

An African Speaks.

1953

TEARS ARE WORTHLESS.

by
Reginald B. Leslie Moloisie

The racial prejudices and deteriorations mounting by the day in our sunny South Africa, with obvious detrimental results to all sections of the country's population, have led — after careful examination — an African born in this country, to state the facts surrounding the situation. The matter will be dealt with objectively. Where objectiveness fails, remember that: "to err is human and to forgive is divine".

Before proceeding with suggestions on how to curb the African-problem — oh, the so-called "Native-problem", which I prefer to call a "European-problem" — I appeal to all readers of this book not to criticise me verbally or privately, but to put their criticisms in "black and white". Such criticisms may, in a way, help to bring about a peaceful solution to this problem that has gone from bad to worse since 1948. For, it was in this year that the electorate of this country bowed to the decisions of the Nationalists by (1) returning them to be the government of the country (2) giving them a "mandate" on apartheid.

Thus the bold promises and seemingly heroic characteristics of the Nationalists blinded the electorate to the ingratitude of the Afrikaner to the English people who, after victory, as history shows; restored self-government to them in the early days. And, of course, it is difficult to understand why such capable and charming people, as individuals, should show, repeatedly, inveterate errors in some aspects of their governmental time.

Looking back, it becomes easy to see what the people of South Africa had, successively accepted and thrown away during the governmental life of the United Party. In ~~the~~ as far as security is concerned.

A new crisis opened since 1948. We are now (1953) reaching our climax. We are, as a matter of fact, reaching a period when all relations between 'white' and 'black' are close to an end. It is not, even now, possible to fix the time when this racial strife will end. It is not easy these days, when all have passed through intense physical as well as moral stress, in the last five years, to visualize any immediate changes — which, if right, would be very welcome.

The non-European or so-called Native-problem has shaken the country to its foundations. This, of course, makes it clear that there has never been true relationship between the Afrikaners and the Africans since the early wars — especially the battle of Blood River.

In this sad state of wrong-judgements formed from a wish for vengeance ^{and} vindictiveness, we find people who are determined to fight even if the odds are against them and also, a precarious chance to survive.

Are they right or wrong, that is the question?

Well, if you will not fight for what you think is your right when you think you can win without bloodshed, then you may have to fight when you have no hope to win.

But must a government fight ~~for~~ solely for its own interests, and those of its supporters? Well, as Shakespeare said in King Henry IV, Part II:-

"A founte for the world and worldlings base,
..... I speak of Africa and golden joys".....

The South African Government, in passing legislation, must consider seriously the practical implications of the guarantees given to the non-Europeans by their predecessors i.e. Generals Botha, Smuts and Hertzog. They must uphold those implications and guarantees if a peaceful situation is to be maintained. The sets of assurances given in passing legislation that is within the framework of apartheid have no value to the African. And, there is no doubt that, if the Nationalist Party were willing, the obstacles to an agreement on the African-problem or "the non-European problem rather" would have been overcome. But, in this vital issue, the government are inclined to disapprove of the amendments brought forward by members of the other parliamentary parties. Then, of course, follows a bitter exchange of bitter words during the debates. If only it could be a common object and a common ideal of all parliamentarians to sacrifice all minor differences, surely, this problem could be solved easily.

It is almost impossible at this stage to avoid difference of opinions on any subject involving non-Europeans. And on this score we can rightly say that the agonies to follow will strike heavily, with invincible fortitude, upon those who do not heed advice. Remember, Shakespeare said:-

"The fault," dear Brutus "is not with our stars,
... But with us."

And, can our stars be blamed for our wilful actions and deeds? Therefore it implies that our government should be tolerant, co-operative, and sympathetic with the views of their opponents. They must take criticism

and build on it. They must consider ~~greatly~~ all suggestions given to them in good faith. Above all they must be understanding. Why, even the Lord God Almighty took advice from his servant Moses. Read. Deuteronomy 9:26-29.

A government's duty, as rule, is to keep and strengthen the grand alliance of free men. To do that it must have sympathy and understanding for all sections of its country's population - even when they differ with them. It must not, as in a dream, expect everything to happen suddenly to its liking. It must take its lesson from a 'dustbin' which takes all unwanted stuff from the house without a complain. It must always have shining before it its duty to save and nurse its subjects. It must not be the priest and incarnation of the country's downfall. It must realise that its failure to create harmony is disastrous to all sections of its population. It must not undermine the activities of another section of its population. Last, but not least, if it suffers mental privations and breeds a harsh, though concealed, resentment; then, it will not be embarrassing if it resigns in a dignified manner instead of being pushed out by the electorate. What is the good of sowing wild oats during the week and then go to church on Sunday to pray for a crop failure?

Truely, men destined to rule must learn to bear the blunt of criticism and blame without bitterness and resentment. They must have a sense of serenity which neither failure nor triumph can shake.

Now, in a multi-racial country like our South Africa, to attain harmony, the government must understand that all its subjects are human. That harsh laws are termites that undermine the very foundations of happy race-relations.

That such bitter words as "kaffer" referring to Africans - kaffir, really means a "non believer" in the Mohammedan faith - may perhaps be forgotten, but that harsh legislation and harsh treatment can never be forgotten. These words by Charles Lever may perhaps drive the matter home: "Beneath the gilded ceilings of a palace, or the lowly rafters of a cabin, there are the same hopes and fears, the same jealousies, and distrusts and despondings; the wiles and stratagems are all alike; for, after all, the stake is human happiness, whether he who risks it be a peer or a peasant."

Thus the deductions from the above versions are that a government's

reaction to criticism should be: patience, thoughtfulness, self-control and cheerfulness. And in its "Bills" intended for the Statute Books must not let infatuation come tripping into its consideration. This, of course, requires the highest degree of moral courage...

Therefore, to judge by the attitudes of some of our politicians in their parliamentary speeches, it becomes clear that there is a great lack of diplomacy on the government's side. A diplomatic and democratic government hardly fails in building peaceful race-relations. Why! Moshesh, the great Basotho Chief, with his wonderful diplomacy build one nation out of a good number of different African nationalities. This he did when this country was still wild with the horrors of the African wars - "Kaffir wars."

