

It is all very understandable. The Aryan mind wants illumination, clearness, logic, definition. When deity is defined, it has to be set within special categories and thus becomes limited and humanised. At this point human divine genealogies may get confused, and if to all this is added the very common human element of racial pride, we well understand the Aryan belief in the divine origin of their race and therefore in their divine mission. This at the same time makes us understand the mentality behind the mythological Greek and Roman gods, the Celtic, and the Nordic deities and their issues.

In the same light we understand the idea of God as presented by Jansenism, Lutheranism, Puritanism and Calvinism. This analysis has been deliberately negative in emphasis, since no eulogy of the great and splendid masterpieces of European culture could have revealed to us the basic metaphysical attitude of this great community. This basic orientation, as we have seen, is towards clearness, logic, and the Truth. In this light we cannot believe that the entrusting of the fact and doctrine of the Incarnation of the Divine Logos first to "the people of this race" was entirely fortuitous or arbitrary.

When we come to the study of the oldest Indian writings, we find there again two traditions and two trends of thought which, in thousands of years, have mingled to give rise to Indian Philosophy with its various systems. The two traditions we have alluded to represent the Indo-Aryan and Dravidic elements.

The typical writings of the Indian system of thought are the Vedas and the Upanishads. Though the Upanishads form part of the Vedic writings yet they stand in such contrast with all that precedes them, that they mark a turning point in dominant Indian thought. The Vedas were written over centuries by rishi (seers). It is also noteworthy that the very word Veda means knowledge. The polytheism of the Vedic Aryans is unmistakable. There are the myths of the nature gods: Indra—Thunder, Agni—Fire, Varuna—Sea, Surya—Sun, Ushas—Dawn, Maruts—storm and others. Indra and Agni are the most favoured. Thus other Aryan culture traits which appear in the

Vedas are this nomadic fire cult (cfr: bonfire, vestal olympic flame), and the practice of cremation—the Aryan nomads could not take their dead along, so they burned them and took their ashes along.

The Upanishads, on the other hand, mark the growing fusion between the Indo-European elements and the Melano-Dravidic factors. Here arise the ideas of the Purusa and Atman. In his valuable work, *Hinduism* (Liberia Gentes Editrice, Roma, 1953), Father B. Papali, C.D. refers to this fusion on pages 5—12, mentioning specially the important excavations at Mehengo Daro and Harappa. Allusion to this change is made also by Father P. Johanns, S.J., on page 5 and passim in his book, *La Pensée Religieuse de l'Inde* (59, rue de Bruxelles, Namur). The reason for the change was that the melanic Dravidians, like their melanic brothers in Africa and in Oceania, were traditionally an agriculturo-pastoral people and thus were imbued with the idea of union, life, fertility.

On this phenomenon of fusion between analytic Aryan thought and Dravidic synthesis views, Giuseppe Tucci, the eminent Italian orientalist, says:

"Da questo vasrissimo mondo prevedico s'insinuano già nei Veda alcuni miti, come per esempio quello del Purusa, del Micantropo, dal quale deriva tutto l'universo: essere assessessuato generatore, col sacrificio di se medesimo, di tutte le cose. L'universo è dunque un uomo, le singole parti e vicende sono le sue membra e le sue funzioni: il suo cuore e la matrice dell'infinito possibile, il pensiero la sua forza magica. Per converso l'uomo è un microcosmo nel quale il Micantropo si riproduce; egli è un piccolo Purusa. C'è un equilibrio, un'equivalenza fra l'uno e l'altro: ebbe così uni dei presupposti più vitali della religione Indiana: analogia tra microcosmo e macrocosmo; nell'individuo e incluso l'universo; il suo cuore da cui emanano le straordinarie visioni degli iniziati e scaturlisce la potenza dei maghi, contiene le infinite possibilità della coscienza cosmica" (Giuseppe Tucci, *nella serie:*

Il Mondo della Fede, II vol., Asia Religiosa, pp. 26—27).

In the light of this statement we can understand what Dr. Haridas Choudhary said in an article on the "Spirit of Indian Philosophy" (*United Asia International Review*, Vol. X, No. 6, 1958), where he affirms that the central principle of Indian thought is advaita or non-dualism, which in practical life is translated into *ahimsa* or non-violence.

