

BANTU WELFARE TRUST.

ABx570521
21st May, 1957.

Resolution.

That in terms of section six(6) of the Deed of Constitution of the Bantu Welfare Trust, the firm of Messrs. William Aronsohn, Attorneys, Notaries and Conveyancers, be and is hereby authorised and instructed to act on behalf of the said Trust in the matter of the ejectment of certain tenants of Stand No.100, Ophirton, namely, one Alli Ishmael, occupying a shop at the corner of Maxwell and Mewett Streets and Stephanus van Niekerk, occupying a cottage at No. 58 Mewett Street, and to secure their ejectment.

That the trustees agree to indemnify the firm of Messrs. William Aronsohn, Attorneys, Notaries etc. against any costs, penalties and action which may result from the action hereby authorised and contemplated.

and further

that Mr. E. J. Donaldson, Chairman of the said Trust, be and is hereby authorised to act on behalf of the trustees in the above matter subject to the provisions of the Deed of Constitution.

Signed:

1. Edward James Donaldson (Chairman)
2. Guy Harry Robert Edwards
3. Ray Edward Phillips
4. Paul Ramotsoana Mosaka
5. Alfred Bikini Xuma
6. O. Whyte.

Bantu Welfare Trust

ABX 570522

BANTU WELFARE TRUST

TELEPHONE 44-4368

P.O. BOX 97

TELEGRAMS & CABLES "UBUNTU"

JOHANNESBURG

22nd May, 1957.

Dr. A. B. Xuma,
85 Toby Street,
Sophiatown,
JOHANNESBURG.

Dear Sir,

Attached hereto are documents relating to the Ophirton property. I shall be glad if you will give your approval to the authority which the attorneys are seeking in order to get an ejectment order against the tenants referred to herein.

Yours faithfully,

W. B. Ngakane

W. B. Ngakane, (Asst. Secy.)
pp. BANTU WELFARE TRUST,
S.A.I.R.R.,
SECRETARIES.

ENCL:

ZENZELE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF THE TRANSVAAL.

Jan Hofmeyr School of Social Work,
Eloff Street South,
JOHANNESBURG.

4th June, 1957.

Dear *Mrs Xuma*,

You are invited to attend a meeting of the Board of Management of the Zenzele Y.W.C.A. of the Transvaal at 12:00 NOON on Saturday 29th June, 1957 at the Jubilee Social Centre.

President's of Clubs are kindly requested to bring their 3/- per member, subscription towards the Board and the Council, as the Transvaal Association must meet its obligations towards the Council before the meeting on the 21st July at Inanda.

All members of the Board (elected members and presidents) are also requested to make a contribution of 2/6 each towards the wreath that the Association purchased for the late Mrs Evelyn Nyati - a Board member until the time of her death.

This meeting will be followed by the Annual General meeting to which members of all Clubs are invited. Mrs Xuma and Mrs Hathaway will both give a report of their recent trips.

Yours sincerely,

Ph Mzaidume
EXECUTIVE SECRETARY.

ZENZELE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF THE TRANSVAAL.

ANNUAL GENERAL MEETING.

at the

STUDENT'S COMMON ROOM - JAN HOFMEYR SCHOOL OF SOCIAL WORK
JUBILEE SOCIAL CENTRE.- ELOFF STREET SOUTH
JOHANNESBURG.

Guest Speaker

MRS MADIE HALL XUMA - PRESIDENT SOUTH AFRICAN COUNCIL
OF WORLD AFFILIATED Y.W.C.A.

at

2:00 p.m. - 29th June, 1957.

A generous Tea Will be Served:

A generous Tea Will be Served.

THE NATIVE LAWS AMENDMENT BILL : WHAT IT MEANS TO EUROPEANS AND AFRICANS - EVALUATION OF THE BILL BY DR A.B. KUMA BEFORE THE REGIONAL CONFERENCE, SOUTHERN TRANSVAAL REGION AT ANDEN HOUSE, 68 DE KORTE STREET, BRAAMFONTEIN, JOHANNESBURG.

Mr Chairman, Ladies and Gentlemen,

The introductory paragraph of the Explanatory Memorandum on the Native Laws Amendment Bill, 1957 says: "It is the intention to issue one simplified consolidated set of regulations under the Native Labour Regulation Act, 1911, the Natives (Urban Areas) Consolidation Act, 1945 and the Natives (Abolition of Passes and Co-ordination of Documents) Act, 1952. With that end in view certain anomalies in these three (3) enactments are to be removed. In addition, many of the amendments are designed to facilitate administration and control".

This statement understates the position considerably. Some of the provisions and amendments of this bill are revolutionary in the way it is proposed to control relations between Europeans and Africans, the way they deal with administration of justice for Africans and in the drastic and arbitrary manner it is proposed to control, restrict, suppress and repress the life and the activities of the African generally.

The far reaching implications and the effects of this bill cannot be fully appreciated unless the bill is considered with the background of the rest of apartheid legislation passed and pending. It is not an isolated, accidental piece of legislation. It is part of a well considered calculated scheme. It is part of a complete pattern. It is a supplement and/or a complement to the rest of the Government Apartheid Laws. In the light of recent pronouncements, by the Prime Minister and the Minister of External Affairs, on the Government's "External Africa Policy" the bill must be evaluated in relation to that policy as well.

I propose to leave out of my discussion those clauses which deal with the increasing control of the activities of local authorities and the diminution of their powers by the central government. I may say in passing, that it appears to me that the local authorities are fast becoming mere agents and puppets of the Department of Native Affairs with diminishing authority, initiative or originality to take decisions and carry them out in their own right. The standardization, or shall I say, regimentation which must follow, if these amendments become law and are given effect to, would tend to discourage or destroy initiative originality and enterprise on the part of the more enlightened and progressive local authorities to the detriment of local government in the country as a whole from lack of example and inspiration from the free enterprising municipalities.

