initial capital for the Bantu Corporation would just about build a big building on the Cape Town Foreshore, and there is

no indication of any more being voted.

Basically, the White voter would not be prepared to underwrite a lot of Bantustans, and the Nationalists know this as well as anyone.

Politically, too, the whole idea of the Bantu authorities, run by nominated stooges, is out of touch with the feelings of the Africans.

Universities

THE United Party took the unusual step of opposing leave to introduce the two Bills dealing with university apartheid. The Bills (surprise) were read a first time, but the initial debate obviously foreshadowed the lines of attack and defence when the principle of the matter comes up at the second reading.

Segregated universities, it goes without saying, are repugnant to the whole concept of universal and unfettered learning, but what struck me most forcefully, again, was the sheer ludicrousness of it all.

Mr. Abe Bloomberg, the Peninsula Coloured Representative, put it well when he pointed out that on present figures there could be 1,350 non-White students, and the potential was unlikely to rise very greatly. And for these 1,350 the Government proposed to establish five university colleges.

And then in the Part Appropriation — "Little Budget" — debate, I think our new Minister of Finance, Dr. Dönges, had the last word. Economic integration for the fulfilment of one's work did not really mean integration, he explained. A farmer, for instance, was not integrated with a mule!

NEWS FROM REGIONS AND BRANCHES

CAPE WESTERN

NEWSPAPERS throughout the country have carried news of the mammoth Protest Meeting held in the City Hall, Cape Town, on January 27th, against Government interference in local affairs and the threat to remove the Coloured voter from the municipal rolls. A fuller report appears elsewhere in this issue. The Sash played an important part and much of the holiday period was taken up with the organisation and publicity.

SIMONSTOWN

Mrs. B. Willis and Mrs. M. Thorne are to be heartily congratulated on the success of their efforts in organising a public meeting of Simonstown citizens on 2nd February to consider the proposals for group areas submitted to the Board by the Simonstown Council.

Both Mrs. Willis and Mrs. Thorne, who took the chair at the meeting, acted personally as citizens of Simonstown, and not as Sashers.

The meeting was multi-racial and the largest ever held in Simonstown (450 people attended). The following resolution was adopted:

"That this meeting of citizens of Simonstown calls upon the Town Council to withdraw any proposals which it has made to the Group Areas Board, not to make any further proposals, and to recommend that no group areas at all be proclaimed in Simonstown."

At the end of the meeting a petition to the Group Areas Board was launched and in one week this was signed by 1,106 people.

BAIL FUND

Much work is being done in connection with the bail fund. Eleven African women, one of whom was granted a permit to stay here permanently with her husband, have been bailed out, and, for the first time, women in Paarl are being defended. A questionnaire is being handed out in Langa to discover the extent of hardship caused to African families by the Pass laws; the facts will be submitted to the Chief Native Commissioner.

Through no fault of their own, African women are in constant trouble with the law, and the Sash has done much to break down the antagonism between black and white that would naturally follow on the repressive legislation that is destroying family life amongst the Africans.

To stimulate interest in the region, branches have been asked, in turn, to delegate one or two of their members to attend Regional Council meetings every week for a month; also, Branch Chairs will meet Regional Councillors once every two months, in an attempt to get across to members as much news as possible of the work being undertaken by the Sash.

CAPE EASTERN

ON the afternoon of 27th January the Port Elizabeth Sash stood for the first time since January, 1958. Mrs. Diana Davis, Secretary, writes:

"A large number of our members turned out as well as some from the Sundays River branch. It seemed as though we stood with more enthusiasm than I can remember, mainly because the "University Apartheid" Bill annoyed and grieved us greatly. The very fact of standing gave us spiritual uplift.

"We stood all down the islands of the Cape Road, from the traffic lights at Mount Road to Fiveways. An observer who drove up and down the road said that it was most impressive and that the placards could be clearly read. One member counted 2,000 cars passing. University students, past and present, stood at lunch time in town and at Fiveways, also

WHAT I LIVE FOR

*For the cause that lacks assistance
The wrong that needs resistance
For the future in the distance
And the good that I can do.*

—Geo. Linnaeus Banks.

at 4 p.m. to 5 p.m. Quite a few of these students were the children of Black Sash members, who were standing too!"

There was wide publicity in the *Eastern Province Herald* due to the many letters of criticism and admiration which followed the stand.

"White Sasher" wrote that the Sash was sincere but misguided. Ethnic Universities were going to be wonderful, and in any case the Bantu did not enjoy social equality at the open universities . . . so they were not "open."