All the great Hinduistic masters were commentators of the Vedas. As we said above, the Vedas under the influence of Dravidic gnosis, underwent a significant change in the Upanishads. The Aryan polytheistic tendencies were modified by the monistic inclinations of the Melanians. Thus the Vedic high gods such as Vishnu and Krishna become Brahma the all god or, as Father Johanns comments: "*L'aspect impersonnel de Dieu*" (ibid., op. cit.). This god, however, is characterised as being intelligence, and bliss (*saccidananda*). As the philosopher Vailabha maintains, the stress is on the last quality, *ananda* (bliss). One last remark, the oriental Aryans, in a sharp contrast of temperament to their western brothers, had always represented their gods as benevolent beings. Anyway, from the Upanishads onwards the difference between the two currents of Indian thought is crystallised into a difference of either a static or a dynamic representation of reality. Cankara and the whole civaitic school follow rigorous logic to the extremes when they affirm complete advaita (non-dualism) between Brahma (all-god, impersonal aspects of God) and atman (self). This is because Brahma, according to the rules of strict logic, is considered as a state, a form. Therefore, according to this school *saccidananda* does not mean being, intelligence, bliss any more but rather absolute form, intelligibility, beauty. No wonder this school rejects the Samuccay Doctrine taught by Ramanuja and the other schools according to which deliverance or union with Brahma is not achieved only through knowledge and good works. Thus the civaitic school

Continued on next page

represents the trend in Indian thought that holds a static view of reality. Vishnuism, Krishnaism, and Ramaism on the other hand represent a realistic monism in which a moderate form of advaita between the Atman and the Brahma is taught. The Divinity is qualified as Brahma (infinite, spirit, therefore ubiquitous, all-penetrating), and at the same time bhagavan (all-powerful, all-glorious, therefore personal). According to these systems therefore, the Atman attains deliverance or saccidananda by the performance of works prescribed by Scriptures (cruti) or by tradition (smirti) and by means of divine love (bhakti). This on all hands is a dynamic presentation.

But whatever may have been the difference among the Indian schools in the stress they laid on the principle of advaita (its opposite was called dwaita—dualism), they all agreed that the Supreme Reality was pre-eminently ananda (beautitude) and if we remember the beautiful Indian myth of the goddess and the lotus and the fact that the gods in Indian mythology were always considered as sovereign good (ananda). Thus the Indian mind has highly teleological (not theological) and mystical tendencies with all the virtues and weak points of such a temperament. M. Nehru in his speeches often insists on the "Main Point." I say he is a prophet. The whole of Indian thought is based on the idea of the "Main Point", i.e., on the idea that the main business of life is the achievement of an ideal, and reality is looked upon fundamentally as the end of desire. Definitely, Indian Philosophy is not a philosophy of means, it is eminently a teleological philosophy.

Mongolian thought has interested the whole for a long time. This philosophy has a rich literature to its credit and has been ably expounded by famous and skilled thinkers of the calibre of Confucious, Laoste, Mencius Giuang-ze, and others. If we forget the abuses of Yang-gui and some other triflers, we have to admit that this tradition of thought has a past almost unequalled in level-headed reasoning and plain common sense.

The two currents of Mongolian thought are represented by the Chinese and Japanese traditions.

Leaving aside the fact that Japanese culture has been influenced by Chinese civilisation, we know that both cultures have a wealth of original myths. The most important of their mythical was the concepts belief that there is a Way or Bridge (Ama-no-hashidate, in Japanese, i.e., Heavenly Stairs) between heaven and earth. Of the development of this embryonic concept into a full-blown idea and ideal, Tucci says:

"Questa intuizione condusse assai per tempo all'idea di un indissolubile principio che regge a governa le cose, una legge cui l'universo e l'uomo sottostanno Questa legge o principio ebbe piu tardi un nome e fu detto T A O (capital letters mine), con parola che tanto le scuole taoiste quanto le confuciane accolsero, dando ad esso un proprio accento particolare" (p. 205, op. cit).

This expert tells us quite reasonably that the idea of Tao (way, principle, method) originated from the old myth of the Bridge of Heaven.

