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THE BLACK SASH

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RIGHT SECTION

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**The Struggle For
Parents' Rights**

THE LONG and bitter controversy over language policy in our schools has become hopelessly involved by the confusion of two separate disputes in one. This often happens in politics and when it does many of the disputants never really succeed in sorting what it is they are arguing about.

In this case the two points at issue are:

- (1) Single-medium or parallel-medium education; and
- (2) The right of parents to decide on the character of their children's education.

Ideally, the first would be a matter for calm discussion on an educational level, and the second would be a question of principle, it is to be hoped equally calmly considered.

However, owing to the fiercely racial attitude adopted by the Nationalist fanatics in the Transvaal Provincial Council, all hope of calmness was ruled out from the start. The thing soon became a political dog-fight, into which normally retiring parents were dragged against their will and in which school-going children themselves became involved.

To take the first controversy first. The Nationalist onslaught on parallel-medium schools stems from the Broederbond conception that Afrikaner children must be preserved at all costs from danger of contact with the "foreigner" in case they should stray in any way from the rigid path of Nationalism. To preserve the child's "purity" of thought and

**Die Stryd Vir
Ouerregte**

DIE lang en verbete geskil oor die taalbeleid in ons skole het hopeloos vertroebel geword deurdat twee aparte strydpunte as een beskou is. Dit gebeur nogal dikwels in die politiek en mens weet dan nie waarom die twis nou eintlik gaan nie.

In hierdie geval is die twee strydpunte soos volg:—

- (1) Enkelmedium of parallel-medium onderwys; en
- (2) Die reg van ouers om die aard van hulle kinders se opvoeding te beslis.

Die eerste is 'n saak vir kalm bespreking op 'n opvoedkundige basis, en die tweede 'n beginselsaak wat ewe kalm oorweeg behoort te word.

As gevolg van die fel rassehouding wat deur die dweepsieke Nasionaliste in die Transvaalse Provinsiale Raad ingeneem is, is alle hoop op kalmte egter uit die staanspoor uitgesluit. 'n Politieke hondegeveg het gou ontwikkel, en ouers, wat gewoonlik terughoudend is, is teen wil en dank ingesleep. Selfs skoolgaande kinders is ook in die warboel.

Laat ons eerstens die eerste strydpunt behandel. Die Nasionale aanval op parallel-mediumskole spruit uit die Broederbond se begrip dat Afrikanerkinders ten alle koste bewaar moet word teen die gevaar van kontak met die „uitlander”, wat hulle moontlik kan laat afdwaal van die noue pad van Nasiona-

background the single medium school was the obvious device. There is no secret about it. Nationalist speakers in the Provincial Council have openly admitted it.

This conception naturally ran straight into opposition from the more liberal idea that the way to build a united nation is to let the children meet in the schools and learn each other's language in the playground. There is no doubt that the vast majority of parents want this to happen. They want their children to mix at school and one of the few heartening aspects of this whole unhappy dispute is the way in which English and Afrikaner parents have united to defend the parallel-medium system. It is as if they had said: "We have suffered enough ourselves from this wretched racial cleavage. For heaven's sake let our children grow up together in friendship."

With the faithful, I would keep faith;
with the unfaithful I would also keep
faith, in order that they may become
faithful.

—Lao Tsze.

This desire of the parents to see their children getting on together is one of the brightest hopes for the future, but it has to be stamped out by the Nationalists.

In the face of this "get together" philosophy of the parents, the Broederbond had, of course, to do something drastic in order to save its creed of sectionalism from being swamped. Somehow the "volkswil", which had taken the wrong turning in this case, had to be brought to heel. The obvious course was to take the whole thing out of the hands of the parents, who could not be trusted to follow the party line, and to put the child's education entirely into the hands of people who could be relied on to carry out Nationalist policy to the letter—that is to say school inspectors, departmental officials and ultimately the Administrator of the Province himself.

That is the historical and only reason why the right to choose the language medium of their children's education has been wrested from the parents. The Nationalists have often tried to claim that this step is educationally

lisme. Die enkelmediumskool was voor die hand liggend as 'n wapen om die kind se „suiwerheid" van denke en agtergrond te bewaar. Dit is g'n geheim nie; Nasionale woordvoerders in die Provinsiale Raad het dit openlik erken.

Hierdie begrip het natuurlik gebots met die meer liberale idee dat 'n verenigde volk gebou moet word deur kinders toe te laat om met mekaar in die skole kennis te maak en mekaar se taal in die speelgronde aan te leer. Daar bestaan geen twyfel dat die oorgrote meerderheid van ouers wil hê dat dit moet geskied. Hul wil hê dat hul kinders in die skool moet meng, en een van die weinige bemoedigende aspekte van hierdie twis is die wyse waarop Engels- en Afrikaanssprekende ouers saamstaan om die parallel-medium stelsel te verdedig. Dit is asof hul sê: „Ons het self genoeg gely deur hierdie ellendige rassesseiding. Laat ons in hemelsnaam toesien dat ons kinders in vriendskap groot word."

Hierdie begeerte van ouers dat hul kinders met mekaar oor die weg moet kom gee hoop vir die toekoms, maar die Nasionaliste wil dit uitwis.

Hierdie saamstaan-filosofie van die ouers het die Broederbond natuurlik verplig om iets drasties te doen. Hul moes sorg dat hul dogma van seksionalisme nie oorrompel sou word nie. Op een of ander manier moes hul die sogenaamde „volkswil", wat in hierdie geval afgedwaal het, onder beheer bring. Hul kon nie op ouers reken om die partybeleid blindelings te volg nie, en hul moes dus die kind se opleiding aan diegene toevertrou wat die Nasionale Party se bevele stiptelik sou nakom—skoolinspekteurs amptenare in die Onderwysdepartement, en uiteindelik die Administrateur self.

Dit is al rede waarom ouers die reg ontnem is om hul kinders se voertaal aan te wys. Die Nasionaliste beweer dikwels dat hierdie stap uit 'n opvoedkundige oogpunt gewens is. Dit is geensins hul beweegrede nie. Dit is vir die Nasionaliste uit 'n politieke oogpunt wenslik, en dit is al. Dit het niks met die welsyn van die kinders of hul opvoeding te maak nie. Dit is eenvoudig 'n gruwelike voorbeeld van rasseskynheiligheid.

desirable. It is nothing of the sort. It is politically desirable from the Nationalist point of view and that is all. It has nothing to do with the welfare of the children or the interests of their education. It is simply a display of racial bigotry at its worst.

The parents' right to choose the language medium of their children's education — for which they pay as taxpayers — should never be in dispute. It should be as freely granted as religious freedom of choice. Everybody knows that nine times out of ten the best medium from the point of view of the child is the home language, and no parent is going to be so stupid or so cruel as to jeopardise a child's chances in life by wantonly making a wrong decision. But that decision must be the parent's and not the decision of a government official working to regulations born of a political doctrine. This invasion of a traditional parental right is intolerable, and the resultant claiming of the child by the State is in principle as bad as Nazi indoctrination or Communist brain-washing.

The Transvaal has, of course, borne the brunt of this controversy because the Transvaal Nationalists have pushed the matter further than it has been taken in other Provinces. But the whole tragic issue is really a national one and members of the Black Sash throughout the country should be as alert to what is at stake as their colleagues are in the Transvaal. This use of children as pawns in a bitter political struggle and this denial to parents of a fundamental right could easily come to the rest of the Union. Temporarily the Broederbond rules in Transvaal education, but it will not rest content until it has control over the schooling of every child in the country.

QUESTION AND ANSWER

Question: Six of the delegates at the National Convention were Boer War Generals. Name them.

Answer: Generals Botha, Smuts, Burger, De la Rey, De Wet, Hertzog.