What task would not be easier to-day that 'Western Civilization has taken deep roots in all sections of South Africa's population? None.

It is morally wrong to adopt, indirectly or even directly, a policy that has a tendency of keeping any particular racial group in a position of inferiority. It is logically and morally important to make all racial groups, in a country, fit to render the best services to the common life of their country. It has been proved that white ink will not write clearly on white paper. White and black go together. It is wrong to determine the opportunities of any man by the racial group to which he belongs. Indeed, such opportunities should, justly, be determined by his own abilities.

What can be achieved, that is good, or even attended to as long as there is this racial strife? Is this then the beginning of the downfall of mankind in our country? Can such a minor thing as 'living together' cause our disaster? Can this question or problems, looked at in a different way, ~~then~~ and tackled in an understanding manner, not be solved without creating hostile race-relations? Is there no middle path that can be followed? Can extremism bring about any reconciliation on this and other problems of our country? Is it not almost incredible that those who are in power should be unaware of the responsibilities that rest on them? Ω

Admittedly, it is not every body or every government who have

understanding and light in them. So it would be wise if they would say, in the words of Haskins; "Give us light that we may tread safely into the unknown..."

It is untrue to think that mutual-understanding, between the different racial groups in South Africa, would, ultimately, lead to the country's domination by the Non-Europeans. But it is true that such understanding would lead to mutual security. And for the Europeans, it would also lead to the only way towards self-preservation which only the whole free population is strong enough to make a real success. You cannot play one note, all the time, ~~the time~~, on any musical instrument and expect it not to become monotonous. All strings contribute their tones to make good music; so all people in a country must be allowed to share the burdens of the country's development.

Are the Africans, to ^{the} minds of the Afrikaners not part and parcel of their life, or are they perhaps under the influence of these words from Shakespeare's *Midsummer Night's Dream*? :-

"Nay good Lysander, for my sake my dear,
Lie farther off yet; do not lie so near."

The position in South Africa, at present, is of course too dynamic a thing for dogmatism. And, as already hinted on self-preservation, it should be added, sincerely, that to ensure his position the Afrikaner "white man" must reverse his steps. He must rely on the unqualified support, not only of the English speaking white man, but also of the 8,500,000 Africans and over a million coloureds and Asiatics in the Union of South Africa.

Willingness to co-operate on the white man's part would find the African ready, in all sincerity, to solve the many differences through patient and peaceful negotiations. And not through unsound legislations which merely promote hatred and bitterness in an otherwise peaceful country.

It is important ^{to} realise the grave danger that is brought about by unsound legislation. This implies that it is frightfully wrong for the Afrikaner to try to maintain his superiority by creating FEAR instead of FAITH in the minds of the Africans and all other non-Europeans. It is also wrong for the non-Europeans to try to gain confidence from the Europeans by

6
being submissive instead of being honest and firm, reasonable and just - no matter under what conditions they may be.

Fear plays no part in 'respect,' and in this tense South African atmosphere it would be a ready-made tool for what is called Communism.

Communism as is said, is the form of government that is in Russia.

But wait, Russia's government is in fact 'Sovietism', which is a form of government which ~~goes~~ has its elections by only one party. This is just pointed out in passing because Russia is not our subject.

It is the Department of Justice that is mainly responsible for the creation of peaceful race-relations instead of fear. But alas! Some of the police, both European and non-European, employed by this department often forget that they are public-servants, especially in the treatment of non-Europeans.

To illustrate this, here are two cases: A case was reported in the 'Star' that "an African was arrested for reading a book, that, in the eyes of the policemen who arrested him, was not, apparently, to be read by Africans." The second case also was on similar accusations, and the book was "The Choice before South Africa". The two Africans were accused of being Communists. There are other cases which can be ~~be~~ mentioned, but these two are enough to show the way things are. Even though the two accused did not appear before a Magistrate, surely it is clear that they were inconvenienced to some extent. That, without redress.

Such arbitrary and capricious actions, which seem to be actuated by malice and ill-will, contribute greatly to hostile race-relations.

After all, what is wrong in an African reading any book?

It is untrue to say that Africans deserve such treatment. In both white and black races there are cultured and uncultured people who, if justice is to be fully exercised should be treated alike. After all there is one law - democratically - for all offenders and, every offender be he/she white, green, yellow or black, should be dealt with according to the merits of his/her case and, not according to his race, colour or creed.

The law courts, especially the Supreme and the Appellate divisions, deserve every praise for their steadfastness in as far as the interpretation of the law is concerned. This will always be a source of hope to Africans and peace-loving whites as long as the "Appeal Court Bill", now held in

abeyance, is not on the Statute Books.

It is clear, from the above versions, that South Africa is theoretically a democratic country, and practically a country whose government does not adhere to the principles of democracy.

Succeeding events, since May 1948 to date (1953), have proved that partial-segregation or apartheid as commonly called, fails dismally and should best be buried and forgotten. Why! God in the beginning build seas and oceans round Africa and placed the African there. Was that not apartheid? And who breached that Godly apartheid?

Well, history shows that in 1652, about three hundred and one years ago, a white-man set sail from Holland and came to land at the Cape, and has since then stayed in this country; and has adopted the name of Afrikaner. This Afrikaner is to-day introducing, in his rule, the very law that he himself breached. Apartheid.

Can the African, therefore, be expected to accept a string of wire or a signboard as a forced boundary of apartheid — these boundaries are placed without any amount of half-equal proportion — without resentment?

Apartheid is a policy not to be quarrelled with if carried out in a milder form as has been the case prior to 1948. But on the lines followed to-day, it is impracticable.

On examining closely, this question of apartheid, it is revealed that South Africa has a "European problem" as well as a "non-European problem" and, not only an African problem — the so called "Native problem".