We notice also that there are two schools in China: the Confusion and the Taoist schools. The difference between these schools was in the application of the taoist doctrine. The Confucians or Leggists, as they came to be called

later, were more concerned with the application of the Tao (way, system, order) to the state, whereas the taoists concentrated on the application of the doctrine to individual moral life.

In Japan the principle of the unity of the earthly and heavenly spheres came to be expressed openly in the saying Saisei-Itchi, i.e., religion and politics are one and the same thing. The spirit engendered in the Japanese by this principle was called in the old

terminology Kannagara-no-minchi, i.e., way of nature. It is enlightening to see that this same spirit was also expressed in terms such as *yamato-gokoro* (Japanese heart), *yamato-damshii* (Japanese soul). Later under the influence of Chinese culture the writer Sugawara Michizane coined the Sino-Japanese expression *wakon-kansai* (Japanese soul and Chinese talent). All these expressions, however; have been eclipsed by the purely Japanese phrase; *Nippon Seishin* (Japanese Spirit). This spirit is said to consist of *shinto* and of *bushido* (way of the gods, way of the knight, respectively).

Here we notice clearly the Chinese influence because the real Japanese word *michi* for 'way' has been dropped and the Sino-Japanese word *do* (tao) is used. Thus we find *nippon seishin* being explained also as *koko* (imperial way).

In the *Review*, Cultural Nippon, vol. VII No. 1, April 1939, there appeared an article by Ken Ishikawa on Ekiken's Thought and Reasoning in Yamatozokuku.

To be Continued

EDITORIAL

Ghana on the Security Council

THE 16th Session of the General Assembly of the United Nations elected Ghana to the Security Council, by 88 votes. This was achieved by secret ballot.

The Ghana victory is not only a glorious vindication of her principled, militant, and progressive stand on international issues but also a spectacular triumph of the increasing influence of the forces of liberation in world councils.

Since it is an open secret that 1963 is the target date for Africa's freedom the years 1962-1963 are the years of Africa's destiny.

Throughout the length and breadth of Africa freedom fighters are rejoicing that their chief spokesman on the world's steering committee should be a country committed to the upholding of the interests of the indigenous masses.

La République de Guinée

Par C. L. Patterson

LE 28 Septembre 1958, la Guinée défraya incontestablement la chronique du jour. Elle venait de se détacher d'une façon spectaculaire de la Communauté Française en votant "NON", lors du fameux référendum. Elle fut le seul des huit anciens territoires français de l'Afrique Occidentale qui se déterminât ainsi, et naturellement à l'étranger, on voulait avoir tous les renseignements concernant ce pays, qui avait tout d'un coup frappé l'imagination du monde entier. Comment était-il ce peuple qui eut le courage d'accomplir un tel acte. Quelle était son histoire et la nature du pays qu'il habite ?

En réalité, le peuple de Guinée ressemble aux autres peuples d'Afrique, qui ont souffert pendant des années sous la domination coloniale. Il habite un coin de la terre d'Afrique dont la structure est d'une variété extraordinaire, puisque la Guinée offre un échantillon de toute la topographie africaine: côte, savane, forêt et montagne. Aucun autre pays de l'Afrique Occidentale ne résume ainsi les phénomènes naturels de cette partie du monde.

Il y a tout d'abord la région côtière qu'on appelle la Basse Guinée, et où se trouve la capitale, Conakry. C'est une mince bande de terre basse, figée dans la falaise que constitue la retombée des plateaux du Fouta-Djalon. C'est là que l'on trouve de grands estuaires entourant des archipels marécageux. Les explorateurs portugais venus en Guinée vers le milieu du quinzième siècle les appelaient des "rias", (mot portugais qui veut dire rivière), et c'est pourquoi il est souvent question dans leurs récits des Rivières du Sud.

Sauf les petits rubans rocheux du Cap Verga et la préqu'île de Kaloum; masse latéritique prolongée au large par les îles de Loos, centre touristique très recherché, cette région est entièrement basse et sans relief. C'est

une des régions les plus riches de Guinée et très propice à la culture rizicole. On y fait aussi de la pêche, on y cultive des fruits, des légumes, des palmiers à hiule, des cocotiers et des arachides.