Reference: F. S. Malan, Convention Diary, page 20.

Die reg van ouers om hulle kinders se voertaal te kies—iets waarop hul as belastingbetalers geregtig is—behoort nooit betwis te word nie. Dit behoort net so vryelik toegestaan te word soos vryheid van Godsdiensoefening. Iedereen weet dat die huistaal in nege gevalle uit tien ook die beste voertaal is, en geen ouer gaan as dom of wreed wees om sy kind se toekoms in gevaar te stel deur onverstandig te beslis nie. Maar die beslissing moet op die ouer rus, en nie op 'n amptenaar wat handel volgens regulasies wat uit 'n politieke ideologie voortspruit nie.

Hierdie inbreukmaking op 'n tradisionele ouerreg, wat tegelykertyd beteken dat die staat op die kind beslag lê, staan gelyk aan Nazi of Kommunistiese metodes.

Die Transvaalse Nasionaliste het hierdie saak natuurlik verder gevoer as hul kollegas in die ander provinsies. Gevolglik het Transvaalse ouers tot dusver die swaarste gely. Dis egter essensiëel 'n landsvraagstuk, en Swart Serp-lede die hele land deur moet beseef hoeveel op die spel is. Oor ons kinders se toekoms wou 'n verbete politieke stryd, en die versegging van 'n basiese ouerreg kan maklik oor die hele Unie sprei. Oor opvoeding in die Transvaal voer die Broederbond alreeds heerskappy, maar hul sal nie rus totdat hul die opleiding van elke kind in die land beheer nie.

BLACK SASH A.B.C.

(Continued)

Irksome Iona likes practical jokes,
As long they happen the others to hoax.
Ideal Irene lives up to her name
And works for the peace of the blind and the lame.
Joking Jacoba's the kind of a girl
Whose fun is TODAY and Society's whirl.
Judicious Jasmine's aware that it's wise
To plan for the future, not suffer surprise.
Kimono-ed Katie gets dressed at high noon—
If you wanted her earlier she's probably swoon.
Keen-minded Katharine is always on time
To aid those in trouble or help stop a crime.
Languishing Lulu is always too sweet
To those who come bearing a gift or a treat,
But Lively Lucinda, though feminine too,
Is the first to come forward when there's a to-do.

P.B.

The Republican Idea

"WHAT'S in a name?" said Juliet, but she failed to appreciate the power of the shibboleth, and such a shibboleth is the word "republic." It denotes states and governments so diverse that it is very nearly without meaning. What have the city-states of antiquity, such as Athens, in common with the federal continent of America, or a middle-class federation such as Switzerland, with an aristocratic city republic like mediaeval Venice, or Plato's Republic, with Hitler's?

In what then lies the magic of the name? Are Germany, Austria, Hungary, Brazil, Spain, better off now than when they were monarchies? Is republican Europe more prosperous, or freer, or a more peace-loving place, now that nationality or race are its gods, instead of emperors or kings? The day when kings were considered the stock symbol of oppression are long past. A king today is the servant of his people; he is non-partisan; he reigns but does not govern. Royal shows give to the people a sense of continuity, a feeling of being part of the history of their people, and the snobbery, so derided by the republican, has its counterpart, though with less reason, in, for instance, the White House.

A republic, indeed, has no greater guarantee of equality, or freedom, or humanity, than any other form of government. It is a fact that the best governed countries in the world are the constitutional monarchies, Great Britain, Sweden and Holland. Monarchy is rule personified, a means of securing respect and affection for the government in which all can share, and not only those of one particular country. It combines the benefits of tradition with those of freedom. The monarch is trained from birth to the job; compare the records of constitutional monarchy with those of elected Presidents.

Let us also observe the safety aspect. President Wilson was surprised, when he drove with the King, that there were no detectives on the footboard of the Royal car. In the last ninety years, three American Presidents have been assassinated, and two French Presidents in a period of less than forty years; in England only one sovereign has met a violent death in the last 400 years, an indication that there has been less dissatisfaction with kings than with presidents.

Far too much value is given to the emotional concept, too little to the reality behind it. Has a republic really any practical advantages over the form of government generally accepted in the Commonwealth? Has a more smoothly working form of government been discovered than one where, as soon as a government loses its majority in Parliament, so soon must it give place to its opponents, and the administration of the country proceeds without any hitch? Compare the position in the U.S.A. where the four-yearly elections disrupt the whole country. Almost from the middle of the Presidential term attention is focussed on the possibilities of the next election. In the recent Suez crisis we see how election fever causes the U.S.A. government to hedge, through fear of following any definite line of policy which might affect the result of the election adversely. It must also be recognised

I AM A NATIONALIST

I LOOKED up the word Nationalist in my dictionary and this is what I found:—

NATION: "A body of people born of the same stock, the people inhabiting the same country or under the same government . . ."

Thus the South African "nation" is multi-racial, consisting of Afrikaans and English-speaking Europeans, plus the Bantu races and the other groups that make up the South African community.

NATIONAL: "Pertaining to a nation" . . . "those of the same nation or of one's own country."

NATIONALIST: "One who strives after national unity."

I consider that our "Nationalist" Party is ill-named. Their Government does nothing whatsoever to encourage National unity.

By favouring Apartheid they seek to divide the nation and to destroy the multi-racial character of the country, forgetting that our Europeans and Non-Europeans have been living together for over 300 years and that both groups have contributed to the development of our country. Both groups belong here; have no other homeland, and must find a way to live and work together and share in the task of building the nation. In some way or another the Non-Europeans must be made to take a responsible part in the Government of the country, but apartheid denies any such right (which should be an obligation) to these races. They are being forced to dodge their responsibilities and every European in the country has 4 "passengers" to carry. I don't call that "national unity."

Our so-called "Nationalist" party does not even strive to unite the two main European sections of the country. It actually does the reverse by separating our children in their schools, instead of encouraging them to mix and get to know each other. I don't call that "striving after national unity," and I am looking forward to the day when we have a truly nationalist government in power.

S.M.P.

that mid-term Congress elections may face the President with a Congress dominated by the Party hostile to him, a state of affairs which has had disastrous consequences more than once. Can this Republican government, then, be said to be conducive to the smooth running of the country, or to its dependability in the eyes of other countries? Let us therefore beware how we exchange the substance for the shadow.

H. O'CONNOR.

Every citizen has his share of sovereignty and is morally answerable for its misuse.

—Lord Robert Cecil.

OPLEIDING IN SAMEWERKING

Deur

T. J. HAARHOFF

(Prof. van Klassika aan die Universiteit van die Witwatersrand.)

AS ons 'n verenigde Suid-Afrika tot stand wil bring, dan is dit aan die vraagstuk van die kind dat ons steeds toenemende aandag sal moet bestee. Wat ons kinders vandag geleer word, sal hul kinders môre doen. Ons weet maar te goed hoe onstandvastig ons beskawing is: 'n blote kors oor die vuur en beroering van primitiewe, vulkaniese geweld. Daardie kors is opgebou met eindelose inspanning en talle van terugslae. 'n Kortstondige aanval, gerugsteun deur die misleidende slagspreuke van nasionale of groepe-belange, is al wat nodig is om die bouwerk in duie te laat stort. Dit het gebeur onder die kinders in Nazi-Duitsland, en, in mindere mate, in Fascistiese Italië. Die reperkussies van daardie aanval is ook in ons eie skole waargeneem.