The European problem is that the Afrikaans-speaking group feels that it can rule the English-speaking group, in this country, as long as there is apartheid between the two groups and, as long as the English-speaking group can not get sufficient support from the non-Europeans.

This can be seen in an attempt made in 1951, (The Separate Representation of Voters Act, No 46 of 1951) which was designed to remove the coloureds from the Common roll. This Act was declared void and invalid by the Appellate Division of the Supreme Court. Still, the matter did not rest there, for, at present (1953) there is a commission appointed by parliament on the Separate Representation of Voters Amendment Bill. What the recommendations of that commission will be is unknown.

This unfortunate state of affairs between the two European groups has gone to the extent of establishing different schools, different scientific and commercial bodies, etc., etc., and, has unhappily revealed that the policy of the Nationalist Party is to 'divide and rule' instead of 'unite and rule'.

This then proves that there is a European problem that is a stumbling block to the solution of the African problem. And, this type of political philosophy can only end in disaster. Read Daniel 5: 23-31. it says: Mene, Mene, Tekel Petes. i.e. God has examined your Kingdom (rule) and measured it, and it was found unfit; so it is divided and given to others to rule. Also read Revelations 18: 2-10, it says: Your rule has fallen Babylon the great. etc, Is our Kingdom any better or Greater?

Simplicity and Unity are, undoubtedly, the best arts in life and, are a challenge to the population of South Africa to-day. Unless this challenge of co-operation is accepted - for no man liveth to himself alone - the evil fanatical movements, at present going on in Central Africa, will eventually take root in Southern Africa with disastrous results; and secondly that most feared totalitarian Communism will overwhelm the country for, in most opinions, communism takes roots easily and holds where conditions of distress, illiteracy, oppression and poverty prevail.

As such, the African in this country to-day is debarred from reasoning matters out in a fair way by the continuous unsound legislation (to him) passed in parliament. He is reluctantly compelled not to think of what is done FOR him, but to concentrate mostly on what is done TO him. On this score the Parliamentary Opposition (United Party) stands to blame. The weakening and internal disputes - since the general election, April 1953 - of the Opposition has caused the non-European question, in this country, to become worse. This, it has done in allowing such Bills as the "Criminal Law Amendment Bill," the "Public Safety Bill" to go to the Statute Book.

The feeling, the vast majority of non-Europeans and Europeans have, is that whilst this weakening may bring about some political peace

to the two parties, it will prove detrimental to all sections of the country's population — more especially to the Europeans whose self-preservation cannot be based on the supposed or so-called "protective-measures" of the Nationalist Party.

Unfortunately the Labour Party and the Native Representatives are on the minority in both houses of Parliament, and their constant and consistent opposition to unfair legislation is always out voted by the majority.

The Africans as well as all other non-Europeans stand to blame in some other respects on these problems. In matters of common interest as these it is absolutely very discouraging to hear an African saying "amaboesman" referring to coloured as well as coloureds referring to Africans as "kaffers". After all they are all non Europeans, as much as Afrikaner and Briton are European. Racial and tribal groups should not become a barrier to a common course.

Further more the recent "Defiance Campaign to unjust laws" was conducted in a very barbaric manner. It was conducted on a non collaborative and unpleasing way. There are the Native Representatives in parliament who could have been consulted with, — a channel through which all African matters go on to parliament. Were they convinced that that was the correct and lawful procedure? This is doubtful. Very.

The Non-European should understand that, though unjust, a law passed by parliament remains forceful until it is repealed and, that it must be respected. Otherwise what is the good of making any law?

It is to be regretted that such a conduct occurred and that such speeches as: "Malan is a boer and thief. We are going to break the laws and go to gaol"..... "Every white man is Satan you must treat him as such.".... "Teach your children to know that Europeans are your enemies" and numerous others. ever ~~so~~ came from Africans. These words can never bring out a peaceful solution to

our problems. If the African can not tolerate vindictiveness, how can he expect the European to tolerate an unscrupulous and vindictive policy? There is no such thing as a European going back to Europe. If he does, is the African prepared to leave South Africa to its original inhabitants i.e. the Boskopoids and the Bushmen? All are here to stay at the time and during the Almighty God's pleasure, and such cries as "Africa for Africans" and "Europe for Europeans" are just fairy tales. In actual fact such statements from Africans, as well as Defiance Campaigns only help to worsen the already hostile situation; and above all give legislators more grounds on which to build their arguments.

For the love of God let us all be reasonable. "Do unto others as you would wish them do unto you," says the big Book. The non-Europeans, as a whole, are to-day blundering to an extent that, if not curbed, will bring them no where near to a civilized people. You don't expect to reap mealies where you planted Black-jacks. You don't expect anybody to shape your way for you, you have to contribute to that shaping in a way that will be admitted by your immediate rival. Not so? Now, there is this serious and practical line of argument, albeit not to their credit, the Africans can give thought to it. No body can deny that that once august body - the African National Congress - is fast splitting through, perhaps, lack of proper leadership, sound principles and divided opinions. Then there are the divisions of African Teachers Organisations. These splits as well as those of the Coloureds in the Cape are definitely not healthy for the younger generation of non-Europeans.

This, then is the background of the problem. Divided Europeans and divided Non-Europeans.

To give justice where it is due, the Africans have, of course, fought a great battle in the "Land Act of 1936" whilst the Coloureds showed little or no interest at all to what was happening then. To-day it is their turn, but it is hoped

that the Africans will not stand idly by.

It is to the good of all concerned if the recent awakening by some eminent gentlemen who organised a People's Convention in Cape Town on August 15, 1963 will be fully supported. This P.C. is a different body from the former Coloured Peoples' National Union and the Non-European Unity Movement, which bodies, for some reason or other, failed to lead the coloured people. Now, if the Coloureds, Indians and Africans, as Non Europeans, can at this stage join together in one United Front, — the "Non European United Democratic Front" and not the "Non European Anti-White Front" — to consult with the government through representation on common cause, for the solution of the the hostile situation of this country, some peaceful settlement might be arrived at.