I must now proceed to mention the various methods proposed to tighten up the grip and control on the urban African.

Firstly it is proposed to widen the definition of "authorized officer" entitled to demand the production of documents (such as passes, tax receipts, etc.) by Africans. At present the "authorized officer", include a Magistrate, a Native Commissioner, a Justice of Peace, a European member of the South African Police or of the South African Railway Police. Under Clauses 1(b) and 23(a) eight (8) new categories of European Officials of the Native Affairs Department, central and municipal are to be included. When I find .../-

are to be included. When I find such a variety of European petty officials appointed to so important an office which requires tact, discretion and responsibility, I am reminded of what the late R.V. Selope Thema used to say about some of the Europeans in republican days in the Transvaal. He said that every European in those days was a policeman, magistrate and penal officer, all in one; with freedom to dispense justice or injustice (more often injustice) on the spot, to any African, against whom he took offence or dislike without recourse to any court of law.

One wonders if our country is not slowly drifting towards that benighted and barbarous system so far as the treatment of Africans is concerned when so many ordinary people are given such great powers over Africans without recourse to courts of law.

Secondly, residential rights of Africans in an urban or proclaimed area are further restricted if not abolished under Clause 29(a)(b) of the Bill except for Africans who enjoy temporary exemptions of some sort or other, such as domestic servants or employees in the performance of their duties etc. All Africans not otherwise exempted, must reside outside the limits of an urban proclaimed area, in a location, native village or native hostel. An urban or proclaimed area becomes out of bounds for ^{un}exempted Africans. Any African who is found to be residing unlawfully within the limits of an urban or proclaimed area, outside a location, native village or native hostel thereafter shall in the terms of a proclamation by the Governor General be ordered to remove from such urban area or such specified portion and take up residence in a scheduled native area or released area under the Native Trust and Land Act, 1936 (Act No. 18 of 1936) as specified in such proclamation.

Another restriction or prohibition which has the similar effect and applies specifically to buildings and land under Clause 29(d) reads -

"(9) Save as is provided in this Act or any other law or when acting in the performance of his functions under any law or in the course of his duty as an employee of the government or of any urban local authority:-

- (a) No native shall, without the permission of the owner or lawful occupier of any land or building within an urban area outside a location, native village or native hostel, enter upon or into or remain on or in such land or building".

This aims at tightening up the law of trespass against unexempted Africans in urban or proclaimed areas.

At present, an African born in an urban area is considered as a permanent resident; also an African who has worked for one employer for a period of ten (10) years or more or one (1) who has resided in an area for over 15 years is considered permanent resident. This will be changed in future. Under Clause 30(a) an African who was born in an area who has interrupted his residence by going out of the area for outside employment or schooling and so forth loses his residential rights and may only, thereafter, stay, in such an area, not more than 72 hours except by special permission. The fact that he was born in the area does not qualify him to stay/-

qualify him to stay there permanently after interrupting his continuous residence whether he wishes it or not. In other words, under the provisions of this bill an African may not leave his place of birth for any time without running the risk of losing his rights as a permanent resident. Again under Clause 30(b) it will be no longer possible for an African to qualify for permanent residence in an area merely because he had worked continuously for one employer for a period of ten (10) years or more or because he has resided in the area for 15 years or more. "He qualifies", according to the Explanatory Memorandum, "when he has continued to remain in the area and has not during either period or thereafter been sentenced to imprisonment without the option of a fine for a period of more than seven (7) days or with the option of a fine for a period of more than one (1) month.

In other words for a petty offence not crime or for a mere infringement of regulations of which there are so many for Natives only, an African may lose his right of residence and be uprooted after long residence. These amendments create a state of constant insecurity for all Africans in urban or proclaimed areas.

Would such drastic penalties ever be imposed on Europeans for such trifles or for any other reason at all? Are the victims of such policy and treatment expected to love those who impose such penalties on them?

Further, Clause 34, introduces a new harsh way of dealing with an African who has been convicted for "being wrongfully within an urban or proclaimed area". He may be removed "to any place indicated by the Secretary for Native Affairs within a scheduled area or released under the Native Trust and Land Act, 1936 (Act No. 18 of 1936)" without trial. As the law now stands such an African may be removed to his home or last place of residence and not to a rural village which might mean loss of employment or means of earning a livelihood, home and other considerations for him.

The Clauses I have dealt with so far deprive Africans the right of living or residing in urban or proclaimed areas and give powers to civil servants to banish Africans so affected without due process of law.

Under Clauses 39(c) and 48 there is departure from common practice. The judicial powers of the Courts are excluded or assumed by civil, administrative officials. At present, if an African fails to comply with influx control regulations, or with the provisions applicable to foreign Africans, or the labour bureau regulation, he may be removed from a proclaimed area only after conviction by the Courts under a warrant issued by a Magistrate or Native Commissioner and addressed to a police officer. In terms of this Bill the Governor General may empower any Registering Officer to require such an African to leave the prescribed area by a stated date and not to return for a period specified by him.

Again there is a new aspect affecting urban Africans residing in locations, native villages or native hostels outside an urban or proclaimed area. Such Africans who fail to observe the terms and conditions governing their presence in an urban location, Native Village or hostel can be ordered out of the urban area only after a conviction by a court at present. Under Clause 48 of the Bill it is provided that on application by a Manager, Location or Hostel/-

Manager, Location or Hostel Superintendent a Native Commissioner or Magistrate may order an African out if it is proved to his satisfaction by means of affidavits (or oral evidence also if considered necessary) that the African concerned failed to observe the regulations. Three (3) days notice of intention to apply for an order must be served on the African. He must be advised of the time and place of the hearing and he will be entitled to appear personally or to be legally represented.