“Onbekend Maak Onbemind”

Ek dink nie soseer aan die infiltrasie van spesifieke Nazi-leerstellings nie, maar eerder aan die onregstreekse invloed wat hulle uitgeoefen het. Hulle het die houding tussen die rasse verskerp en die kinders geleer om op 'n rasse-grondslag te dink. Ons moet die skuld hiervoor aanvaar. Ons dwing die rasse in afsonderlike skole saam. Dit, op sigself, is 'n kardinale flater, want dit beteken dat die kinders van die blanke rasse geen kans kry om mekaar te leer ken in die vormende tydperk van hul ontwikkeling juis wanneer hulle hierdie soort kontak broodnodig het nie. In plaas van mekaar te leer ken, word hul koppe volgeprop met abstrakte veralgemenings oor mekaar. „Die Engelse is sus en so.” „Die Afrikaners is sus en so.” Dit, selfs sonder die gebruikelike beledigende byname, is nooit die waarheid nie. As ons mense leer ken, en saam met hulle 'n taak aanpak, dan verdwyn die veralgemenings, sowel as baie van ons vooroordele teen 'n onbekende groep. „Onbekend maak onbemind” is vandag nog net so waar as wat dit altyd was.

Bring die Kinders Bymekaar

Hier, dan, is iets om na te streef: om ons kinders in die vormende tydperk van hulle lewe binne en buite die skool bymekaar te bring, en om die vriendskapsbande tussen hulle nouer aan te haal. Kan ons eerlik sê dat ons in hierdie opsig alles in ons vermoë doen? Wys ons ons kinders op die verskil tussen valse veralgemenings en juiste veralgemenings? Die beste leermeester in hierdie verband is onderwys en samewerking.

Ons huidige skoolstelsel gee die kinders van die twee rasse geen kans om mekaar te leer ken nie. Hieroor kan daar nie die minste twyfel bestaan nie. Trouens, net die teenoorgestelde is die geval. Die statistieke bewys dit. Oor die algemeen dink ons kinders aan albei kante steeds meer en meer uit 'n rasse-oogpunt. En daar is ook 'n ander soort

onkunde wat vervreemding in die hand werk — onkunde van die tweede landstaal. Betrag die verslae van inspekteurs, praat met die Staatsdiens-eksaminatore, lees die verslag in verband met die taalposisie in ons opvoedkundige inrigtings wat onlangs deur die Regering uitgereik is — en u sal besef dat daar nog baie werk is wat gedoen moet word.

Die Dubbelmedium Stelsel

Daar is reeds ten oorfloede bewys dat ons nooit tweetaligheid sal kry tensy die tweede taal as 'n *instrument gebruik word*, en nie bloot as 'n vak aangeleer word nie. Die oplossing is die dubbelmedium-stelsel — d.w.s., moedertaal in die primêre skool; en, in die hoërskool, sommige vakke in Engels en sommige in Afrikaans vir *alle* leerlinge. *Nie* opleiding in afsonderlike klaskamers en in afsonderlike media nie — dit is *parallel-medium*. Hierdie veranderings kan egter nie skielik teweeggebring word nie. Wat ons vandag nodig het, is die geleidelike herlewering van die stelsel wat in die Vrystaat deur genl. Hertzog en in die Transvaal deur genl. Smuts ingevoer is. Daardie stelsel wat net in die Afrikaanssprekende distrikte voortleef, is deur die Engelssprekendes aangeval. Vandag sien baie van hulle die nut daarvan in, en, nie alleen in woord nie maar ook in daad, verleen hulle aktiewe steun daaraan. Dis reg dat hulle die eerste stap moet doen en die hervormingsbeweging moet aanvoer, en dis 'n goeie plan om private skole te stig om onderwysing oor hierdie onderwerp in te win.

Intussen sal organisasie ons niks baat as die gees nie reg is nie.

Die ideaal van samewerking sal nie sommer deur verloop van tyd regkom nie. Ons moet bereid wees om die hand uit die mou te steek. Daar is skeppende werk om te doen: die skep van die volledige Suid-Afrikaanse burger, tuis in albei kulture. Toe 'n skryfster my eendag vra: „Wat wil julle dan nog vir Afrikaans hê?” het ek gesê: „Jou belangstelling.” Dis nie net 'n kwessie van regte nie, maar van erkenning en geestelike deelname; vir ons is daar die Engelse werk in Suid-Afrika met sy agtergrond in Engeland; vir hulle is daar Afrikaans, met sy agtergrond in Holland.

Die Enigste Weg

Hierdie samewerking, met volle erkenning van individuele karakter, bly, ten spyte van al ons moeilikhede op allerlei gebied, ten spyte van terugslae, die enigste vrugbare weg vir die toekoms. Isolاسie beteken verarming.

Dit is 'n weg van opvoedkundige belang. Ons moet met die kinders begin. Ek sou graag 'n soort van geloofsbelydenis aan die hand wil gee wat mense van albei groepe kon aanvaar:

1. In die geloof dat die Engelse en Afrikaanse groepe bestem is om 'n harmoniese volk in Suid-Afrika te bou, elk deur die medium van sy eie taal, verbind ek my om in gedagte en in daad trou te wees aan Suid-Afrika as geheel.

2. In die geloof dat die twee Europese hoofgroepe elk 'n bydrae het om te maak, verbind ek my om die taal en tradisie van die ander groep te bevorder, terwyl ek my eie opbou.

3. Ek verbind my om menslik en regverdig te wees teenoor die Bantoe- en kleurling-groepe en hulle nie in hul regmatige ontwikkeling te hinder nie; om hulle te leer verstaan en hul talente vir die goed van Suid-Afrika te ontwikkel.

4. Ek verbind my aan Suid-Afrika eerste, maar nie alleen nie; want ek glo dat ware getrouheid aan die kultuur en tradisie van Suid-Afrika ook getrouheid aan die ware Europese tradisie van beskawing insluit; sowel as 'n gevoel vir die uiteindelijke en fundamentele eenheid van die mens.

Hierby sou ek die volgende beloftes voeg; hulle sluit mekaar nie noodwendig uit nie.

5. Ek sal afbrekende rasse-generalisasies vermy.

6. Ek sal alle woorde of dade wat ander groepe in Suid-Afrika verkleineer of seermaak, vermy.

7. Deur vriende te maak in 'n ander groep, hul gedagte te deel en hul taal te praat, sal ek trag om hulle steeds beter te begryp en om misverstand uit die weg te ruim.

8. Ek sal positief in my houding wees teenoor ander groepe en rasse, en nie negatief nie. Ek sal geen propaganda of teorieë omtrent hulle glo voordat ek hulle as persone leer ken het nie. Ek sal die positiewe hoedanighede wat behulpsaam en skeppend is, naspoor, en die negatiewe hoedanighede van vrees en agterdog vermy.

9. Ek sal probeer om bekend te maak wat goed is in mense van 'n ander groep. Ek sal eerlik wees in bespreking met hulle en nie griewe ophoop nie.

10. As ek dinge in hulle vind wat sleg is, sal ek myself ondersoek om te sien in hoeverre ek skuld daaraan het of hulp kan verleen.

11. Wetende dat geweld in woord of daad 'n terugslag bring na enige tydelike voordeel wat dit mag verkry, verbind ek my om die weg van bekering te probeer met my teenstander; en dit beteken om in staat te wees om sy saak net so goed voor te stel as hyself.

12. Ek sal geduldig wees om my oorerflike sentiment te verklaar aan diegene wat dit moeilik vind om te verstaan en sal trag om die geskiedenis en omstandighede te verstaan waardeur ander mense 'n sentiment opgebou het wat vir my vreemd mag wees.

BOOK REVIEW

THE BLACK SASH: SOUTH AFRICA'S FIGHT FOR DEMOCRACY

(This review appeared in the May issue of the International Women's News, the official organ of the International Alliance of Women.)

THIS book by Mirabel Rogers is a straightforward, detailed account of a woman's movement unique in character. In many lands women have banded themselves together to gain education, fight poverty and disease, rescue children and fight the double moral standard which degrades men and enslaves women. But in South Africa a vast movement of women sprang spontaneously into being as a moral protest against the unscrupulous act of destroying a constitution and disowning the pledged word of honour!