Here it may be argued that the Minister of Justice would, under the Suppression of Communism Act, ban such meetings. But that would then show the unwillingness of the government to solve these South African problems. Actually proper permission would have to be sought from the government to hold such meetings, and government officials may even be allowed to attend some of the meetings if they wish to do so. Such meetings will, of course, not be advocating the overthrow of the white man in this country, but will, in reality, be striving for better race-relations. Would any sensible man object to such proceedings?

It must also be added that such a democratic Non European Front, as envisaged, would strengthen the government's weapons against communism and, would also help the white man to preserve and retain self-preservation which can only be successfully retained through mutual-understanding between all sections of the country's population.

The main trouble and stumbling-block to the solution of this racial strife is that most of our political leaders — both European and non-European — are, in their speeches almost everywhere, too

idealistic. to be practical on this vital issue. They are not realistic.

Strictly speaking, and without reserve, what the government needs is a policy that guarantees an era of peaceful race relations, civilized progress for all races and respect for fundamental human rights within the principles of democracy. Such a policy, adhered to by succeeding governments, would definitely not turn South Africa, as thought, into a Bantu dominated country, but would help to build a peaceful and united population. Surely consultation and pooling of ideas, if practised, could bring about a system which would answer and solve the problems realistically and, not idealistically. It must, therefore, be accepted that South Africa can only see peaceful developments when the so-called Native problem is not dealt with on party political lines. Both houses of parliament, the whole electorate and, indeed, the whole population of the country must: (1) reject emphatically any suggestions of total apartheid (2) accept the African, coloured and Indian as an integral part of European economy. (3) Consult with the non-Europeans in the affairs of the country through representation in parliament (4) allow the non-European the opportunities of self-development.

What the bulk of Non-Europeans are after is not, as thought, "equality" with Europeans. Between 80% and 90% want to be allowed self-development and are truly law abiding and will continue to be so if they are not, because of the minority, treated so harshly. The obligation of the government is, therefore to "live and let live".

As the stem of a tree grows into many branches which in turn bear many fruits - some sweet and others sour - so has the word Apartheid brought to light many problems that were hitherto hidden. The term 'brought to light' is used because the present situation reflects, to a considerable extent, that racial separation has always been practised - in a milder form - by previous governments in South Africa. This milder form was accepted by Africans.

And things went on well.

With the introduction of apartheid since 1948, parliament passed legislation after legislation which has created bitter hatred amongst the different racial groups. Such legislation as the Group Areas Act which declares certain places as 'white spots' and others as 'black spots'. The Suppression of Communism Act which is an instrument used by the Minister of Justice to ban almost any one who does not hold the same views, at present, with the government. Several other legislations also have been passed but are impracticable. At the time of writing there is the Bantu - rather the Native Education Bill introduced by the Minister of Native Affairs. It is not a premature assessment to say that this is part of a doctrine undoubtedly based on apartheid. Under this 'Bill', it is clear that the education that will be given to the Africans will not be directed towards unleashing the creative potentialities, but towards preparing them (Africans) for a type of society that the Africans will not accept. Probably tribal education. The question is, therefore, clear. Is the African to face this heart-breaking situation and education without resentment? Is it impossible for the white-man, who is daily carving a new and better life for himself, to allow the African his fundamental and elementary rights? Can education be divided or is education really divisible?

The answer to all questions set above is definitely in the negative. The most vital and important question is: Can the education of a people be based on their colour without prejudice? Well, if the Nationalist or any other government in South Africa base their arguments on reason, ^{they} must realise that reason very often makes a mistake but conscience never does.

Therefore "Green gelykstelling" which means discrimination against the Africans and other non-Europeans - perpetually, does not seem to be the best solution to our problems. And indeed if the country were to return to the former milder form of apartheid South Africa would still be as peaceful a country as any other in the world. Individually, all hearts are pining for peaceful relations of our country's races, but all in vain...

In South Africa it is stated in strict terms that African crime is a serious problem that is mounting by the day. The press releases shocking crimes committed by both white and black criminals daily. Murders, Hold-ups etc., etc. Surprisingly, only crimes committed by non-whites are considered to be a problem. Is there any difference — besides colour — between a white criminal and a black criminal? Are they not both offenders? Is crime in South Africa — both white & black crime — not just a problem altogether without discrimination? Why is it really necessary to differentiate between white and black crime?

This is the background of it all. Three quarters of African criminals are backed by innocent looking whites who organise, patronise and pay these unfortunate gangs for every 'job' done. Some gangs of course have African bosses. When arrested, these gangsters dare not mention the names of their bosses for fear of what may happen to them after their release from gaol.

Some gangs are provided with cars, vans, and/or trucks which they use for transporting their haul to a place of safety.

The methods used are those copied in the bioscopes and practised painstakingly. And it would be much the better for this country if only educational pictures were allowed to children under 21 years of age.

One who is well acquainted with the activities of these organisations will realise that they must be having intelligent brains behind them. They are savage, daring and very efficient...

But why is crime so high to-day? What factors are responsible for this uncontrollable situation? Why were the police of days gone by, without training, able to control to a certain extent, this crime wave? Are the trained police inefficient then? Last — what does the public understand the recent rise in crime to mean?

Let us face it.

The truth is that the impact of the recent legislations passed fell heavily on the non-Europeans and some of the Europeans who, with bitter resentment, adopted shocking ways in desperation. Let a man suffer,

and he will do anything, anywhere and at anytime.

A number of criminals interviewed on several occasions have unhesitatingly revealed that under the present circumstances they felt a bit free when in gaol than when they are outside. They feel it is useless to try to be good or obedient to the law outside of gaol for you may land yourself in trouble by merely walking, unknowingly, where it is not permitted a black man to walk. Further it was disclosed that they (hardened criminals) were treated in exactly the same way as the first offenders and those who were arrested for a mere 'special pass.'

If a proper investigation were to be instituted it would be found that an African who were arrested and sentenced to a term of imprisonment, for a petty offence, after his release resorts to a life of crime.