Le climat de la basse Guinée est assez humide. Conakry, par exemple a un total annuel moyen de pluie de 4.30 mètres: un des plus élevés de l'Afrique Occidentale. Il faut aller sur les flancs du mont Cameroun pour observer un niveau plus élevé. Bien que les pluies soient abondantes elles se situent entièrement entre Juin et Novembre. Le mois d'août est le plus humide et c'est alors que les pluies de mousson sont amenées par les vents du Sud-Ouest, se découpant à mesure qu'elles se jettent contre la masse montagneuse du Fouta Djalon.

On sait que plusieurs grandes rivières de l'Afrique Occidentale prennent leur source dans la grande arête qu'est le Fouta Djalon, telle que la Gambie, le Bafind (tributaires de la rivière Sénégal) et le Niger. Ces rivières passent par des vallées profondes d'où se dégagent de jolies cascades.

Pourtant, il faut noter que la saison sèche n'est pas si nettement accusée et que les pluies sont plus également réparties par suite vraisemblablement de l'influence des montagnes. La région du Fouta Djalon est un des endroits les plus froids de Guinée et, à Dalaba, il y a une station climatique qui est très recherchée pendant les grandes chaleurs.

L'élevage constitue l'occupation principale de cette région. Malheureusement le problème de la conservation du sol qui existe un peu partout en Afrique est ici d'une acuité toute particulière. Cela est sans doute le résultat de plusieurs facteurs dont de mauvaises habitudes de culture et de pacage.

On aborde la troisième région: la Haute Guinée, région de savanes et qui rappelle un peu le Nord du Ghana au-delà de Navrongo en allant vers la Haute Volta. Ici des plateaux relativement bas et monotones se succèdent. C'est une région qui par son climat et son paysage, rappelle le Mali. La saison sèche est très marquée et à Siguiri le total annuel des pluies est très faible pas plus de 10 mm. de décembre en mars.

Il ne nous reste maintenant qu'à parler de la région forestière de côté du Libéria et de la Côte d'Ivoire. C'est là que se trouve la fameuse arête de quartz du nimba, un des plus grands pics de l'Afrique Occidentale s'élevant à 1.752 mètres. C'est une région extrêmement riche en minerais de fer. Les pluies s'étendent sur huit mois de l'année et c'est la raison pour laquelle cette région est si boisée et l'est encore d'avantage plus on avance vers l'intérieur du Libéria. Avec la basse Guinée, la région forestière constitue ce qu'on peut appeler le grenier de la Guinée. On y trouve toutes les cultures déjà nommées, et en plus, le café et le cacao.

Chacune de ces régions dont nous venons de parler possède des caractéristiques particulières également sur le plan des populations. Il y a par exemple les Soussous qui se trouvent pour la plupart en basse Guinée, les Peuls, peuple pastoral qui dit-on est d'origine saharienne. On y trouve des Tenda, les Malinkés de la haute Guinée, et dans la zone forestière de petits groupements de Guirzé et de Kono, qui s'étendent partiellement au Libéria et en Côte d'Ivoire.

Comme la plupart des capitales d'Afrique, Conakry est un carrefour où se confondent plusieurs races. La preuve c'est que sa population a passé de 26 mille en 1945 à 78 mille aujourd'hui. Mais peu importe la tribu à laquelle on appartient. C'est même un crime passible par la loi que de chercher à le savoir car les responsables de la République de Guinée se rappellent toujours les torts que les colonialistes ont fait à leur pays sur ce plan.

La préoccupation qui prime toute autre c'est de réparer les dégâts du passé colonial, et d'élaborer une politique qui promouvra le plein épanouissement du pays.

Foreign Investment and South African Struggle

by Special Correspondent

PRECISE figures of foreign investment in South Africa are available up to the end of 1956.

At that time foreign investment amounted to £1,396 million and by the end of 1959 this figure was believed to have grown to about £1,580 million.

More than half of all foreign investments have taken the form of investment in companies controlled outside South Africa (direct investment).