Today we are only too familiar with the fact that treaties freely consented between countries are disowned at the whim of a dictator. But in South Africa the government broke the most solemn pledge to its own people. After the Boer War, the provinces of the Cape Colony, Natal, Transvaal and Orange River Colony decided to form a South African Union. The constitution agreed to by the leaders of the several provinces was sent for formal approval to the British Government.

It was a generous gesture to allow a defeated enemy complete power to settle their own constitutional future. But, because it was dealing with a multi-racial society, it was laid down that two so-called "entrenched clauses" guaranteeing freedom to certain sections could only be altered by a two-thirds

majority of a joint session of the Upper and Lower Houses of Parliament. Unable to obtain such a majority, the Nationalist Party created enough new senators to produce the necessary two-thirds majority. After repeated attacks on civil liberties this last blow found the men stunned and apathetic. Not so the women. Six women determined to resist so that their children should not live in a police state. From that tea-shop meeting a nation-wide movement was born: Afrikaans-speaking and English-speaking women, women of all political parties and of all religious beliefs ranged themselves together in defence of the honour of their country and the sanctity of the pledged word.

With complete devotion and dignity, women stood in silent mourning with bowed heads and black sashes round the Parliament House. Ministers met this living reproach wherever they went—in parliament and at functions, at their offices, their departures and arrivals at airports and stations. Wherever they moved the conscience of the nation confronted them.

This book, packed with dramatic pictures, stresses again and again the simple moral issue.

It is clear that "the Black Sashes" are for the most part young married women, housewives, mothers of young children, of school children, who had never thought of politics. Women can sympathise with the complicated organisation required before "mother" can leave home to picket by day and often through the night, to travel long distances, to sit for hours at tables where the hundreds and thousands of signatures were obtained. It is a unique instance of women standing together to defend moral integrity and constitutionally enfranchised human rights.

PERSONALITY PARADE



NOTHING could be more fitting than that we should start our new photographic series of outstanding women in the Black Sash with a tribute to our oldest member, Mrs. Sophie Levisieur. When Mrs. Levisieur reached her hundredth birthday in April of this year, the Queen and the Governor General of the Union added their congratulations to the flood of letters and telegrams of good wishes which poured into the Levisieur home from all parts of the Union and from overseas. Members of the family gathered from as far away as England specially for the occasion and a civic reception in honour of this grand old lady was held in her home in Bloemfontein.

In spite of her advanced years and the fact that she cannot see and hear as well as she used to, Mrs. Levisieur remains an avid reader of newspapers and books on current topics and an excellent conversationalist. Her mind is alert and her comments shrewd. In addition to being one of the keenest members of the Black Sash, Mrs. Levisieur has been associated with a wide variety of public and charitable organisations. She was the first woman member of the Juvenile Affairs Board in Bloemfontein, was a foundation member of the Bloemfontein Jewish Women's Benevolent Society, and has rendered out-

standing service to the National Council of Women and the Child Welfare Society. In 1927, she attended the Peace Study Conference in Amsterdam as the representative of the women of South Africa.

Mrs. Levisieur's father, Mr. Isaac Baumann, was one of the pioneers of Bloemfontein. He came to

No. 1.

MRS. SOPHIE LEVISEUR

South Africa in approximately 1840 and has left his mark indelibly on early Bloemfontein history. His wife was Miss Caroline Allenberg, who arrived in this country in 1852. Mrs. Levisieur was the second daughter of eleven children. Today she is the only survivor. Her recollections of life in Bloemfontein in the second half of the last century are crystal clear and there is hardly a figure of note in the town's early history with whom she was not personally acquainted. President Brand, a close friend of the family's, proposed the principal toast of her wedding to Mr. Moritz Levisieur, himself a remarkably public-spirited man and a town councillor. The couple had eight children, seven of whom are still living and who attended her centenary celebrations. There are also eighteen grandchildren and twenty-seven great-grandchildren.

Once she had reared her family Mrs. Levisieur found more time to turn her abundant energy and ability to public affairs. Her public career began as long ago as the turn of the century, for she was a member of the Women's Care Committee for the inmates of the concentrations camps during the South African War. Women's enfranchisement was her major interest. She was foundation member and for twenty years president of the Women's Enfranchisement League of the Free State and vice-president of the national body. Her deep love of her country, her hopes for its future and her clear understanding of the disastrous path on which it is now set, led to her becoming a member of the Black Sash at its inception.

The movement is proud to have a campaigner of Mrs. Levisieur's age and calibre in its ranks.

The mind is invincible when she turns to herself, and relies upon her own courage . . . What then must her strength be when she is fortified with reason and engages upon thought and deliberation?

—*Marcus Aurelius.*



**THE HON. J. G. STRIJDOM,
Prime Minister**

These pictures of the
Cabinet Ministers are
printed in response to
requests from several
of our readers.