On the surface, this may appear to be full justice because a Native Commissioner or Magistrate is present. In fact it is a semblance or mockery of justice because these officials act in their administrative capacities and not in their judicial capacities. As a result the proceedings will no longer be subject ~~to~~ ^{for} appeal as in the case of ordinary civil court proceedings. Besides proceedings can only be subject for review only if the African concerned can prove that the Magistrate or Native Commissioner did not act in faith or did not apply his mind to the issue.

What is important and serious about these amendments is that so far as the administration of justice is concerned there is deliberate and calculated plan in this legislation to circumvent the courts of law especially the Superior Courts which in the past have ruled almost consistently against practices or provisions of this type in administration. Judicial powers are exercised by civil servants who may not be impartial or disinterested.

These amendments, observes the Explanatory Memorandum under Clause 39(c), "ought to obviate many prosecution because the only machinery at present available to secure the removal of a native from an urban or proclaimed area is an order of court under section fourteen following a conviction."

"The amendment", under clause 48, according to Explanatory Memorandum, "introduces a simplified procedure for the removal of a resident from a location, native village and native hostel in certain circumstances and does away with the need of resorting to costly civil process. Under the new procedure the rights of resident are adequately protected as a Native Commissioner or Magistrate must still make the order".

This statement, from the Explanatory Memorandum, is cold blooded, lacks a sense of justice and humanity and is devoid of all christian principles. It is not "a simplified procedure" or avoiding many costly civil process the Africans want; it is justice; it is a fair trial. Cost is immaterial if a fair trial and justice are assured. What the statement of such attitude overlooks is that this injustice of banishing Africans without due process of law is not only costly to the victims but ruinous materially and spiritually. It causes them and the thousand who sympathise with them erosion of the soul.

Besides the authors of the Explanatory Memorandum in this context ought to remember that ^{it} is often the Native Commissioners or Magistrates who found in favour of local authorities in many similar cases in the past only to have their judgment upset by superior courts on appeal. ^{the higher courts,} No wonder the new legislation does everything to exclude these fortresses of justice and fair trial. In fact, I believe that Amendment 30(a)(b) is a direct reaction to the Judgments of "The Transvaal Provincial Division of the Supreme Court in Mathebula versus Ermelo Municipality 1955 (4) S.A.LR443 and the Cape Provincial Division / -

and the Cape Provincial Division of the Supreme Court in *Rex versus Madlebe* 1956 (2) S.A. LR. 565 and to destroy the precedents established by these particular judgments. According to the Explanatory Memorandum on the Bill, Clause 30(a) "The Transvaal Provincial Division of the Supreme Court holds the view (*Mathebula versus Ermelo Municipality* 1955 (4) S.A. L.R.443) that a native who was born within an urban area or proclaimed area but who has abandoned residence there-in may, during a seventy-two (72) hours visit to that area, if he so desires, legally become a permanent resident of that area again merely by forming such an intention. The seventy-two (72) hour period will accordingly not be applicable to him. "The proposed amendment (note) regulates this position in that such native will no longer be able to stay in such area for a period in excess of seventy-two (72) hours merely by reason of birth and a changed intention, according to the Explanatory Memorandum".

30(b) of the Bill is accordingly redrafted states the Explanatory Memorandum, "to make it quite clear that a native does not qualify merely when he has remained uninterruptedly in the area for the 10 or 15 years but that he qualifies when he has continued to remain in the area and has not during either period or thereafter been sentenced to imprisonment referred to".

Such adverse Court Judgments must be reason enough in official attitude to exclude the interference of the Courts in such cases.

Other retrogressive steps are being introduced in the name of effective control of the Africans and making them more responsible for themselves. According to the Explanatory Memorandum on the Bill, "Local Authorities who finance the erection of lower primary schools must obtain funds for rent and redemption of the capital loan raised for this purpose by increasing the rentals payable in the location, native village or native hostel by an amount not exceeding 2/- per month." Only Africans are so discriminated against and taxed specially for their education. The education of other sections including the privileged Europeans, is paid for from general taxation.

This provision is contrary to all principles of taxation in civilized countries. All recognised authorities on taxation consider "ability to pay" as a basic principle because taxation is a contribution by those who are able and is not a penalty or punishment. Those who have the ability to pay, pay for the social welfare and other benefits of those who are unable to pay. Poor whites in South Africa do not pay for their education. To make the African the poorest of the poor to pay for his education is to discriminate against him and to tax him out of existence for his poverty.

Section 23(1)(g) of the Native (Urban Areas) Consolidation Act, 1945, enables the Governor General which in practice means Native Affairs Department directly or through the local authority concerned to "prohibit any male native from working as a togt or casual labourer or from carrying on any work as an independent contractor unless the prescribed officer has by licence authorized him to do so for a period therein prescribed". The bill, under Clause 39(e), amends the section to read: "to prohibit any male Native from work as togt or casual labourer or from carrying on any work on his won account in any business, trade or other remunerative activity". The effect of this Clause is to destroy and exclude independent African traders as a class and also from business centres of urban or proclaimed area where prosperous and profitable business is carried on by all sections and where the majority of the Africans work and spend their money. The motive behind this amendment is, we believe, to .../-

behind this amendment, is, we believe, to destroy and eliminate the African trader as a competitor against European traders who cater for African trade contrary to the avowed principle of apartheid that Africans must serve their people. This is to create a monopoly of African trade for Europeans.