A very large proportion of foreign money is in the private sector of the South African economy and in this sector which at the end of 1957 accounted for 87 per cent of all foreign investment, direct investment was as high as 63 per cent.

Britain was the major supplier and about two-thirds of foreign direct investments and two-fifths of foreign indirect investments came from and were held by individuals or bodies resident in Britain.

The American stake was smaller and concentrated mainly in mining.

French and Swiss investors follow a long way behind. No other private source is of any significance.

South Africa could be attacked economically in three ways:

- (1) by denying it fresh capital and withdrawing existing capital,
- (2) by cutting off supplies of essential commodities, and
- (3) by boycotting South African exports.

Since Sharpeville investors have taken increased alarm

on political grounds, and capital has begun to flow out more rapidly.

Following March 21, 1960, French, Belgian and Swiss shares sold at once and at rapidly falling prices. On March 30, date of declaration of state of emergency, shares on the Johannesburg stock exchange fell by £70 million, gold shares losing 5 per cent of their market value.

By May 15, the loss since January was £600 million.

Total damage caused by the Cape Town strike to industry was £10 million.

By end of May the public was averse to investing their moneys and new ventures both home and abroad had to be postponed.

In April 1961, £500,000 a day was the net capital outflow from the country.

The voluntary withdrawal of all capital from the Union and refusal to advance fresh capital would lead to the collapse of the South Africa settler regime, and here again investors in Britain and the U.S.A. hold the key to the situation. They have made the Verwoerd regime and can unmake it.

The South African reserves stood at £153.2 million on the eve of Sharpeville. Two months after Sharpeville these reserves had fallen by £34.1 million.

A year later these reserves had fallen to £76 million. Since Sharpeville the South Africa exchange reserves had fallen by more than one-half.

Increased political pressure both at home and abroad would lead to the complete

disappearance of all exchange reserves. The stay-at-home campaign organised on the eve of the proclamation of the settler republic failed to affect both the fall in capital investments and the drop in reserves since it was a miserable flop.

Cutting off oil supplies to South Africa would seriously injure her economy. In 1959 86 per cent of South African oil supplies came from the Middle East.

Most of South Africa's oil comes from Iran (69 per cent in 1959) and Saudi Arabia (42 per cent in 1956). The oil monopolies are controlled mainly by U.S. and British capital. These rest from Iran over 70,000 million rials in oil profits every year. The United States and British investors therefore hold the key to the cutting off of supplies.

Other commodities through which the South African economy can be injured are metals, metal manufacturing, machinery and vehicles.

South Africa gets one-third of its outside needs from the United Kingdom and less than one-fifth from U.S.A.

South Africa's gold, uranium and diamonds are bought mainly by Britain and the U.S.A. Boycott of these would help to disrupt the South Africa's economy.

Boycott of South African goods involving gold, and uranium would be more effective with the co-operation of Britain and the U.S.A. governments.

In the field of capital investment, cutting off essential supplies and boycotting South African goods the willingness of the British and the American investors or governments to co-operate would lead to the total collapse overnight of the South African economy.

Continued on page 40

Mozambique as a Nation

by *Dr. Edwin Munger*

IF Portugal loses control over this huge country, will permanent partition ensue or will Mozambique retain its present geographical identity in a new nation? One doubts whether purely African nationalism could now hold the country together. It is one of the weaker strains of such nationalism on the continent because of the lack of African education, poor communications, and the suppression of African organizations. The Swahili-speaking Macuas of the north are drawn to Swahili-speaking Tanganyikans, and other tribal pulls affect Nhangas, Caranga, and Tonga tribesmen. However, politically conscious Mozambique Africans have been successful in rising above tribalism. Portugal's non-tribal direct administration has encouraged this.

Furthermore, of all the countries in southern Africa, Mozambique has the least specifically racial tension. The strides Portugal has made toward a non-racial Portuguese nationality may contribute significantly toward a non-racial Mozambique nationality, especially if an African leadership emerges comparable to that of Julius Nyerere's in Tanganyika. For Mozambique nationalism not only reaches beyond tribe, it reaches beyond race. Many factors favour the creation of a new nation. Should one be set up, the Portuguese born in Europe would naturally lose their superior position and some would leave. But many of them have developed a real identification with Mozambique significantly different from, say, that which the Belgians had for the Congo. Portuguese businessmen keep more

of their assets in Africa and retire here. It is unusual for a civil servant who has served for long in Mozambique to retire to Portugal and never return. Whatever racial prejudice may be institutionalized here is so minor compared with South Africa that it would disappear overnight.