**THE HON. E. H. LOUW,
Minister of External Affairs**



**THE HON. C. R. SWART,
Minister of Justice**



**DR. THE HON. T. E. DONGES,
Minister of the Interior**

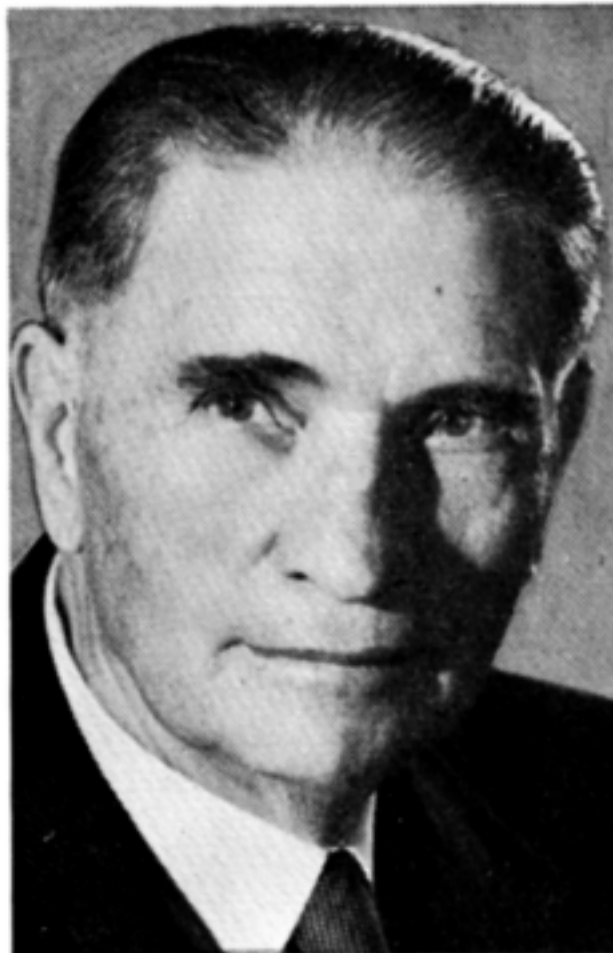


**DR. THE HON. SENATOR
H. F. VERWOERD,
Minister of Native Affairs**

N CABINET



THE HON. J. F. NAUDE,
Minister of Finance



THE HON. S. P. LE ROUX,
Minister of Agriculture



THE HON. B. S. SCHOEMAN,
Minister of Transport



THE HON. F. C. ERASMUS,
Minister of Defence and Forestry



**THE HON SENATOR
J. DE KLERK,**
Minister of Labour and Public Works



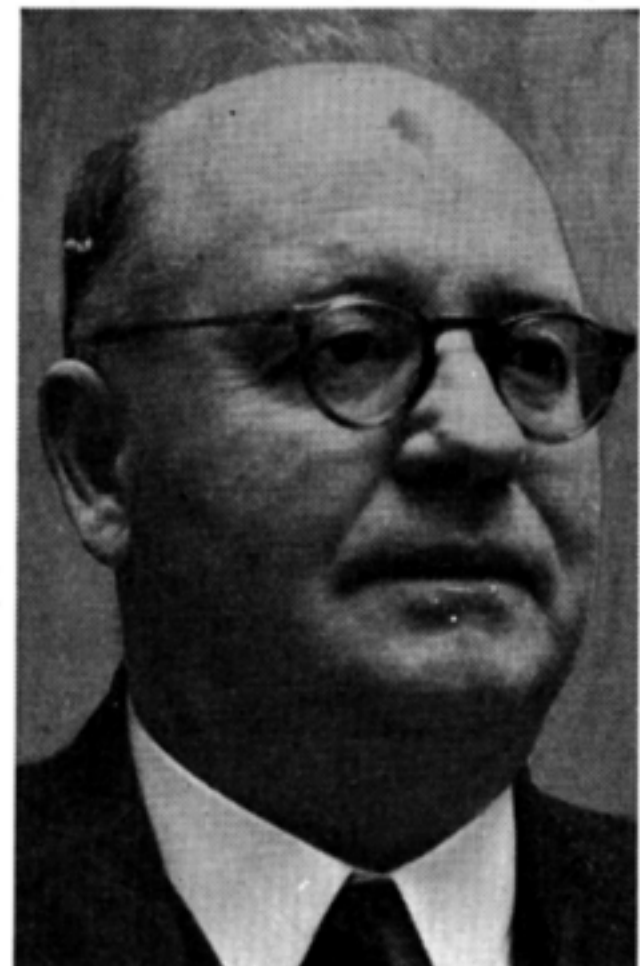
THE HON. P. O. SAUER,
Minister of Lands and Water
Affairs



THE HON. J. H. VILJOEN,
Minister of Education, Arts and
Science, and Health



THE HON. J. J. SERFONTEIN,
Minister of Posts and Telegraphs
and Social Welfare



**DR. THE HON. A. J. R.
VAN RHYN,**
Minister of Economic Affairs
and Mines

CONFERENCE OF THE INTERNATIONAL ALLIANCE OF WOMEN

—GENEVA, JULY, 1957

MRS. J. POWER, who attended this Conference as an observer for the Black Sash, has written the following informal, but nonetheless inspiring report on her experiences.

WHEN I flew out of London airport early one morning in July to attend a conference of the International Alliance of Women as an observer for the Black Sash, I was a little apprehensive of what lay before me. I would have been glad of the comforting presence of a fellow Black Sasher at my side. I was not to know that I would return four days later the unworthy hero of the occasion, having provided, so I was told, by the story of the Black Sash, the "highlight" and the "inspiration" of the conference!

But let me tell you the story of how it all happened. After a perfect, smooth flight 21,500 feet above clouds and weather, we arrived in Geneva at 3.30 a.m., but after customs formalities and other unavoidable delays, it was 4.30 and already getting light when I arrived at my hotel. I had not been to bed before leaving, so, although I was longing to get

out and see Geneva, I went to bed and tried to sleep—but with little success. By nine o'clock I was up and out and exploring Geneva on foot. I found it a beautiful city and so reminiscent of home.

The conference was due to start at 2 p.m. I had been asked to lunch with Mrs. Margaret Mathieson, a member of the executive council of the International Alliance of Women, whom I had previously met in London, in order to meet some of the other delegates before the start of the conference.

Principal Speaker at Reception

When I arrived for the lunch, I was told it had been decided at a board meeting that morning that I should be the principal speaker at a reception to be given that evening in honour of the delegates by the Association Suisse pour le Suffrage Féminin. As you know, the Swiss are the only women in Europe still without a vote. It was hoped that the story of the Black Sash might spur them on and encourage them to fight more determinedly for their rights. I was, of course, prepared to speak at the conference, but only to the delegates, not to a big reception, and

certainly not before I had time to collect my thoughts or get some sleep!

Anyhow, I had to make the best of it and say "yes" as gracefully and cheerfully as I could.

After the official opening of the conference and the presidential address of welcome, we went on a tour of the Palais de Nations, the headquarters of the European branch of the United Nations Organization. This was followed by a lecture on the role of the United Nations in the struggle for world peace and progress by the head of the United Nations Department of Information, which was most interesting. The International Alliance of Women has been granted consultative status by the United Nations Organization and thus is able to send delegates to all meetings of U.N.E.S.C.O., E.C.O.S.O.C., I.L.O. and other United Nations committees who are consulted on all matters concerning the interests of women.

Black Sash Story Inspires

It was after 7 p.m. when I got back to my hotel, and I had to work on my speech as well as eat and change before the reception at nine—no time to sleep. It was a magnificent reception, but I was in no mood to enjoy it: I was much too nervous. All the prominent women of Geneva were there, many with their husbands, and among the guests were the president of the Republic of Geneva and the Minister of Education. A most able Swiss woman, educated in England, interpreted my speech and her translation in French was a great improvement on my original English. I used the excellent address you sent me, but, sensing the atmosphere of the gathering, I elaborated on the actual story of the Black Sash, putting in all the human interest and picturesque bits about the march, the forty-eight hours at the Union Buildings, and so on. Then, in view of the fact that I was supposed to be speaking particularly to the Swiss women, I stressed that the Black Sash was an example of what women could do if they stood together and organised themselves to fight for what they believed to be right. I did not exaggerate or dramatise in any way, but the story, which perhaps because it is so familiar seems ordinary to us, somehow lit a spark in the hearts of those women. There was tremendous applause and a chorus of acclamation and approbation for the brave women of South Africa. Such courage, such determination, such intelligence! Said in French, as it mostly was, it sounded even more enthusiastic than it does in English. I felt a terrible fraud being made a hero in this way, and only wished that all of you who deserve such praise could have been there to receive it.

Madame Chaise-Necker, head of the Association Suisse pour le Suffrage Féminin, said that her women had been inspired by the example of the women of South Africa and when they did get the vote, this example would be a factor in their success.

Distorted View of South Africa

But to me, far more important than helping the Swiss women to get the vote, was the reaction of the delegates, particularly those from Asian and African countries such as Pakistan, Nigeria, Ceylon, British Guiana, who said that they had no idea that there was any opposition in South Africa to the "dis-

criminatory legislation" and "Fascist tendencies" (the expressions are their's) of the government). They had understood that all white South Africans calmly accepted the situation. It was a surprise and a relief to learn that there were groups brave enough to oppose the government's policy. During the next few days, these women came to discuss the situation with me, one after the other, and each one said she was going back to tell her fellow countrymen of the true state of affairs. It has worried me ever since I arrived in England that little recognition is given in the Press, on radio and television, to the fact that there is opposition to the discriminatory and repressive legislation in South Africa. It is generally assumed that South Africans are quite happy about the situation, and the general impression is that South Africa is so far advanced on the road to totalitarianism as not to be worth worrying about. If the news of the existence of the Black Sash can help to dispel this impression then a great service will have been rendered to the good name of South Africa.

I distributed all the propaganda you gave me and could have used a lot more. My copy of "The Black Sash" was read by several delegates and I eventually presented it to Mrs. Ester Graaf, president of the International Alliance of Women, who particularly wanted a copy. She also asked for a copy of the address, which I gave her. She intends to speak on the Black Sash in her country, Denmark.

For the rest of the week I went round in a haze of reflected glory, introduced everywhere as the woman of courage from South Africa. At a reception given by the City of Geneva, I again met the President, M. Boret, who said he admired the courage of those who stood up for what they believed to be right. (A fair interpretation of his actual words in French.)