This is the outcome of what he learned from the hardened criminals with whom he lived in gaol, and also a bitter desire to revenge for what in his opinion, was an unwarranted exercise of authority to imprison him. Why, he was treated like one of those hardened criminals. So what's the use of trying to be a better man outside.

This therefore shows that a term in gaol or awaiting trial instead of being a lesson towards good behaviour turns out to be a sort of an institution of efficient criminal methods. This, because in the evenings demonstrations by habitual criminals on methods and ways of hold-ups, bag-snatching, house-breaking and murder without difficulty are carried out to show the 'stars' as first and second time offenders are called in gaol. Lengthy discussions on these subjects are carried far into the night with great enthusiasm.

It may be interesting to read this story from one hardened criminal.

The question put to him was: "How is it that criminals are able to open a hand bag and take out its contents without the owner noticing?"

The reply was: "Well, you see we go in groups. One of us opens the bag and passes innocently, the other immediately after him empties the bag and the third comes up to make sure nothing is left in the bag. The fourth, if thought necessary, comes up and closes the bag."

"What about finger prints?"

"Well, the owner of the bag simply must deface our prints when she

opens the bag — and her own prints will be found."....

"In the case of murders that go unsolved, what methods do criminals adopt?"

"That" he said, "is one simple affair. There is a method which the cleverest surgeon will not easily determine the cause of death."

"What method is that?"

"Killing by the back part of a stick of match."

"But How?"

"By applying its pressure to a certain part of the body or head just behind the ear."

"But can you not show me how it is done?"

"No."

"Why?"

"You are not in our class — goodbye."

Such narrations and demonstrations appeal immensely to the first time offenders. Also mockery by hardened criminals quickly convince the 'star' that it is as well that he adopts that type of live for, here he is with these nerveless people whereas he has done nothing harmful to society.

Other contributing factors^{are} lack of employment, lack of housing, lack of education and lack of food. These will be dealt with in the next chapter.

Criminals get what they call free board and lodge and free everything in gaol. That includes dagga, tobacco, and even liquor sometimes. Money is a thing we need not discuss here because at times a criminal is arrested having stolen close to £100. And believe it or not he goes into gaol with that money and comes out with it without a single officer being able to see it. No matter how he may be searched the money cannot be found but it is always in his possession.

This is also one criminat-science unknown to civilians and, perhaps, to the Bureau of Criminal Investigations.

These abnormal conditions and disastrous elements are the product of a government which seems to have permitted itself, to an extent, to be idealistic and not realistic in drafting its legislations.

Crime will certainly not be curbed by carving up the country into

white and black states. If these disappointing conditions are to remain unchecked, it is to be feared that an attempt similar to the fanatical movements going on in Central Africa - at present - may be made. This, in all sincerity, is what ^{the} abiding non-European's sloth and abhor.

What with all the five-arms so many of these gangsters possess!

Economic planning and development is not a new thing. From time immemorial it has always been there. It is doubtful as to whether the Historians can tell when it ever began. It is only to be admitted that King Pharaoh of Egypt, with the help of his Jew Joseph, was able to plan economically for the years of famine that were revealed to him in his dreams. And economic development is what a successful government in any country concentrates on. South Africa, as it stands to-day, with ^{its} multi-racial groups can only be saved from disaster by real economic planning and development and not by apartheid.

First and foremost in this planning is education. Thus, if instead of spending more time on arbitrary measures; the Minister of Native Affairs, in collaboration with the Minister of Education concentrated and devoted most time on the improvement and, not the disprovement of education, crime would soon end. And a new era of harmony would take its place. This would contribute to the economy of the Country.

The educated African to-day has, without doubt, fought a great battle both in school, Church and other platforms as well as in his walk in life. Were it not for his efforts crime in this country to-day would be higher than it is.

It must, of necessity, be clearly understood that, no matter what educational qualifications a white man may possess, no matter what political views and no matter how long he has been with the Africans; the fact is, he cannot easily understand

the African better than he understands himself. A white man can only have an imaginative superfluous understanding of the African. Here, the most important task then, is not the question of colour that is to be or is the problem, but it is a question of culture that causes the greatest misunderstandings. If this misunderstanding is to be removed, it will not be apartheid that can remove it, but it will be a change of heart and policy that will free us from the unconscious and unreasonable colour and race sentiment that we suffer from.

It may be argued here that ~~that~~ the above version regarding the African and the European is unfounded in that most Africans always appear controllable in the presence of a European. That is true, but it does not mean anything other than false pretence to gain the confidence of the white man. by fooling him into believing that he has the situation under control. And of course in some cases it is not respect for the white man. It is fear.

Colour prejudice is a gross sin especially when it goes as far as dividing education according to the colour of a people. Thus if the Minister of Native Affairs had introduced a 'Bill' on full-scale education in its true meaning, if he had asked the government, in his capacity as guardian of the African population, for a substantial grant for building schools for the Africans on a 50-50 basis, if he had - in collaboration with the Minister of Labour - opened avenues in the industry and commerce for Africans, the hon. the Minister would have found unwavering support from the Africans themselves. It would have been a matter of just pressing the button and sitting back confidently to see the sweetest fruits of his labours and not the bitterest fruits as the case almost is to-day. And what economic development South Africa would enjoy with everyone in the country contributing! Surely Unity does not mean equality as other people think, and neither does it mean perpetual subordination of one racial group.

It is of course a great fear of the Europeans in this country that if Africans are allowed self development and higher education on the same level the latter will eventually turn to be

what they call Communists. This is a very wrong conception. The truth is, as already stated elsewhere, that communism holds where conditions of distress, illiteracy, oppression and poverty prevail. Thus if the African is given a full scope of education, along the lines indicated above, as well as self development without the present fantastic limitations, and the unwarranted cry of South Africa becoming a Bantu dominated country, our problems would be eased or even solved. The situation in itself is not as bad as is often said, it is worsened by miscalculations and misjudgements of the Legislature. It should be repugnant to a democratic state that the development of a certain group should be directed by another group not to serve in the economic development of the country to the best of its ability. Surely the dignity given to man, in God's own image, irrespective of race, colour and creed should and must be preserved. Or has God given the white man power, to keep the black man, or to condemn him to an eternal state of backwardness. Indeed exploitation of man by another for his own personal gain and convenience rouses resentment and bitterness.