There is more scope for African traders and professional men to serve their own people in the business centres of the towns and cities where the African works and spend his money and where there are proper amenities and conveniences to carry on their trades and profession. There are only few traders and few if any professional offices even in European residential areas because people generally do not trade or practise their professions in residential areas but in business centres. This is equally true for African traders and professional men. There is room for traders and doctors but absolutely no scope for African lawyers or Advocates with offices in "locations, native villages or native hostels". Their clients are in town; their colleagues with whom they must consult are in towns and above all the courts are in the business centre of towns and they cannot serve the best interests of their clients under such circumstances. To compel them to remain in African residential areas is to undermine them economically and professionally.

What must be understood by government, local authorities and all concerned, is that notwithstanding whatever is proposed there is more scope and demand for the majority of African traders and professional men to serve their people in urban areas than there will ever be in the location or native villages or native hostels.

Because of lack of time and because others, better able and qualified, have dealt with it, I do not propose to go into any detailed discussion of the now famous or better still the now infamous Church Clause 29(c) of the Bill now 29(c)(c) etc. in the amended form. It is shocking to read the following amendment that merely "in his opinion", "the Minister (of Native Affairs) may by notice in the Gazette direct that no native shall attend any church or other religious service or church function on premises situated within any urban area outside a native residential area"... and any Native who in contravention of a direction issued under this paragraph attends any church or other religious service or church function, shall be guilty of an offence and liable to the penalties prescribed by section forty-four". It is suggested that an African may become a nuisance in certain circumstances. What is disturbing is how an African can become a nuisance in a neighbourhood by going through in attending church services or functions.

It is to be noticed that in the amended amendment on the Church Clause 29(c)(d) the onus is pushed on to the African worshipper and not on the Church or Minister of the Church. This does not make matters any better because that is still State interference in church and religious matters although the victim is different. As long as authoritative phrases like "the Minister may by notice in the Gazette direct", "Except with the approval of the Minister" subject to such conditions as the Minister may deem fit", there is ministerial ~~xxx~~ or State interference in church and religious affairs. Without the complete removal of ministerial interference and influence in church and religious affairs the principle is not changed and there can be no freedom of worship or religious liberty. Under such circumstances it will always be a question of churches or worshippers praying the Minister of Native Affairs to allow them to pray or worship the Almighty God. *If the Christian Churches in South Africa accept the position, they become the handmaid of party politics.*

Under the same Clause .../-

Under the same Clause 29(d)(e) "the Minister may by notice in the Gazette direct that no native shall attend at or be admitted to any school, hospital, club or similar institutions on premises situated within any urban area outside a native residential area for reasons which in the opinion of the Minister justify him to take action".

This provision may affect adversely in Johannesburg for instance such useful and centrally situated clubs and similar institution like the Bantu Men's Social Centre, the Bantu Sports Club, the Jan Hofmeyr School of Social Work and certain schools for Africans which have been in urban areas for years.

To prohibit the organising and/or holding of meetings, assemblies or gatherings (including social gatherings) which are attended by Africans in urban areas and to allow "no person to enter or remain in any location, native village or native hostel without the permission of an officer appointed or assigned for the management of that native village or native" as prescribed under this Clause 29(d)(e) of this Bill, is to interfere with the rights of free assembly, free association and free contact between Europeans and Africans thus closing all the channels and opportunities for consultation, co-operation, understanding and mutual helpfulness to the detriment of good race relations between Africans and Europeans. The bill and similar legislation raises an iron curtain between Europeans and Africans and endeavours to put them into separate thought-proof, water-tight and air-tight compartments. The only privileged channel of contact between Europeans and Africans will be the Department of Natives, with its absolute power and authority, to dominate and indoctrinate the Africans.

In the light of recent pronouncements recently, by both Prime Minister, Mr J.G. Strydom and the Minister of External Affairs, Mr Eric Louw, that South Africa will recognize, co-operate and seek good understanding with the African States, will not this type of legislation and policy, the so-called Native Affairs *policy* cause difficulties and embarrassment for the Union Government in her relations with those States? Can goodwill be promoted externally and internally under the circumstances? Should not charity begin at home? It must be realized that South Africa is a part of Africa and of the World, the "one World" of to-day and to-morrow and she may not for all time disregard World trends and opinion.

How would the Government, members of Parliament and the rest of Europeans feel if this type of apartheid policy were applied to them? The Africans feel exactly this same although they can do nothing positive with it now.

Is it not a tragedy that when South Africa has a government that boasts of being and proclaims itself a christian national government that we have legislation and practices which do not seem to conform with christian ethics, morals and principles?

I, with many other leading Africans stand for co-operation and mutual respect between Europeans and non-Europeans. This policy is dividing the people, *it brings on a long chain of goodwill built over a century* creating hatred and suspicion. It is driving my people to ~~xxx~~ a point of no return which will be disastrous for South Africa as a whole. It is a policy of government without consultation or contact with the government. It seems to believe that "divided we stand, united we fall". It is a policy capable of winning votes at elections under the present circumstances, but it also has the seeds of self destruction. It will *not* build South Africa but it will destroy it as a happy, united and prosperous nation.

personal.

ABX 58 0812

August 12, 58

Dearest Niece -

Your letter received and I am very glad to hear from you once more as I felt rather strange at you for not writing me since your father's return from Siberia. I could not imagine why you were so quiet.

He has written me one since his return and I due him a reply which I hope to send soon.