Importance of the I.A.W.

I have enclosed the official programme so you may see what our activities were. The talks and discussions at U.N.O. were of outstanding interest. We were given tickets to all the sessions of E.C.O.S.O.C. which was then sitting.

I was interested in the conference debates and discussions and am sure the International Alliance of Women does a wonderful work for women, particularly in underdeveloped countries. I lunched one day with Mrs. Ester Graaf, the president, and we discussed the possibility of a closer alliance between the Black Sash and the International Alliance of Women.

At the last session of the conference it was decided to send a message of support and congratulation to the Black Sash. This will come through official channels. Coming as it does from an international organization representing the women of 36 countries, it has great significance.

At the farewell dinner each delegate spoke for two minutes on the work of her society. I spoke of the convoy to the Cape. Saying goodbye, Mrs. Elizabeth Halsey from New York, general secretary of the Alliance, said in her attractive drawl, "Having the Black Sash here sure put the sparkle into this conference."

Once again, my thanks for giving me this wonderful experience. I was proud to be your ambassador.

Nats. Pass Dangerous New Laws Amid Rising Tensions

By GEORGE CLAY

Who reviews the 1957 Session of Parliament

(Reprinted by permission of the "Cape Times.")

THE 11th Parliamentary session of the purified Nationalist regime was a session of legislative window-dressing for short-term political advantage with the most hazardous long-term implications for the future of the country as a whole.

In the opinion of Opposition members and many independent observers some of the laws passed in the 1957 session are potentially more dangerous than any this Government has previously introduced.

The Nationalists were uneasy when they came to Parliament this year.

In the previous session they had called their own bluff on *apartheid*. By its failure to accept the key proposals of the Tomlinson Report in the 1956 session the Government demolished its own *bona fides*; it demonstrated to the Afrikaner intellectuals—who had all along backed the Government in the belief that it was sincerely heading for equitable territorial *apartheid*—that it was not in fact prepared to go farther or faster than political expediency dictated.

At the same time the Tomlinson Report, and even the Government's alternative proposals, had brought home to the taxpayer the enormous costs and problematical returns of *apartheid*.

REASON TO FEAR

The Nationalists in Parliament, therefore, had good reason this year to fear flank attacks from their own supporters as well as the frontal attacks of the Opposition on both the morality and practicality of *apartheid*.

They were nervous, too, about the fact that in spite of *baasskap* measures and the intimidatory effect of the treason hearing, the non-White anti-*apartheid* front, particularly in the towns, showed no signs of losing its militancy.

The 1957 session began with the remarkable bus boycott in full swing on the Rand, presenting the Government with a formidable challenge to its ability to govern.

Stresses and strains, personal feuds, and disillusionments inevitable after nearly 10 years in office were beginning to disrupt the internal serenity of the Nationalist Party.

Money was getting tight—a distressing development for the governing party just before a general election.

ENLARGED SENATE

And, not least of the Government's embarrassments, the enlarged Senate still obtruded on the political scene, reminding the country not only by its

existence but by its swollen costs, of the manner in which the Government had circumvented the constitution.

The challenge of the bus boycott defeated the Government. It blustered and threatened, and eventually produced a Bill which would enable it to withdraw for ever the unused buses—a measure which it could not pretend was anything but a negative piece of intimidation. It refused to tackle the basic economic causes of the boycott and became almost hysterical about the boycott's political overtones without being able to counter them.

The intervention of commerce and industry—against the Government's wishes—brought an end to the boycott. And later in the session the Government was forced by pressure from commercial employers and industrialists to make legislative provision for a perpetuation of the transport subsidization plan temporarily administered by the employers.

INTERNAL TENSIONS

The internal tensions in the Nationalist Party were brought into the open by the defection of Dr. Wassenaar—an incident which the Government did not succeed in living down, in spite of its assiduous attempts to make light of it.

The tight-money problem was also not so easy to conceal. The Minister of Finance, Mr. Naudé, was hard put to it in this pre-election year to keep tax increases down to an additional ten per cent.

There were no pre-election concessions, and Mr. Naudé had to prune even necessary expenditure to the barest minimum in order to make ends meet. And the 1957 Budget does not augur well for the country's post-election finances. The next Budget threatens to be a most unhappy one.

The Government tried to cover up its embarrassment over the Senate by investing it with a new significance. Cabinet Ministers began making major policy statements and other important announcements in the Senate, and the Government Press reported at great length the numerous decisionless discussions on general topics with which the Government senators occupied their time.

FOUGHT BACK

The tiny Opposition in the Senate fought back hard against the weight of numbers and the aggressive debating tactics of the Government senators.

The new Nationalist senators this session developed a technique of personal attack, however, which offended even the most hardened politicians on the Opposition benches, and at the end of the session the Opposition walked out in disgust at the remarks of one of the Government senators.

In spite of this, however, Dr. Verwoerd claimed on the closing day that the standard of debate in the Senate held "great promise" for the future of that institution, and the publicity which it had received in the Press showed what a useful function it could serve.

(To be continued)

FROM OUR POSTBAG

To the Editor, the Black Sash.

Sitting alone quietly in the Bushveld, sometimes in my farm-house, sometimes over a camp fire, certain thoughts come to me after reading of the activities of the Black Sash and the present troubled state of affairs in our country.

First of all, there seems to be some doubt today as to what is a "true Afrikaner". As one who has grown up with these good people, lived side by side with them and been their friend, I should like to express my views. It may enlighten those who have not had the experience that I have had.

To me there appear to be two distinct types of Afrikaner, viz: the old type of Boer, whom I have known and respected practically all my life and the new type, whose standards and behaviour differ considerably. After the Boer War the tendency was for the old-type Boer to carry on the standards and the principles of his forebears (who were Hollander, French, German and British) and to practise all the good qualities of justice, neighbourliness and kindness—all of which are the essence of Christianity. I am of the firm opinion that the true Afrikaner—and there are many in our midst—is of that excellent stock and is dismayed and disappointed to see the changes that have crept in over the last few years.

To mention some of the changes which I honestly believe would not have been perpetrated by the old type of Afrikaner: the cutting down of the Native Feeding Scheme, the appointment of an unwieldy number of Senators in order to obtain an artificial two-thirds majority in Parliament, the implementation of the Group Areas Act, which threatens the lives and homes of defenceless people, the Native Laws Amendment Act, which interferes with religious freedom and many more measures, just as mean, petty and despicable. I feel sure there must be many among the supporters of the present Government who feel uncomfortable at the trend of events, but who fear to lose what may be gained by supporting the Government.

Now, what has been the cause of the lamentable change in the present generation, from the fine characteristics of the old Boer of fifty or more years ago? One cause is probably the flagrant untruths taught in schools and the exaggerated stories and rumours of incidents which occurred during the Boer War. Another possible cause of the present dislike of everything British is that the British on the whole tend to have sympathy for the Native and try to do what is possible for their well-being. I refer especially to the work of the British missionaries.

To illustrate the spirit of genuine friendship and respect shown between Boer and Briton earlier in this century, I should like to recount an incident of the Great War of 1914-18. An Englishman of my acquaintance sent for three or four of his Boer neighbours to tell them that, as so many of their fine sons were fighting with the British forces, he had resolved to fly the Vierkleur daily, side by side with the British flag, while the war lasted. Friendship was pledged and no relationship could have

been happier. That was forty years ago. Why cannot the same spirit prevail today between the Afrikaner and the South Africans of British descent?

One by one the symbols uniting the two races are being done away with, so that the motto of South Africa, "Union is Strength", has become a sad mockery. Those at the head of affairs are tearing the Union apart. Could any country be more disastrously served?