Therefore it becomes clear that, whatever the non-European turns to in the future, he will be guided by events and not by his own will to break the country's laws. This will be clearly understood if we go back and study the aims of the African National Congress. In its early stages i.e. between 1912, when it was founded, and up to 1948. It will be found that since the cry of apartheid was raised by the Nationalists; the A.N.C. also changed its aims, and is now (1953) in collaboration with the South African Indian Congress and the Coloured Peoples' Convention fighting and demanding for an adult franchise. This then is the result of unsound legislation, and its effects are; lack of economic development, hostile race-relations, criminal tendencies, and fear and suspicion of one another...

It is very often pronounced that full scale immigration of Europeans will save and preserve white supremacy in this

Country. But that is looking at the question on one side. The question arising from that is: Is South Africa economically above criticism? Can she feed herself properly? Is she big enough to accommodate 50-million people? These and many other questions need to be answered fully before such a venture is gambled on.

Such immigration would only help to make South Africa a packed tin of sardines and would eventually increase crime to an extent that the Devil himself would not appreciate.

Education and Economic Development are the only weapons and instruments to be relied upon in this country. Reasons! Well, it must be remembered that without any sense of birth control, an uneducated Non-European family - just one - in most cases will be equal to (10) ten families of immigrants. What will the whole population be like then? To illustrate the above version; during the recent Census of 1951 in the western areas of the Transvaal on farms like Klippan, De Putter, De Fig, Kafferkrad, Bessieslangte and others it was a common thing to find families ranging from between 17 and 21 people per family. Can immigration combat anything like that?

What is really needed to combat this sort of practice, if such it is, is education. All non-Europeans should be taught economy and responsibility from an early age. Birth control should be one of the main subjects taught in Institutions, instead of history on the Kaffir-wars which only serves as a refresher course to the barbaric ways of the primitive age. Dangers of bearing many children one is unable to support be emphasised in strict terms. After all that is one great contributory factor to the 'tsotsism' in South Africa. Children are being starved out of their homes into the streets where they commit crimes and mischief to get something into their empty stomachs. It is well known that hunger drives any man to any extremes - A hungry stomach knows no law, nor does the Devil himself know the mind of man.

It is of course not enough just to educate the non-European. Avenues of employment must also be opened to them in all sections of Trade, Industry, Commerce, art, etc., etc., according to their abilities and qualifications educationally.

To quote what St. Paul said would, perhaps, give the greatest emphasis on what is said above: "Finally, brethren, whatsoever things are just, whatsoever things are true, whatsoever things are honourable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if they be any virtue, and if there be any praise, think on these things." These words carry and convey a very great meaning to all people, be they teachers, priests, laymen, extremists, optimists, capitalists, politicians and all the "ists" in the world, these words must be of value to them one and all.

These words should be a guide to our leaders, both European and non-European, not to see South Africa's problems in terms of colour and race, not to view them (problems) in the sense of 'baaskap' and political power, but to view them in the correct sense that, a time may come, when all patience and fear may be swept aside by anger, when reckless decisions will be made, when blood may be shed if such unscrupulous and vindictive policies are pursued. This, also, of course requires the highest degree of moral courage. But is it not better to do the right thing at all costs? It is clear, almost, that we are fast nearing the period when all soft heartedness and patience in the non-Europeans and progressive-minded whites will be exhausted. Then it will be too late for amends, and the result is obvious — disaster. Lord forbid that such a time does come one day.

In this sad tale of miscalculations and misjudgements of facts, there is also a serious and practical line of argument referring to the church which is, in fact, the most effective weapon that helped the white man to settle in Africa in the early days of barbarism. Whether it be true or not remains to be proved by the

the reader after perusing the facts below here.

It is common knowledge that the church was and should still be, a place of worship, that clergymen's duties are to preach the sermon according to the scriptures and that politicians take no part in church sermons. But is that the case in all churches in this country? No, a new crisis is developing. From the Altars and pulpits some ministers or predikants resort to teaching politics. And if the state in its policy of apartheid is following the example of the church, then it is the duty of the church to reverse its steps according to the requirements of the true Gospel, to lead the state back to the right path of unity irrespective of race and colour.

Here is an example of some sermons delivered from the pulpits:

In 1952 a certain predikant of the Dutch Reformed Church the Rev X was delivering a sermon to his congregation. He read Genesis 4.

The sermon was preached in Afrikaans and went thus: "Kain en Abel is twee broers, hulle moet vir hulle pa werk.... Kain moet ploeg en Abel moet 'n wagter wees. Hulle moet doen soos hulle pa dit verwoag.... hulle kan nie predikante wees nie want hulle moet altyd op die pa se werk is.... Dit is so ook vandag, 'n bruin mens moet vir die baas werk, hy moet, hy moet skappe oppas en ook alles doen vir die baas..... as hy miskien een van die skappe steel of dood maak, hy moet ge straf word. — die magistraat stuur vir hom tronk toe.... hy werk vir daardie skaap... — dit wys dat 'n bruin man moet altyd werk vir die witman... .. dit kan nie anders wees nie — ons kleur wys dit ook — leer julle kinders om gehoorsaam is... hulle mooi werk vir hulle baas as hulle groot is....."

What could any right thinking person deduce from such a sermon? Does this not increase hatred? Who then is to be blamed for the sad decline? Surely such sermons do not seem fair and encouraging to the African.