We are grateful to the Lord for sparing his life and taking him home safely after such a hard spell of sickness here. Are hoping that he will soon be himself again. We hope some day he might be able to bring you to see us as we are anxious to see you & Alfred.

Am extremely busy with my
school work as we are celebrating
our Flag Day on the 24th and I
am chairman of the program
committee. Hope to write you
a nice long newsy letter later
on. Melvin, Maier's baby spent
one week here during the July vaca-
tion. He is a fine little boy
trying to talk. He is so cute
and fat, fat. Has large feet and
heavy limbs. They are a happy group
Valentine trying for a scholarship
and Jefferson & Henry my other
sons hoping to complete college
in November. Be good and
expect a letter soon. Love from
all. Lovingly aunt Margaret

K F U K:s R I K S F Ö R B U N D

Tel. Ordf. och Sekr. 20 66 73
" Kassa och Exp. 11 20 57
" Hospits 20 35 60



Telegramadress Emissarius
Postgiro 5 00 63
" 90 06 68

ABx580825

BIRGER JARLSGATAN 27. STOCKHOLM C.

25th August 1958

Mrs A.B.Xuma
85, Toby Street
Sophia Town
Johannesburg

Dear Mrs. Xuma,

Thank you very much for your letter which was awaiting me, when I returned from holiday last week.

I now write to answer your questions regarding a possible fellowship from Sweden for further training of an African YWCA Leader.

The Committee in Stockholm is thinking of no definite training in this or that place. You are free to decide on and plan for the kind of further training, within or outside your country, which would be feasible and best suite the purpose of training for responsibility and leadership within your own YWCA.

An application for a fellowship should reach us before 1st October. It should give the following details:

Name
Address
Date of Birth
Civil status
Church membership
Earlier education and training
Present occupation
Responsibility in the YWCA
Plan for further training, for which a fellowship is requested, giving period of training and estimated cost of training
Special responsibility or job for which the applicant would qualify after training.

The applicant should be prepared to give two years of service to the YWCA.

Considering that funds are limited, I think it would be advisable to plan for a training which does not entail heavy travel expenses.

To-day starts the World membership Conference in Athens. We have a fine delegation of four there. I am so glad they will have an opportunity of meeting your girl.

I might be going to the World YWCA Executive Committee meeting in November and am much looking forward to seeing you there.

With the best of wishes to you and your Husband.

Yours affectionately

Clary
Clary Elfving

ABX 580915a.

World Young Women's Christian Association
Alliance Mondiale des Unions Chrétiennes Féminines
Weltbund Christlicher Verbände Junger Frauen

President : The Hon. Isabel Caffo

General Secretary : Miss Elizabeth Palmer

Telegrams : Soromundi, Geneva
Telephone 32 70 60

Headquarters :
37 Quai Wilson, Geneva, Switzerland

JS/jj

15th September, 1958.

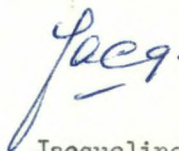
Mrs M. H. Xuma,
85 Toby Street,
Sophtiatown,
Johannesburg,
S. Africa.

Dear Madie,

This is a hurried note to say that, as Elizabeth is on holiday at the moment, I am sending you the enclosed two copies of an official letter which is, I hope, what you need in regard to your passport application. Be sure to let us know if there is anything further we can do to help. I will arrange with Mademoiselle Girardet for the cheque for your fare to be sent to you as we did before.

It is so good to know that you expect to be with us for the Consultation on the Christian Task of the YWCA, and we all look forward to seeing you. It will not be long now!

Yours affectionately,



Jacqueline van Stoetwegen
Associate General Secretary.

Y.M.C.A.

ABX 580915 b.

World Young Women's Christian Association
Alliance Mondiale des Unions Chrétiennes Féminines
Weltbund Christlicher Verbände Junger Frauen

President : The Hon. Isabel Caffo

General Secretary : Miss Elizabeth Palmer

Telegrams : Soromundi, Geneva

Telephone 32 70 60

JS/jj

Headquarters :

37 Quai Wilson, Geneva, Switzerland

15th September, 1958.

TO WHOM IT MAY CONCERN

Mrs A. B. Xuma (Madie Hall Xuma) is a member of the World Young Women's Christian Association and, as such, is expected to attend the next meeting of that Committee which will be held in Switzerland from November 9th to 22nd, 1958. This meeting will be preceded by a World YWCA Consultation on the Christian Task of the YWCA in October and we hope that Mrs Xuma will also be able to attend this meeting.

All expenses for travel and accommodation for Mrs Xuma will be assumed by the World YWCA.

Any courtesies or facilities which may be extended to Mrs Xuma to enable her to attend these meetings will be greatly appreciated.



Jacq. v. Stoetwegen

Jacqueline van Stoetwegen.
Associate General Secretary



THE FOREIGN SERVICE
OF THE
UNITED STATES OF AMERICA

Race Relations

ABX581028

AMERICAN CONSULATE,
144 Smith Street,
Durban, South Africa.

October 28, 1958.

Dear Dave:

Thanks for your letter of October 23, 1958 and for the first selection of films which have arrived safely.

I have had a talk with William Cotts & Co., regarding the claim of Dr. Xuma and they tell me that they have made a thorough search not only at this port but at other ports at which the Swedish vessel called but without results. As you say it appears from the documents that as the shipment was free of freight no claim lies against the company and if Dr. Xuma did not carry private insurance I am afraid that the shipment must be considered a loss.

I hope that you will be able to come down for the Family of Man exhibit and look forward to seeing you. Don't forget about my school catalogues for the Mayor.

All the best wishes.