Our gratitude and prayers go out each day to the intelligent, reasonable and cultured body of women—the Black Sash—who are fearlessly pointing out the difference between Right and Wrong. These far-seeing women have started a movement which is the admiration of the world. They continue to show how mistaken and unjust are the Government measures previously mentioned. Their constant and unselfish, silent demonstrations are quietly and surely, embarrassing wrong-doers and their efforts are greatly to be admired. It sometimes seems as if jealousy and intolerance, and even hatred, are gaining ground steadily in our country, but, by the Christian methods of the Black Sash, they may yet be checked and overcome.

E. A. DAVIDSON.

(Editor's Note.—Mr. Davidson is a Scot who came to this country during the Boer War and has farmed and traded in the Northern Transvaal ever since. He and his wife, although not missionaries, have shown the missionary spirit in that they have done a great deal to further the education and general advancement of the natives in the valley of Twenty-Four Rivers, in the Waterberg district, which has been their home now for 55 years. Although nearly 80 years of age, Mr. Davidson controls personally his several farms, both at Twenty-Four Rivers and in the Bushveld, supervises a trading station, takes an active interest in the affairs of the Farmers' Association of the Waterberg and—as this letter indicates—a keen interest in political matters.)

* * *

To the Editor, The Black Sash.

Dear Madam,

As a male descendant of the 1820 Settlers I wish to see South Africa as a happy, harmonious home, but the present Government is creating hellish conditions. The rise of the "Black Sash" is the greatest movement for "good" that has ever emerged in South Africa.

It seems as if Providence has inspired these courageous and high-minded women to rise against the evil monster of hatred and cruelty which is being created by this Government. Every member of the Black Sash is a "Joan of Arc". God bless every one!

These good women are sowing good and they will reap good. The Nats are sowing evil and they will reap evil. Good must always win in the end.

No praise is high enough for these brave and self-sacrificing women.

H. C. F. BELL.

POSTBAG (Continued)

To the Editor, The Black Sash.

Dear Madam,

J. M. Grant's reply to my Open Letter to an Afrikaans-speaking woman is most interesting and no-one, I think, can dispute that she is a good South African—as good as any Afrikaner, and better than many.

The position of some other English-speaking women in South Africa is not, however, so secure. Take my own case. I was the child of English parents. I was born in South Africa, but was educated in England because my parents did not want me to lose the English tradition. When I returned to South Africa after some years overseas, I mixed mainly with people who were in the habit of spending six months in South Africa and six months in England. For a long time I was not sure to which country I belonged. My loyalties were definitely divided; to a certain extent they still are. But a love for the country of my birth grew in me and is specially strong today when I see South Africa engaged in a life-and-death struggle with her great problems; with a clash of ideologies that can only lead her, unless they are resolved, to catastrophe.

Far from learning my history in Government schools, I learnt no South African history at all in the school I attended.

I am genuinely flattered that your correspondent finds my outlook young!

"ENGLISH SPEAKING WOMAN".

* * *

EFFICIENCY?

To the Editor, The Black Sash.

ON April the 3rd of this year, I was forced to report to the C.I.D., Johannesburg, the theft of my personal effects from a locked car in a private parking ground, with a native constable on duty.

Seven weeks later my friend was asked for my address. The police wished to have another statement, as the original one had been lost. Up to date, the police have not yet contacted me, i.e. more than **three months** after the theft.

One of the articles stolen was my identity card, and I forwarded to the Department of Census and Statistics another set of photographs, with the request that a duplicate identity card should be issued to me.

On the **13th July** I received an unsigned letter from the Department: "With reference to your letter dated **24th April, 1957**, relative to your identity card, I have to inform you that it will be necessary for you to furnish me with an affidavit stating the circumstances in which your identity card was lost."

Is time a factor in the interest of the public? Or is it just general inefficiency in the Government service?

ENID WHITAKER, East London.

This South Africa

(Readers are invited to submit contributions to this feature. A prize of 5s. will be awarded each month to the reader submitting the first-mentioned contribution.)

"Worst of all, to all modern national leaders of the non-Whites we say indiscriminately, 'You are agitators.' And instead of looking for a solution together with the non-Communists among them, they are merely banned or indicted as traitors in their hundreds."—Prof. L. J. du Plessis (Professor of Political Science, Potchefstroom) quoted in *The Star*, 26/8/57. (5s. to A. Marais, Johannesburg.)

"In spite of the recent increase in emigration from Britain, South Africa is still losing many prospective settlers to Australia and Canada because of the unfavourable Press she receives abroad."—*The Sunday Times*, 25/9/57.

"The Nationalist Party has, on the face of it, won the first round of the general election battle by succeeding in getting a major part of its delimitation proposals accepted by the Commission."—*The Star's Political Reporter*, 24/9/57.

"A republic will be proclaimed in South Africa just as calmly, quietly and effectively as the Union Flag was made the country's only official flag."—Dr. Otto du Plessis, M.P. for Stellenbosch, quoted in *The Daily Dispatch*, 20/7/57.

"Land barons, particularly the 'Afrikaans Sprekendes,' care about apartheid, but not as soon as money is involved."—"Immigrant," in *The Daily Dispatch*, 18/7/57.

"The latest registration figures show that there are about 55,000 fewer voters in the Union today than took part in the general election five years ago."—*Rand Daily Mail's Political Correspondent*, 26/9/57.

"South Africa would be very much happier if there were more relationships such as that between Mr. Lamb and the Johannesburg garage attendant, N. J. Nzimande."—*The Evening Post*, 27/8/57.

"Dr. S. M. Naude, Director of the Council for Scientific and Industrial Research, reported that on a recent visit to Holland he found that school and university standards there were without doubt much higher than ours."—*The Evening Post*, 20/8/57.

"The Native lives in a nightmare jungle of legislation and the only people with an axe sharp enough to hew a way through it are the police, who are more to be pitied than condemned in this case."—*The Evening Post*, 13/8/57.

"If we want to achieve popularity, we must be sure that we have proof that we wish happiness and contentment for all the races in our country."—Mr. Piet Meiring, Director of State Information, quoted in *The Star*, 24/9/57.

FACT AND FICTION

FICTION:

"The British jingoes and their Press—the power behind the herd—are the true disturbers of South Africa, the disquieters of race relations, the inciters of British sentiment and the provokers of hostility among English-speaking people and the non-Europeans against the Afrikaners."—(Letter to Die Transvaler, 11-7-1957.)

FACT:

How tragic that this hymn of hate should have found its way into print at all! Die Transvaler, of course, was prepared to give it space because it too—at the bidding of its Nationalist directors—conducts a steady and bitter campaign against what it calls the "liberal" English Press. (We put "liberal" in quotation marks, because it has come to have a peculiar, derogatory connotation in the minds of the Nationalists, quite unrelated to its true meaning). When the Press of the civilised world comments adversely upon this Government's unscrupulous tactics, when the free peoples of the world react in horror to the repressive measures being piled one on top of another with such haste, then this is said to be the fault of the "jingo" Press of this country. If only they would present this discriminatory legislation in the right light, if only they would tell the outside world only what the Nationalists want it to know, there would be none of this prejudice abroad against South Africa—or so Die Transvaler and its bosses say. It does not seem to occur to them that the world is shrinking daily, that representatives of many overseas newspapers visit this country regularly and that the true story will out.

The charge that the British and their Press are "the disquieters of race relations and the provokers of hostility among . . . the non-Europeans against the Afrikaner" is a serious one. The colour problem is today acute, resentment against discriminatory legislation is intense, the non-White races are united as never before and feeling is running high. Every sane man and woman in the country is praying for a solution to the problem and working for a plan whereby all citizens of South Africa will be enabled to work together for a secure future for the country. Any newspaper or any individual deliberately provoking hostility between one section and another under these circumstances would be guilty of the most unspeakable and ghastly crime. "Apartheid at all costs", the battle cry of the Nationalist Party, has already invoked quite enough hostility among the non-White peoples. When you slam the door in a man's face, particularly the door leading to progress, human dignity and a decent standard of living, you cannot expect that man to go on feeling kindly disposed towards you. In these circumstances it doesn't require the ingenuity of the English press to engender the hostility of which the writer complains.