It is of vital importance that the support of the church should be to ease the tense atmosphere, yet, instead some turn to be useful tools for the promotion of hostilities. Conditions and

temperaments vary of course in country's as well as in human beings, but it should be the duty of everyone to try to ease the problems. The church is often said to be the guardian of primitive people. That is not to be quarrelled with as long as it carries its responsibility in educating those who are still in the early stage of their development, but it must not refuse when they outgrow childhood and become ~~adult~~ men and seek to have a say in some matters concerning their welfare. An association like the church, following in the footsteps of Christ Jesus, should not discriminate and qualify the future of any racial group to remain subordinate to any other group that may happen to have been given an earlier privilege of self development. There are of course exceptions like the Roman Catholic Church which does not interest itself in apartheid in its policy towards its non European members, then there is also the Anglican Church and the Apostolic Churches which also regard their members as brothers in Christ. Unfortunately the Ned. Geref of Heru. Kerk still discriminates. It is, however hoped that sooner or later it will abolish discrimination in favour of brotherhood in Christ irrespective of colour and race. The role of the church as a whole should be to discourage discriminatory legislation as the Group Areas Act and others which only help to increase hatred and crime.

The church further should also try its utmost to stop the present (1953) government from trying to filch people's rights, and show it the right course to allow people freedom of speech and movement and freedom to live as one wishes.

As it is not so much a question of living together as of giving together which builds a happy population. It is the duty of all to see that the main or major parties in parliament do not continue to waste time on haggling about baaskap and the like whilst the real issues are side stepped. To see that to it that they do the the proper functions of government, which are to see to the proper governing of the country and the welfare of the whole population. If they refuse to do this then the electorate must

dismiss both parties and get a proper government formed who will work for the whole population of the country and the economic development of the country.

These problems call for our sincere considerations as a people if the democratic principles are to be infused into the government, where they are so badly needed, to combat the growing ~~tide~~ tide of racial strife and hatred.

Finally, if we want a christian world and community, in South Africa our churches must lead us with Christlike attitudes and relations towards all sections. They must change their tepid nature into the warm humanity of Christ even as He changed water into wine. And our daily prayer should be:-

... O Holy Spirit, Lord of Love and Light
 Pour Thy clear beams upon our country's darksome deeds
 Make wise, men's foolishness
 Thine understanding show them where lies peace
 And Thine strength heal their distress;
 Come down upon us, Holy Spirit,
 God, be in our hearts and in our loving
 Be in our heads and in our understanding
 Teach us to love our fellow men as ourselves....

These words of prayer said with an open heart would soon help us solve our problems. No matter how difficult the situation may look, Prayer changeth all.

In conclusion, let our church not allow the legislature to keep people in watertight compartments. In this, as in other matters where the church sees a course of action at variance with christian principles and opposes it in one voice, it must lift its voice to stop all that is being done to perpetuate a state of inferiority and subordination on the part of the non-Europeans. This it must do in one voice, for there is neither Jew nor Gentile in the eyes of God.

There is an industrial revolution which has proceeded unchecked since Union, (1910) and which has a consequence that is, perhaps, above other consequences. That is the unending influx of Africans into the towns with their growing industry and attracting wages. There is a shortage of labour on the farms, which like the mines, have a form of migrant labour by African families; and poor wages paid there cause labour shortage.

There are the mines largely confining themselves to a form of migrant labour with very poor wages too.

Then there is the Domestic labour also with poor wages.

It is very important to understand very clearly the effects of each of the above mentioned types of labour.

Industry, with its higher wages, has brought about an acute housing problem because it does not provide accommodation for its servants, it has also brought about shortage of farm labour because it pays better, and has in a way contributed to the hatred between English and Afrikaner because it is mostly under English speaking people whilst the Afrikaner is more interested in farming.

The municipalities are faced with problems of building locations and hostels to accommodate the many Africans employed in the industries. Many of these Africans have come from the crowded reserves with their families to stay - for ever - in the locations. And, the poor conditions under which these Africans live are the most contributory factor to crime and youth delinquency. The conditions are so poor in the locations that it is common to find a family of between nine (9) and twelve (12) people living in a room of, say, 12' x 10'. Some locations are just mere 'shanties' to say the best of them.

Some families live in the back-yards where a man's wife is employed as a domestic servant. The wages in general ranging from £6 or less, the highest being about £12.

Some men are separated from their wives because of the law and some employers who strictly refuse to allow the husband to

enter the yard. And, in several cases that results in separation or even divorce. The African man cannot understand why he must be restricted from seeing and staying with his wife. The European law is a puzzle to him. He cannot understand it. He thinks it is just a way to show him that he is not free even in his own family matters. This creates resentment. He wants his wife to leave the work. Then the question comes: Where are we going to stay? This baffles him. Employer refuses to allow him to stay with his wife. Wife refuses to leave work because they have no where to go. What then. In despair and blind anger he decides to get another wife whose master will allow him in the yard. He gets her. Then without hesitation he leaves the former wife with a number of children. They are now fatherless. What must they do to have clothes and food? They are young and can not work. They resort to crime - theft and all. Then there are thousands of other Africans living in the rooms provided for them high up in the Flats. Same difficulties confront them. Recently it has been published in the press that the hon. the Minister of Native Affairs intends to abolish these "Sky-Locations" as he puts it, as well as the "backyard locations". It is, however, not known where the hon. the Minister is going to house these thousands of Africans. It is only to be hoped that they will be provided with homes and adequate transport facilities. It must also be mentioned that some of the locations are far out of town. Alexandra Township a location on the northern suburbs of Johannesburg is an example. Transport facilities are bad and unhealthy. People who live in that location have to rise at about 3 a.m. to start a long queue for the buses. Some of these people spend up to 4 hours from the time of rising up to the time of starting work at 7 a.m. on the queue. These and many others are the difficulties that industry has brought about. But, many of these difficulties could be removed if only they could be the 'will' to do so.

The farms have nothing to attract skilled workers to them. Their form of family migrant labour only attracts the uneducated and

unskilled families. These workers are contented with an occasional dead cows meat which is given to them by the employer. The wages range from 15/- per month upto £2-10 or £3. These wages are irrespective of whether one is married or single, with the promise of a heifer at the end of the year.