Sincerely,

A handwritten signature in blue ink, appearing to read "C. H. Hall, Jr.", written over a horizontal line.

C. H. Hall, Jr.
American Consul

David DuBois, Esquire,
U.S. Information Service,
75 President Street,
Johannesburg.

Enclosures:

Correspondence referring to Dr. Xuma

REFUGEE FUND as of November 1st 1958

	Balance May 1, 1958	Income	Total	Expenses	Balance Nov. 1, 1958
* General	\$ 22.222,77	4.535,37	26.758,14	9.042,06	17.716,08
Jordan	10.300,54	4.674,86	14.975,40	3.282,31	11.693,09
Pakistan	2.504,29	709,30	3.213,59	872,68	2.340,91
	35.027,60	9.919,53	44.947,13	13.197,05	31.750,08

* including Austria

REFUGEE WORK BUDGETS

as of November 1, 1958

G E N E R A L F U N D

<u>Income</u>	<u>Budget May 1, 1958 - April 30, 1959</u>		<u>Expenditure</u>
Balance May 1, 1958	\$ 22.200		
Special gift	5.000	Allocation Austria	15.250
From National Associations and individuals	7.500	Allocation Germany	1.500
	34.700		16.750
	16.750	Expenses	
	17.950	Expected balance May 1, 1959	
	<u>Budget May 1, 1959 - April 30, 1960</u>		
Balance May 1, 1959	17.950	Allocation Austria	15.000
From National Associations	8.000	Allocation Germany	1.500
	25.950		16.500
	16.500	Expenses	
	9.450	Expected balance May 1, 1960	

J O R D A N

	<u>Budget May 1, 1958 - April 30, 1959</u>		
Balance May 1, 1958	\$ 10.300	Centres	10.000
Income	7.500	Visits	1.000
	17.800	Contingency	500
	11.500	Expenses	11.500
	6.300	Expected balance May 1, 1959	
	<u>Budget May 1, 1959 - April 30, 1960</u>		
Balance May 1, 1959	6.300	Centres	12.000
Income	7.000	Visits	1.000
	13.300	Contingency	300
			13.300

Without additional unforeseen income, no balance foreseen on May 1, 1960

CONSULTATION OF THE CHRISTIAN TASK OF THE YWCA.

October 30th - November, 6th, 1958.

The consultation was attended by 33 persons from 21 countries, exclusive of the World YWCA Staff. It was a representative group and presented the differences in background and language, and in methods of approach present in such a group. Its title - "The Christian Task of the YWCA" - was misleading, for we did not consider the whole of the Christian Task of the YWCA as set forth in the Constitution. We studied the last paragraph of the Functions of the World YWCA and two Paragraphs in the Preamble:-

We divided these aspects of the task into four sections, because we could give more time to specific questions in each area. They were:

1. The YWCA's role in providing Christian Education for its members;
2. The understanding of a commitment to Christian unity;
3. How to relate our faith to a readiness to make choices;
4. The task of the YWCA in a non-Christian environment.

Dr. Visser 't Hooft and Mr. Hans-Ruedi Weber gave us the background materials for the Consultation. The group ~~was~~ divided into four sections and at the close brought in the whole group.

I The first working group or Group no 1 to which I belonged studied "The YWCA's role in providing Christian Education for its members without trying to do the work of the Churches."

The group agreed that as a Christian movement the YWCA must provide a means of understanding the Christian faith, of meeting the spiritual, as well as the physical and mental needs of individuals, of helping them grow into fullness of life, and must try to meet the many deep and pressing needs of the present day, even if there is at the time no visible response.

The group listed 4 major problems which should be taken into account for further study and experimentation in the area of Christian education:

(1) The inclusiveness of the YWCA as it tries to welcome into its fellowship all women and girls who desire to participate in its programme

(2) The difficulty of having a Christian impact on modern man

in a secular culture and one which may sometimes be greatly influenced by traditional cultural patterns, e.g. tribal authority.

(3) The difficulty of the YWCA finding its specific role as a lay movement in the light of the church's inclusion in its programme of many of the activities once held to be the tasks of a lay movement, the extent of the failure of the church to reach the modern mind, and the different attitudes of the church as to the role of a lay movement.

(4) Church membership. The group listed as important questions which it did not have time to discuss:-

How can we help individuals who are not now church members into church membership?

Can one be a Christian without being a member of a church?

Can one expect leaders who are not Christians to give responsible leadership in the YWCA?

The whole group agreed that the YWCA has a very special task in helping its members to be less passive in their churches and more conscious of their spiritual gifts, and in helping them to develop their capacity and be a blessing to their parish and church.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

II The second working group dealt with the topic, "How to relate our Christian faith to a readiness to take decisions and make choices"

This group began with the question, "Does the YWCA try to answer the burning questions of our times?" If not, why not? And if so, how?

In consideration of why the association did or did not decide, did or did not act, they listed hindrances to action and illustrations of positive action:-

1. Spiritual laziness, indifference, or moral cowardice from the weight of tradition, including the cleft between the generations, and from fears and prejudices.

2. Paralysis of the will, resulting from the magnitude of the task, the size of the evil to be overcome, our inability to know all that needs to be known, our lack of equipment or of finance, all make the decision seem too great for us.

3. Lack of knowledge of the facts of current world need and suffering, of channels of action open to us, of ways to share knowledge of these needs and opportunities with the groups which need to be concerned and which could learn from one another.

4. Lack of the humility necessary to modify or give up one's former opinions or convictions in the light of the new facts and new

understanding.