FANTASIE EN FEIT

FANTASIE:

„Die Britse jingo's en hul pers—die mag agter die kudde—is die ware beroerders van Suid-Afrika, die versteurders van rasseverhoudinge, die opswepers van Britse sentiment en die aanblasers van vyandiggesindheid by Engelssprekendes en nie-blankes teen die Afrikaners." (Brief aan „Die Transvaler," 11/7/57.)

FEIT:

Is dit nou nie tragies dat hierdie haatdraendheid in 'n koerant tot uiting kon kom nie? „Die Transvaler" was natuurlik maar al te gretig om die brief te plaas, want dit trek mos gedurig teen die „liberale" Engelse pers te velde. (Ons gebruik opsetlik aanhalingstekens vir die woord „liberaal," want die Nasionalis heg mos 'n kunsmatige, ongunstige bybetekenis aan die woord.) Wanneer die pers van die beskaafde dele van die buitewêreld teen die regering se gewetelose metodes beswaar maak, word Suid-Afrika se „jingo"-pers gelooi. As hul maar net die diskriminerende wetgewing in die regte lig sou voorstel, as hul maar net aan die buitewêreld sou verkondig wat die Nasionaliste voorskryf, dan sou die vooroordeel teen Suid-Afrika mos verdwyn — so beweer „Die Transvaler" en sy base altans. Hul besef blykbaar nie dat die wêreld daagliks kleiner word, dat verteenwoordigers van verskeie oorsese dagblaaie gereeld aan Suid-Afrika besoek bring, en dat die waarheid gevolglik nie verberg kan word nie.

„Die Britse jingos en hul pers" is kastyg „die versteurders van rasseverhoudinge en die aanblasers van vyandiggesindheid . . . by nie-blankes teen die Afrikaner."

Dis 'n ernstige aantying. Die kleurprobleem is tans akuut, diskriminerende wetgewing gee aanleiding tot bitter wrok, die nie-blankes is soos nooit in die verlede verenig nie, en gevoelens loop hoog. Elke denkende man en vrou in ons land bid vir 'n oplossing van die probleem en soek na 'n plan wat alle inwoners van die land sal toelaat om saam te werk sodat ons 'n veilige toekoms tegemoet kan gaan. Enige blad of individu wat onder hierdie omstandighede poog om vyandigheid in die hand te werk, maak hom aan 'n gruwelike misdaad skuldig. „Apartheid ten alle koste", die slagkreet van die Nasionale Party, het alreeds genoeg vyandigheid in die boesem van die nie-blankes laat ontkiem. Wanneer mens die deur in 'n man se gesig toeslaan—veral wanneer dit die deur is wat tot vooruitgang lei—moet jy nie verwag dat hy jou goedgesind sal wees nie. Soos sake staan is die vindingrykheid van die Engelse pers oorbodig; die vyandigheid waarvoor die skrywer kla is reeds deur andere geskep.

The Truth is always the strongest argument.

—Sophocles.

THEY LIVE IN FEAR

(The following is a letter written to Mrs. M. Petersen, Chair of the Cape Western Region, by her African maid. It is printed without alteration.)

Dear Madam,

I am really sad to write this letter to you in case I don't get through the strike. We are having a tough time through the passes. Our Chief agreed with Native Commissioner to supply the women with the passes. It is terrible. The women refused to take them as the Chief never explained to the people before. The Taungs boys and girls that work in Joh-burg came down for the passes. Our final day is the 15-8-57. They are all questioning the Chief about the passes. We are expecting fighting any minute Madam. I feel so sorry for the old and blind and orphans. So pray for us, Madam: maybe we can die in this strike, only God knows. Lorries and cars are full from Joh-burg to join the strike. We have no peace at all: everywhere is full of people: we can't sleep at all. The 15-8-57 is our final day, death or life.

Greetings to all your family. As God is merciful we might meet again Madam. God bless you all.

I remain,

Yours obedient servant,

ELSIE MOUNAMERE.

St. Paul's Mission,
P.O. Taungs.

OBITUARY

It is with deep regret that we record the death of Mrs. A. M. Bower, of State Mines, a member of the Black Sash since its inception and one of its most ardent supporters. She died of a heart attack at the age of 49. More than six hundred people attended her funeral at which the Sash and many other bodies were represented. The Brakpan Town Council held a special meeting in tribute to her.

Mrs. Bower came to South Africa in 1915 and since her marriage had lived at State Mines. She was a leading member of the Brakpan Mines Golf Club and of the State Mines Golf Club. She was the holder of the ladies' golf championship and the week before she died won the monthly medal competition at Brakpan Mines. During the war she did a great deal of work for various charities and was a member of the Navy League and the Victoria League. She was Mayoress of Brakpan during 1953/54.

Although Mrs. Bower was unable to take part in Black Sash vigils, the movement had her loyal support. She was always eager to help with donations and was a subscriber to the magazine. The South East Transvaal Region has lost a true friend with her passing.

REGIONAL CHAIRS AND SECRETARIES

BORDER.

- C. Mrs. D. Curry, 3 Carisbrooke Road, Stirling Ext., East London.
- S. Mrs. M. G. Pollock, 106 Devereux Avenue, Vincent, East London.

CAPE EASTERN.

- C. Mrs. A. Pirie, 68 Westview Drive, Port Elizabeth.
- S. Mrs. R. Pearse, 49 Bird Street, Port Elizabeth.

CAPE NORTHERN.

- Chair: Mrs. M. Owens, 7 Howie Road, Kimberley.
- S. Mrs. B. Buck, 3 Poole Street, Kimberley.

CAPE WESTERN.

- C. Mrs. M. Petersen, Beacon House, Klaassens Road, Wynberg, Cape.
- S. Miss F. Thorne, 1 Kildare Road, Claremont, C.P.

LOWVELD.

- C. Mrs. Sandenbergh, Eastry, Plaston, Tvl.
- S. Mrs. B. Tracey, Pleasant Hill, Box 17, White River.

NATAL COASTAL REGION.

- C. Mrs. M. Scott, 77 Ridge Road, Durban.
- S. Mrs. A. G. Haysom, P.O. Kloof.

NATAL MIDLANDS.

- C. Mrs. M. Corrigall, 306 Alexandra Road, Pietermaritzburg.
- S. Mrs. O. Forsyth, 2 New England Road, Pietermaritzburg.

NORTHERN TRANSVAAL.

- C. Mrs. C. M. F. Lang, 91 Manning Street, Colbyn, Pretoria.
- S. Mrs. A. Rethman, 190 Lisdogan Avenue, Arcadia, Pretoria.

ORANGE FREE STATE.

- Acting C. Mrs. J. Ollemans, 18 Peter Crescent, Bloemfontein.
- S. Mrs. R. Kruger, 4 Van Heyningen Street, Bloemfontein.

SOUTH-EASTERN TRANSVAAL.

- C. Mrs. E. Gouldie, Marievale Mine, P.O. Marie shaft, Transvaal.
- S. Mrs. J. Stephenson, Geduld Mine, P.O. Dersley, Transvaal.

SOUTHERN TRANSVAAL.

- C. Mrs. D. Hill, 41 The Valley Road, Westcliff, Johannesburg.
- S. Mrs. M. Cluver, 2 Hope Hall, cor. Von Wielligh and Jeppe Streets, Johannesburg.