To dress themselves and their families, men who work on the farms have to ask their master to bring them whatever they need from the store, and he puts that into their accounts. This sort of buying leads a man into a heavy debt without his noticing it. Especially that most of these workers are illiterate and only depend on what the baas tells him he owes. On a certain farm it was found that men were owing upto £30 to their employer, and that at the end of the month they receive no pay as that pay becomes an instalment on the account. They keep no records of what they buy. They are only told that the account is so much, and before that a/c is half or quarter paid something else is needed and the same procedure is followed.

For food they get a ration of a tin or bucket of mealie-meal once every week irrespective of whether the family is large or not.

Malnutrition is serious. For living quarters they have what are commonly called 'Stroo-huisies' build out of a few thin poles and grass from bottom to top — no wall what so ever in some cases. One can hardly believe, on first sight, that human beings could live in such things... It is beyond comprehension to understand what these farmers have in their minds. Whether they realise or not that these poor Africans are the source of their vast wealth it is not known. It is, therefore, not to be wondered that farms are very short of skilled labour.

The mines attract the primitive and ignorant type of African to them. These are recruited by the 'Native Recruiting Corporation' and are under a contract of between or from 4 months to 9 months. When this contract has elapsed they have to go back to their homes. They can not be employed anywhere else. The new law does not provide for

their freedom to be employed anywhere else. Since the issue of the 'Reference Bookie', which is a new type of pass, many difficulties have arisen. Daily Africans are being taken into custody because they, in most cases, do not understand the system under which it works. With this Reference Book it is not very easy to obtain registration in any town that one likes. One is confined to one town i.e. where he was formerly registered under the former pass laws. One gets employment in some town, but is compelled to give up that work because the "Registering Officer" does not permit him to work in that town. Once again he is in the streets. Finally he finds himself charged because he failed to leave the area within 72hrs by rail or road whether he has a penny or not. A Union born native can, of course, visit any place in the Union without obtaining a "Travelling pass" as was the case before. But he must report within 72hrs of his arrival in that place. That is not to be quarrelled with. It is helpful to all in that one may meet an accident and can therefore be easily traced. Even in the cases of criminals it is advantageous to the investigations. But its restrictions are too severe to be liked.

The mines can be said to be better off than industry in the housing of their employees. Having confined themselves largely to migrant labour, they have built compounds to house their workers. In that respect the mines can be complimented for their great efforts in lessening the housing problem.

It would be untrue to say that the mines are paying well for as far as can be ascertained the starting wages are £4 per month. This is perhaps due to the fact or disguise that the employees get free medical care, food and housing. This, indeed, is cheap labour without which mining would not stand. This has also helped in a way, to lessen the number of Africans coming into the towns.

There have been, and still are, 'Trade Unions' which fight for better pay for all workers irrespective of race and colour. Unfortunately these Unions have been subjected to a form of attack which

may render them powerless or even gradually make them 'state-controlled' bodies. Great men and women who are/were holding high positions in the Unions have been one by one banned under the Suppression of Communism Act. These people have been forced to resign their positions for some reason or other. The banning goes as far as to prohibit a person from attending church services. Those who wish to attend church have to make special applications to the Minister of Justice for exemptions. The few remaining leaders can not ascertain how long they will remain free to attend their meetings. Already two M.P.'s elected as Native Representatives have been banned from parliament under the S. of C. Act, that after commission were elected to inquire into the past actions.

Is there a more serious aspect of the invasion by the state into the liberties of people and the realm of religion? Strictly, we have no sympathy for communism. But it is to be questioned as to whether all those banned are communists.

It is therefore not ~~surpr~~ astonishing to find Africans and other people who interpret Communism as: holding different views from those held by the government...

That being the position, it is to be maintained that the policy of apartheid has many imperfections, that the solution to the various problems can be reached through a united and steadfast spirit and a kindly consideration for the interests of all sections of the country's population, as well as a determination to work together for the welfare of the country. It would be advisable for the government to compromise with its subjects and opponents in these country on issues such as the Group Areas Act, etc., etc. Such a compromise as envisaged may lead to unity of the three racial groups - Afrikaner, English and non-European - which is so very important and desirable. If that unity could come to be, the government could solve the so-called Native problems that is so wrongly approached to-day. A white man needs a black man as much as a black man need a white man. Why all these unhealthy fusses. Why mountains out of

ant hills? Apartheid can not be successful, albeit good or bad, as long as God is the creator of all things bright and beautiful, all creatures great and small and all things wise and wonderful as well as all human beings white and black.

If there is still a little of our Maker's fire burning in the hearts of our so-called superiors let these few words - from a non-European - not infuriate but help to bring about a solution of the many problems. Be it remembered that nobody's opinions are entirely wrong, for even a stopped watch is right twice in twenty four hours. These words are not intended to solve the problems but are a contribution to the solution of the problems. They are intended for the betterment of our understanding, co-operation and goodwill. 'Niks meer rie.'

It is useless branding one as communist for his views, or even an agitator because difference of opinion has always been there. It is detrimental to ignore advice. It is fallacy to think that all people can be wrong and you alone right in all issues. It is very dangerous to create fear and suspicion in the people with whom you live. It is abnormal to think that oppressive legislation can create peaceful conditions in any country. Finally, it is untrue to think that to-day there are a people who will chant: -

By the graves of our ancestors
 Yea, we sit down and weep
 for they that rule over us
 ask us to go back to barbarism;
 We shut our mouths and close our eyes
 for gad would be our eternal home
 Should we move our lips to oppose
 that which is suited to the rulers...

On the whole South Africa's problems are self made and the consequences will fall on the makers. Tears are worthless when disaster truly comes and holds. Should this country become a republic in the immediate future, it is fearful to think of what will eventually follow. God grant us everlasting peace.

Need anything be add to these!

Collection Number: A457f

Collection Name: Reginald B. Leslie Moloisie, 'An African Speaks: Tears are worthless'

PUBLISHER:

Publisher: Historical Papers Research Archive, University of the Witwatersrand

Location: Johannesburg

©2016

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 held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.