Mozambique also has a growing population of locally-born whites. In the last decade they have ceased to be considered socially inferior to European-born Portuguese or, as was once true, to whites born in Goa. Many of those born in Mozambique feel a strong identification with Portugal but a stronger one with the territory. Their anti-Salazar feelings reflect this. Because of the high cost of visits to Europe—the annual European holiday of highly paid Congo Belgians has no parallel here—and the lack of jobs in Portugal for citizens of any race, the Portuguese feel committed to Mozambique.

Blended with the "white Portuguese" are the "white foreigners" of whom 1,500 speak English. Those locally-born of German, Italian, South African and other descent have an attachment for Mozambique but not necessarily for Portugal. Foreign businessmen have long pressed for consideration of Mozambique's economy before that of Portugal.

By their relatively tolerant racial attitudes the Portuguese have drawn toward them the minority groups which are repelled, for example, by the South African Government. The 8,000 odd Goans in Mozambique have a strong religious, occupational and national identification with the

metropolitan Portuguese. When I made a door-to-door survey in Pangim (Goa) a few years ago, there was no mistaking the loyalty to Lisbon of the many Goans who had been in Africa. This has roots in the days when Mozambique was a dependency of Goa and came under the Supreme Court there. However, the influx into Mozambique of metropolitan Portuguese has meant that fewer Goans occupy important positions in Mozambique than they did even a decade ago. The resulting dissatisfaction works toward a bond with other dissident elements, primarily white.

"Indians" and "Pakistanis" have less loyalty to the Portuguese. They have been actively hampered in their commercial dealings and their numbers have dropped to less than one-half of the Goans. A few Indian merchants are making secret deals with the African underground—as much to cover all bets as out of enthusiasm.

The Portuguese-African mixed population of over 25,000 is partially assimilated by the Portuguese but suffers from lack of education and economic opportunity. Although the group is probably loyal *en masse* to the administration, a few brainy and energetic individuals are active underground. Stories of "mulattoes" organizing plots in Angola have made the Mozambique Portuguese nervous. In a new African-led nation the mixed group would blend in easily. There is not the same distrust between it and the purely African population that exists between the Coloured and the African masses in South Africa.

The Assimilado System

Since 1917 the liberal Portuguese answer to problems of nationalism has been the *assimilado* system. To qualify as an *assimilado* an African must live as Portuguese in language, customs, etc. Although it has added a thin layer of support for the administration, the "solution" of gradually assimilating "civilized" Africans is a failure. By 1956 there were only 4,555 and of those only 206 had been added after 1950. The Government is strangely reticent these days on the numbers of *assimilados*. The Governor-General

evaded a direct question on the total when it was put by the representative of a foreign government. On previous visits to Mozambique, I had found that the number and rate of increase of *assimilados* were a source of pride and open discussion for some government officials. The gates have now been widened to include Africans with higher incomes but shy of some cultural requirements such as the ability to write Portuguese. But a policy of granting rights to indigenous people of a territory which embraces less than one-tenth of one per cent after 44 years is worthless in Africa 1961. The *assimilados* will have to provide the bulk of African leadership in a new nation. Although there is an understandable tension between some of them and their less favoured fellow Africans, the wind of change will blow this away.

Actually, the Portuguese have been aware for some years that the wide gap between so-called "civilized" Africans and the "tribal"

Africans required a separate approach. Professor Marcelo Caetano, former Minister of Colonies, has been pushing since 1955 for a category of rights for Africans who have left tribalism but are not *assimilados*. No announcement has been made of a major policy switch but striking changes in Mozambique date from the beginning of this year. Non-assimilated Africans can now be on the streets after 9.00 p.m. without passes. In practice they now attend certain cinemas and restaurants where they were formerly unwelcome. Racial discrimination is now prosecuted. The Conselho Administrator, Sr. G. Pires, told me in his office that he had just punished a "mulatto" restaurant owner for refusing to serve two non-assimilated but well-dressed Africans. Sr. Pires said "the mulatto deserves to be sent to Johannesburg or Little Rock." He also spoke of fining two "white" Portuguese cinema operators for a similar offence.