5. Failure to ~~follow~~ apply the law of love
6. Failure to count the cost of our decisions
7. Failure to use the power of intercessory prayer

8. The difficulty of cooperating with government agencies

Some of the dilemmas in all areas of choice which the association faces are:- whether to 'follow the fashion' or pioneer; whether to be a forum for opinion making, or taking a specific stand in issues; whether to do a perfect job in a vague future, or an imperfect one now.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

I can only mention briefly the topics of the third and fourth groups as time is too short for a lengthy report.

The third group studied, "The understanding of a commitment to Christian Unity in the YWCA as an Ecumenical lay movement" to

Dr. Visser t'Hooft gave the Consultation an address which set the background for this study. He spoke of four concepts of unity:-

1. The unity of the common factor, or lowest common denominator
2. (to find our unity in those things which we can all believe or do together, e.g. communion, Lord's Prayer - acceptance o
2. The invisible, spiritual unity of Christ. e.g. the conception that unity in Christ can be found by individuals in a spiritual sense and that, therefore, the fact of belonging to divided churches does not seriously matter.
3. The unity of Christ in churches which stay together in spite of their divergences e.g. the World Council of Churches
4. The full unity which the Church of Christ is meant to have and to manifest. God's gift to his people.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

The fourth group: "The Task of the YWCA as a Christian movement in a non-Christian environment".

The group agreed on the necessity of cooperation with other groups in newly independent countries who were concerned to work for the betterment of the country, especially with efforts of women eager to develop and that women's movement like the YWCA. It believed that the YWCA should try fully to express its purpose working together.

understanding.

5. Failure to follow apply the law of love

6. Failure to count the cost of our decisions

This collaboration raises problems as to how far one should go towards identification with them - conflicts with one's Christian commitment such as are involved in being expected to take part in non-Christian religious rites; the dangers of being identified with a particular political viewpoint; losing Christian customs, etc.

Some of the illustrations of the work of the various national Associations were very helpful to the group. It was seen that anything and method or programme can be used as a starting point if the reasons or motivations are clear if they are well used, and if the ultimate goals are understood. The openness of young people to go deeper not to be satisfied with the superficial level of life is an asset on which the YWCA can build in its work.

Dr. Visser 't Hooft gave the Consultation an address which set the background for this study. He spoke of four concepts of unity:-

1. The unity of the common factor, or lowest common denominator.
2. (to find our unity in those things which we can all believe or do together, e.g. communion, Lord's Prayer - acceptance)
3. The invisible, spiritual unity of Christ, e.g. the concept that the unity in Christ can be found by individuals in a spiritual sense and that, therefore, the fact of belonging to divided churches does not seriously matter.
4. The unity of Christ in churches which stay together in spite of their divergences e.g. the World Council of Churches.
5. The full unity which the Church of Christ is meant to have and to manifest. God's gift to his people.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

The fourth group: "The Task of the YWCA as a Christian movement in a non-Christian environment".

The group agreed on the necessity of cooperation with other groups in newly independent countries who were concerned to work for the development of the country, especially with efforts of women eager to develop their own movement like the YWCA. It believed that the YWCA should try fully to express its purpose in relation to other groups.

Nov 7, 8, 9 1958

ABX581109

Incomplete

REPORT OF THE SUB-COMMITTEE FOR MUTUAL SERVICE AND EXTENSION

November 7, 8 & 9, 1958
at Hotel Victoria, Glion,
Switzerland.

COMMITTEE ATTENDANCE

Mrs. Ronald Standen (in the Chair)
Mrs. Marly de Barros
Mrs. A.B. Xuma
Dr. Una Porter
Mrs. Maurice T. Moore

Miss Margaret E. Forsyth
Miss Ruth Walder
Mme Pierre Duflo
Mrs. A. Jiagge
Mr. Robbins Strong

The Hon. Isabel Catto, President
Miss Elizabeth Palmer, General Secretary
Miss Janet Thomson, Secretary
Other Members of the World Staff attended certain sessions

APOLOGIES

The Sub-Committee regretfully received the apologies of the Chairman, Mrs. Ba Maung Chain - owing to illness in the family, and Miss Nita Barrow - owing to pressure of work.

The Report that follows is as amended during the Meeting of the World YWCA Executive Committee and is as it appears in the Minutes of the World YWCA Executive Committee.

MUTUAL SERVICE AND EXTENSION

In the absence of Mrs Ba Maung Chain the Meetings of the Sub-Committee had been chaired by Mrs Ronald Standen, who presented the Report of the Sub-Committee to the Executive Committee and submitted recommendations for action. The Report is given as amended by the Executive Committee.

MINUTES OF LAST MEETING

Correction: Page 14 - Madagascar - Support still to be found amounts to \$ 825,20.

BUSINESS ARISING FROM PROJECTS

A S I A

INDIA & MALAYA

It is recommended that

the YWCA of Australia be invited to continue giving support in 1959.

CEYLON

Request for a Secretary from abroad to be General Secretary in Colombo and salary differential.

It is recommended that

there be further consultation with the YWCA of Ceylon regarding length of time needed in order to recruit and train someone from the country for this post;

Canada be asked to consider this request with a view to recruiting someone for say a two year period and finding the differential required.

KOREA

I. Requests for Training Abroad

It is recommended that

Request for training abroad for

- i) Seoul YWCA Health and Recreation Secretary
be submitted to the YWCA of Australia;
- ii) Seoul YWCA Building Director
be submitted to the YWCA of Japan;
- iii) Seoul YWCA General Secretary
be given further consideration with the YWCA of Korea after she has been appointed;
- iv) National General Secretary
be discussed further with the YWCA of Korea, with a view to planning this experience in relation to the World Council Meeting.

