Stants. grand 1978?

There been ached to say a few unds at this Removal Lewice on Robert Mangalico Sobakure on behalf of the British public. This mentalis means very pent deal time. Especially Therease the fact that Jam speaking in St. Paul's Cathedral. For Robert Labelie was me ofthe most christian men Shave even met. By this Incen that he shoved in his life and words qualities which seem time escentrally Christian and these was bared on his Christien faith. To this Ishall refer again. Butlebus not figer today that he had been a Kettudit Lay Reacher and that he cause form a deeply christian family. His political actustics,

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and this his impricancent and then his " baunery the order "preventer him from cartining burk asa lay preacher, but it did not mean any weakening offis thisten faith . It is very right that we should think of him in this great centre of the faith , Robert Lobukare was, geouse, a revolutioner; that is, he worked for revolutioning change. There are certain points which shald, Itund, be made clean atmice. First, he was a very able man academially . Henres a lecturer at the University of the Witerstorerand in Johanneshig and you certainly do not find many Africains aring

13 its lichiters. An the disnotalions his a cadomic eminence to cut him off from adminy people. He deliberately lived among some of the porces people of Sowels, havelling into Johannesbuy each day in unhobesity consider trains along with the Africe workers in that faultsheally durded city. (In me there have became a kind of spaled of afartheid.) Second, although he was a woolubring he was wholl offred to the use of orolence. When to led the great demonstration' against the that Pass Laws eighteen years ago, when the Africans hint thai pass tools and then surrendered volunterity the police, he unsisted repealedly that violance was not to be used.

Inm remended of one ofthe stranged proges in the New Vertainal, that themendus description in in the of by St Paul of the "whole armon of god " the breactflate of rightensness, the belier of selvation, the sword of the Hirit , and - in the middleof this, surely the nent remarkable paradox - your feet shad with the preferetion of the grapel of peace . Robert Lohnkow's feet were certainly shad lite this, and he was at the some time a wolutioning, full arrived. He believed, of cause, that the apricaus nuch

produce and fight for their own solution , what they believed to be honourble pluce for these counting. They can'd not - and here I quale What was said to me once by Steve Biko, who will remain for me filturent of as life a companion to Robert Solution in the infinition they have quien me - they could not Come in un der the unbelle of the white tilerals, because if they did, the contribution they would make Whe prtue of South Aprica would be a white one and not a black me . But this did not near

Africi . In an article he moternee, be caris, There said hips and I still say so now, that I see no reason why in a fee democratic April, a predoministy black electrate should not return a white man to Parliamint, for colon will court for nothing in a the here Africa . And no the a great gleich he made at the Inaugured Convention of the Africanist Kovenus he said," We us withto emphasise that the feedmufthe Africais nose nears the feedom of all in Luth April , The European meturked, because only the African comgnerater the establishment of a genuine

democracy in which all men will be citizens in a common state and will live and be greened as individuels and not as destinctive Rectimal fronts " Dis lidhin tadoft what me cus the a very straye pritin', Kewes enteredy offered to the idea of specific minaits right, very possible guaranteed by the constitution of the cambing for this meant a capting the fact that there are minarty paylo who need the protected. The deal the aimed at is the complete deaths disafference of the idea of a mining in society.

All are members of one race, the human race, and equal members of me society - Since Iread what he said about this and descimed it with him I have have frind that it has haunted me. Jam, I may kay, a member ofthe Committee of the hinnity Rights grup in this county Packaps Robert Lohnke was being too idealistic . If any man even wer an idealist he was. And Ticanat fight it as the statement of a pear principle. Do not thank that this was merely Milosophizing Nevally meant it . He prairied have the altitude of the NUSAS, the Walinal Min of South Oficen Students, the organization of the students of the Siglish speaking Munaches in

their opportion the governments racial policies, and in particular, then tenecity in spite of the fait that the made no mpionen in the governments activities, "But", Leadded, don't freit the White Ligh. Nes are remarkedle. Thes po m and m with their protostandget nowhere, but it makes no difference to thim . They still go a and m. "I Unusual praire of White from a Black. Ne was, of cause, offered to Communican. This does not new mean that he supported the capitalist system. He believed in a streich mith social and economic equality. In the address

00 for which Thave already susted he said, " Africants refect totalitarianism in any from and accept political democracy as undustored in the west. We also refact to Economic explortation of the many for the benefit of the few. We accept as policy the equilable distribution of wealth aiming, as for and I am concered, to equalif of memies which there is is the only havis on which the slogan of "equal opportunities" can be founded ! Bourning then the best from the Est and the heart from the host, we now the less

retain and maintain on distriction personality and refuse the the satesfi or storges of any Nove block " Ihada wonderful descrission with him once a the difference between Russian and Chinese Communicain. " And we do not Want either , he said . "They are both Apreals what is escentially Afrein. we musthere on our solution " " ix office semper aliquid nori estis Roman write said, " Only Afric this always that the twenty first century will learn from