Another example of the new policy is in the Polana Hotel where I am writing. In deference to Rhodesian and South African visitors the hotel has long been segregated. The late Aly Khan caused a flutter a few years ago when he proposed having a cocktail party on the lawn. But a few hours ago, when I was having tea with a local couple, the Ghanaian Ambassador to Ethiopia, Miguel Augustus Ribeiro, came in with an aide and a Portuguese official. My companions said they had seen a few "mulattoes" and Asians at the Polana in the last two years but never before a "pure African."

To be Continued

STRIKE IT OUT

IT happened in Settler South Africa. The scene was the interior of the settler House of Assembly in Cape Town during the 1949 session.

The debate centred around the Prohibition of Mixed Marriages Act sponsored by the settler government.

"This Bill, to my mind is the immoral offspring of an illicit union between racial superstition and biological ignorance," said one unofficial opposition M.P.

"Unfortunately for the Minister of the Interior, who is South Africa's leading political misanthropologist, humanity has been in the melting pot for unknown millennia, and it is too late for any section of mankind now to seek to give the sanction of law to the pseudo-biological phantasies about race purity which are incorporated in the Bill before the House."

The settler government ordered this part of the speech to be struck out of the records. And that was done.

This time it happened at Lake Success. A representative of settler South Africa told the UN Assembly that the result of their enslaving the Africans in their midst has been to make them better off than those in the Independent African States!

By an overwhelming majority settler South Africa was censured and the offending passage struck off the record.

Foreign Investment

Continued from page 38

The collapse of the economy would lead to the collapse of the fascist settler republic of South Africa which was ushered in on May 31 to the founding of a truly national republic.

The governments of Britain and the United States are under the control of forces that put economics before humanity. It is, therefore, a foregone conclusion that nothing short of a political miracle can induce them to disrupt South Africa's economy.

The British and American investors will continue not only to be a party to the oppression of the African people in South Africa but also to condone the monstrous atrocities of the settler regime and to give them their explicit or tacit support. Even when forced to pay lip-service to the struggle for 'freedom it can

safely be predicted that they cannot go beyond that.

The revolutionary task of the African masses therefore becomes that of positive action directed towards total disruption of the South African economy.

This eventually is desired by nobody but if it must be it must be. The P.A.C. as the mass political organisation of the people, is today committed to a peaceful solution of the problem.

The time is now overdue for them to review that commitment.

Whatever measures the South African masses take to redeem themselves from their slavery the only source where they could expect material and moral support seems to be from the peoples and governments of Africa and Asia and from the democrats of the world.

VOICE OF AFRICA

Radio Ghana

Transmission Times and Wavelengths

ENGLISH SERVICE

(i) SUDAN, ETHIOPIA, SOMALIA

1415—1500 GMT 21.545 Mcs 13.92 Metres
1830—1915 GMT 11.805 Mcs 25.41 Metres

(ii) EAST AFRICA

1500—1545 GMT 21.545 Mcs 13.92 Metres

(iii) SOUTH, SOUTH-WEST AND SOUTH-EAST AFRICA

1500—1545 GMT 17.740 Mcs 16.91 Metres
2000—2045 GMT 15.285 Mcs 19.62 Metres

(iv) WEST AFRICA

1500—1545 GMT 9.545 Mcs 31.43 Metres
1700—1745 GMT 9.545 Mcs 31.43 Metres
2000—2045 GMT 9.545 Mcs 31.43 Metres
2130—2215 GMT 9.545 Mcs 31.43 Metres
6.070 Mcs 49.42 Metres

FRENCH SERVICE

(i) CONGO, CENTRAL AFRICA, MADAGASCAR

1745—1830 GMT 11.805 Mcs 25.41 Metres
1915—2000 GMT 11.805 Mcs 25.41 Metres

(ii) WEST AFRICA

1745—1830 GMT 9.545 Mcs 31.43 Metres
1915—2000 GMT 9.545 Mcs 31.43 Metres
2045—2130 GMT 9.545 Mcs 31.43 Metres
6.070 Mcs 49.42 Metres