II. Request for Staff Member from abroad for Seoul

It is recommended that

a letter be sent to Korea explaining that in the light of the total needs of Associations around the world and the amount of support being sought for Korea, this request could not at present be listed as a priority.

III. Request for:

- i) \$10,000 annual programme grant to National YWCA
- ii) \$3,000 programme grant to Tongnae Rural Training Centre for 1959 only.

It is recommended that

the YWCA of the USA be thanked for undertaking to try to contribute \$10,000 in 1959, and \$4,500 in 1960;

The YWCAs of Canada, Australia and New Zealand be thanked for their efforts to raise \$500, £350 and £250 respectively in 1959 and that they be invited to continue this support in 1960;

a letter be sent to Korea asking them how they plan to compensate for large grants which will no longer be available in 1960.

PHILIPPINES

Request for help towards the \$4,500 needed for the Leadership Training Project for year ending June 1959.

It is recommended that

there be a World YWCA visit to the Philippines to study this project and its implications for the future after the present grant from the Asia Foundation ends in June 1959;

the YWCA of Japan be asked if their unallocated gift of \$125 might be given to this project;

appreciation be expressed to the Projects Committee of the YWCA of the USA for its efforts to try to find help outside the regular budget of the Foreign Division.

It was moved by Mrs Moore, seconded by Miss Visapaa

that the above recommendations on projects in Asia be accepted.

Carried

M I D D L E E A S T

IRAQ

It is recommended that

a visit should be made urgently to assess the situation, consult with the Baghdad Committee, and report what help, if any, was required.

the YWCA of Great Britain be thanked for all the help given and for making money available for present needs and offering to continue to find help for one salary for 1959 and 1960, and a staff member if required.

ISRAEL

It is recommended that

a former staff member from the USA, temporarily resident in Jerusalem, be invited to give volunteer help to the YWCA groups in Nazareth and Haifa, if she is agreeable, these three local associations be asked whether they could offer travel expenses and hospitality;

the YWCA of Germany be invited to give support.

JORDAN1. Financial help to National YWCAIt is recommended that

The following Associations which have been giving support in recent years be asked to continue: Australia, Belgium, Canada, Ceylon, Denmark, Finland, Germany, Great Britain, Italy, Japan, Korea, Lebanon, Netherlands, New Zealand, Pakistan, Sweden, Thailand, USA.

2. Project for Building in AmmanIt is recommended that

continued efforts be made to find individual guarantors for the \$2,800 being guaranteed by the World YWCA.

EGYPT1. Request for Leadership Training Secretary and her salary for two or three years.It is recommended that

Canada be thanked for finding support and a possible candidate and asked to proceed with drawing up a contract;

Australia and Sweden be thanked for the support given and invited to give further support in 1959 and 1960.

2. Request for financial help of about \$6000 to complete first building unit of new camp project.It is recommended that

the YWCA of the USA and one or two other Associations be invited to contribute.

LEBANON

The YWCA in Lebanon is facing serious financial difficulties due to the national emergency. The usual income producing activities such as Classes, Hostel, Summer Camps have not been possible. Subscribers, members and friends find themselves unable to give their regular contributions as all are affected by the economic disruption in the country. Publicity material prepared for the Building Campaign is now unsuitable because of changed circumstances.

Dr. Porter visited Lebanon en route to the Executive Committee.
Miss Forsyth visited Lebanon after the Mutual Service Committee.

It is recommended that

this need be interpreted to Associations in countries where there are a large number of Lebanese, such as Ghana, Nigeria, Brazil, USA.

It was moved by Mrs Xuma, seconded by Mrs Barros

that the above recommendations on projects in the Middle East be accepted.

Carried.

L A T I N A M E R I C A

BRAZIL

Request for help amounting to \$1,500 to build first unit at camp site.

It is recommended that

as the land can only be retained if first unit is built during 1959, the following Associations be invited to try to find help: The USA, Canada (in its 1960 budget), and one or two Associations which have not yet undertaken any definite commitment for 1959.

ESCUELA TECNICA. South American YWCA Training Project

Request for help for scholarships and publications in Spanish and Portuguese.

It is recommended that

Canada and one or two Associations which have not yet undertaken any definite commitment for 1959 be invited to consider this request.

It was moved by Miss Visapää, seconded by Dr. Porter

that the above recommendations on Projects in Latin America be accepted.

Carried

C A R I B B E A N A R E A

BAHAMAS

Request for an experienced staff member for one or two years to develop programme and leadership.

It was recommended that

the YWCA of Nassau be asked if they could raise the salary and expenses;

Canada be asked to consider underwriting up to \$500 for this project from their World Service Budget, or from the Special Kaufman Fund for Mutual Service, in order that an approach might be made to an experienced retired staff member who might be available.

BRITISH HONDURAS

Request for financial help to enable the present volunteer General Secretary to be appointed as a full time staff member, probably towards the end of 1959.

It is recommended that

The YWCA of Great Britain be thanked for the contribution already raised and for their offer to try to raise further support.

SURINAM

Request for continuing help towards salary of staff member.

It is recommended that

Canada and the Netherlands be thanked for their help and that the situation be reviewed after replies had been received to Surinam's appeal for grant aid from a special development fund from which it is at present receiving help.

It was moved by Mrs Jiagge, seconded by Miss Kydd

that the above recommendations on the Caribbean Area be accepted.

Carried

Collection Number: AD843

XUMA, A.B., Papers

PUBLISHER:

Publisher:- **Historical Papers Research Archive**

Location:- **Johannesburg**

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of the archive of the South African Institute of Race Relations, held at the Historical Papers Research Archive at the University of the Witwatersrand, Johannesburg, South Africa.