This letter was answered by Professor Winifred Maxwell of Rhodes University, Grahamstown, who gave a reasoned explanation of the differences between an ethnic college and a university. She challenged "White Sasher" to answer three questions on this subject.

COMPLETE HARMONY

Mrs. G. F. Israelstam, Alice, C.P., answered that there was complete harmony at the Universities in Salisbury, Witwatersrand and Cape Town. She condemned segregation of any sort as un-Christian, and pointed out that once "white" is able to meet "black" on the same educational and social level, both groups would soon discover that there are in fact no differ-

NEWS FROM REGIONS — Continued

ences between them, thus giving the lie to "the apartheid myth." Hence the divide and rule legislation of the Nationalist Government. Her letter concluded: "I cannot doubt the logicity of the Black Sash in their protest."

Mrs. S. S. van der Walt, Karreedouw, C.P., wrote: "I wonder whether they (Black Sash) would like to see their daughters on the same bench as a Bantu boy—or their sons on the same bench as a Bantu girl." She was sorry to say that such a demonstration had the effect of turning the right-thinking United Party members to Nationalists. She suggested that Black Sashers would be better employed in social welfare work than in "standing in the sun doing nothing."

Several correspondents rushed to a counter-attack. Some of the arguments are quoted below.

Mrs. M. Ranier: "My own University, Rhodes, has meant so much to me that I cannot turn away uncaring when the freedom to learn, to think, and to choose one's own associates implicit in university life is taken away from others. . . . Knowledge, learning, truth, are abstract and absolute, and can know no bar of colour, sex or age."

Mrs. D. Davis: "The women of the Black Sash stood in protest because each one was moved to do so by deep feelings, not because any of them 'found time hanging heavily on their hands.' . . . The sentiment that all right-thinking U.P. who saw us standing 'would turn Nats.' is off the beam. The Black Sash is and always will be above and apart from party politics. . . . Every member of the Sash is a woman with a distinct social conscience (who works for) . . . social services, distressed areas, her church—in fact the list is endless. . . . We are bringing up our children to have respect for others. Our children are aware that discrimination and cruel prejudices are wicked."

Mrs. S. Israelstam: "If Mrs. van der Walt believes it is against the laws of nature for black and white to be educated together, how does she justify the old white South African custom of leaving their young "white" sons in the care of black nurses. . . . I heartily endorse the stand of the Black Sash against all the undemocratic measures promulgated by the present Government."

Mrs. I. M. Bell: "I very much hope that some day my daughter will be able to share a bench in a university with an African boy, and that it will mean to a more enlightened country exactly what it represents—not an opportunity for a sexual orgy, but two students acquiring knowledge from a common source."

* * *

Among a people generally corrupt, liberty cannot long exist. —Edmund Burke.

NATAL MIDLANDS

BETWEEN 400 and 500 people crammed the City Hall supper room in Pietermaritzburg—some of them sitting on the floor—to hear a panel of speakers discuss constitutional questions.

This Brains Trust, held on 24th February, was organised by the Black Sash. Professor Edgar Brookes, of the University of Natal, was the question master.

Members of the panel were Mrs. W. A. D. Russell, Chief A. Luthuli, Mr. Peter Brown, Mr. I. Meer, Mr. A. Volker and Mr. D. Heaton Nicholls.

(A further report will appear in the next issue.)

* * *

KOKSTAD Branch invited two members of their Municipal Council to address an informal meeting open to the public. Civic affairs and the aims and problems of the local Municipality were discussed.

A letter to the Press stated: "Friendly discussions of this nature go far in promoting understanding between those in authority and the mere man-in-the-street, who, confronted with the very real problems and difficulties faced by those in an official position, learns tolerance and co-operation."

"I hope that this is only the first of many interesting features in the educational programme of the local branch of the Black Sash."

NATAL COASTAL

MRS. I. SCHWARTZ (magazine correspondent) reports that the speaker at a Sash meeting on 25th February was an ex-town councillor and one-time Mayor of Durban. He spoke on relations between the central government and the provincial and town councils. Members listened with interest and asked questions at the end of the talk. The meeting was held at the home of Dr. Killie Campbell.

OBITUARY

The death of Mrs. E. Porteous, at the end of January, came as a deep shock to those of us who knew her. She had been one of the staunchest members of the Black Sash since its inception and took part in all its activities, including the convoy and vigils. Towards the end of last year she and her husband retired to Warner Beach, Natal, and her happy, willing co-operation was greatly missed in the Waverley Branch, of which she was a member. We deeply sympathise with her husband and family in their great loss.