PORTUGUESE SERVICE

(i) ANGOLA, MOZAMBIQUE

1415—1500 GMT 17.740 Mcs 16.91 Metres
1630—1715 GMT 17.740 Mcs 16.91 Metres

(ii) GUINEA, ANGOLA

1630—1715 GMT 9.545 Mcs 31.43 Metres

HAUSA SERVICE

(i) WEST AFRICA

1545—1630 GMT 9.545 Mcs 31.43 Metres
1830—1915 GMT 6.070 Mcs 49.42 Metres

ARABIC SERVICE

(i) UNITED ARAB REPUBLIC, SUDAN, LIBYA

1630—1715 GMT 21.545 Mcs 13.92 Metres

(ii) MOROCCO, ALGERIA, TUNISIA

2005—2049 GMT 11.805 Mcs 25.41 Metres

SWAHILI SERVICE

(i) EAST AFRICA

1415—1500 GMT 15.285 Mcs 19.62 Metres
1715—1800 GMT 21.545 Mcs 13.92 Metres
1830—1915 GMT 21.545 Mcs 13.92 Metres

SPECIAL ENGLISH SERVICE—U.K. AND EUROPE

2045—2130 GMT 11.805 Mcs 25.41 Metres

SUR 25.41 METRES 11.805 Kcs. (AFRIQUE OCCIDENTALE); 31.43 METRES 9.545 Kcs. (AFRIQUE CENTRALE, CONGO).

AORAIRE	DIMANCHE	LUNDI	MARDI	MERCREDI	JEUDI	VENDREDI	SAMEDI
1744			INDICATIF D'APPEL (ICI LA VOIX DU GHANA)				
1745	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information
1755	Commentaire du jour	Commentaire du jour	Commentaire du jour	Commentaire du jour	Commentaire du jour	Commentaire du jour	Commentaire du jour
1805	Le Disque des Auditeurs	Album Musical	Rendez-vous musical avec	Musique Populaire	Musique du nouveau monde	Voyage musical	Voulez-vous danser?
1820	Le Disque des Auditeurs	Un Continent Un Peuple	Afrique d'Hier et d'Aujourd'hui	Tribune africaine	Magazine du Journa Parle	Ghana d'Aujourd'hui	Voulez-vous danser?

28/30

SIGNAL D'INTERVALLE

25.41 Metres 11.805 Kcs. (Afrique Occidentale); 31.43 Metres 9.545 Kcs. (2) Congo—Afrique Centrale—Madagascar

	DIMANCHE	LUNDI	MARDI	MERCREDI	JEUDI	VENDREDI	SAMEDI
1914			INDICATIF D'APPEL (ICI LA VOIX DU GHANA)				
1915	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information
1925	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour
1932	Les Grands Musiciens	Vos Highlifes preferes	Musique africaine	Chants du Ghana	Musique africaine	Orchestre a Cordes	Vos Highlifes preferes
1950	Magazine du Dimanche	Ghana d'Aujourd'hui	Tribune africaine	Pour votre Plaisir	Afrique d'Hier et d'Aujourd'hui	Un continent Un Peuple	Vos Highlifes preferes

1959

SIGNAL D'INTERVALLE

31.43 METRES 9.545 Kcs (3) AFRIQUE OCCIDENTALE

	DIMANCHE	LUNDI	MARDI	MERCREDI	JEUDI	VENDREDI	SAMEDI
2047			INDICATIF D'APPEL (ICI LA VOIX DU GHANA)				
2045	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information	Bulletin d'Information
2055	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour	Commentaire du Jour
2105 preferes	Les Grands africaine	Vos Highlifes Ghana	Musique africaine	Chants du Ghana	Musique africaine	Orchestre a Cordes	Vos Highlife preferes
2120	Magazine du Dimanch	Ghana d'Aujourd'hui	Tribune africaine	Pour votre Plaisir	Afrique d'Hier et d'Aujourd'hui	Un continent Un Peuple	Vos Highlife preferes

2128

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