Africa a new approach trindustriel relations and that when that by comes the name of Afair Robert Lohnkwe, along with others, of course, will be remembered. Perhaps Ingit add that the day lifne we had this drawing, in which he so fing repuditer Communition, his harning rde had been extended for point years in the grands that he we furthering the aris of Starm Communican -

TRAVELLERS' CLUB

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PALL MALL, LONDON, SWIY SEP

01-930 8688

He has been muggled of course of a lay time. He was arrested in Much 1960 and sentened to Three years' imprecisional. When he was his hine in presin was under on Actifoorlament was parsed Reching him frayena presin a Robben Island. It was renewed they year In vix years. He was then banned and confined to the police district of kimberly and nothing that a banned

went to H. James Angliein Church which was halding a fund raising bazaar and moved four stall totall buying things he didn't really want aske challed and exclosefed quips with the woman in charge of the statts. " Although he is a rethodul and not on Anglican he is alongs ready thelp when we ask his," me of the roman said. Heis always trying to recte alter people hefty and that is why we all fave Lobukare in Minibuly : This this kindluin and generit general which was were the foundation stores of the part social principle he stored f. As he said in his statement at his tral, " We believe in one race only - the human race hwhich we belong " It is thinky our the cit of racilism which result the world body - this camby as much as others. The British people, makine hehalf Than her asked typerk, may find is well is the officies, an infinition in the man we remember they.

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peran says a writes may be published. But he has nother potten and Iknow that Ican is that Ispeed here for whiles as well as blecks. When at a mo Alove all litres remember him as he was. I quote from an article mitter about him to five gean apo. " Lohikave hoch is Matunch, hut which have because heis not allowed to. We

St. Saul's Cathedral. 9th Lazon, 1970.

I have been asked to say a fer words at this Memorial Service for Dotest Mangalise Sobulwe "on behalf of the prities public" fine institution neurons a very great deal to us. Especially I truesure the fact that I as specing in st. Mail's Solucidral. For Robert Soluckee was one of the most Christian sen I have ever set. By this I to be essentially Christian and these ever based on alls Christian falta. To the I shall refer again, such is a sof forget today that as and come a methodist bay frequent and that as and form a decely Christian faily. Its political activities, and then als haprisonment and them ing order' prevented als from conting to work as a ing preventer, and that has not conting to work as a ing preventer, and is that we show during on the Christian faily. It is young that we should believ of and in this great centre of that fails.

accert couldre ac, or course, a reventionary, that is, as some for revolutionary change. There are certain courses the should, it this, be she clear it used. Mint, he was a very able but some leady, as we clear it used. Mint, he was a very able for some leady, as we clear it to shivervity of the sitwatering is frame.escarg - and you certainly us not find only "fricked not gits isoterrors, at no did not allow its sendenic endence to fit is our drost originary people. Is deliberately lived mong done of the poorest people of lowete, traveling into form one result on that can estimate airs along with the Africe wonvers in that fails story crowsed trains along with the frict wonvers in that fails story invited city. (For me those trais to come a the of sweet of any divided city.

Second, altonugh is tas a revolutionary as wan molly opposed to the use of violence. Then no led the great demonstrations exclust the must app signteen years ago, when the Africans in Doreto lumit their pass brinds and the, surrentered volumitrily to the points, as insisted reportedly that violence was not to be used. I am remarked of one of the strangest passages in the new lestment, that tremendous description by St. wall of the "mole armour of Gody" the breather of righteonumens, the memory the most remarkable paradox - "your feet and with the preparation of the despal of passes." Holdert Scharke's feet were certainly she alike this, and he was at the same time a revolutionary, fully armed.

ie believed, of course, that the Africans must produce and fight for their own solution, what they believed to be an homourable future for their country. They could not - and here I

quote what was said to me once by Steve Biko, who will remain for me for the rest of my life a companion to Robert Sobukwe in the inspiration they have given no - "they could not come in under the umbrella of the white liberals, because, if they did, the contribution they would take to the future of South Africa would be a white one and lot a black one." But this did not mean that he wanted to drive the mites out of South Africa. In an article he wrote cuce, Rotert said, " I have said before and I still any so now, that I see to reason way, ha a free democratic africa, a predioministityvilogiceclesierite should not return a white man to Parliment, for colour will count for antining in a Free Africa." And in a great speech he sade at the Insugural Convention of the Africanist /overent de suid, We wish to emphasise that the freedom of the Africans seams the freedom of all in South Africa, the Suropean included, because only the African can guarantee the establishment of a genuine democracy in which all men will be citizens Li & connel state ad will live and be governed as individuals and .ot as distinctive sectional groups."

mile .ed mis to adopt mast may seam to be a very strange position. As was entirely opposed to the idea of specific minority-rights, very possibly guaranteed by the constitution of the Country. For this meant accepting the fact that there are minority groups who need to be protected. The ideal to be sized at is the complete disappearances of the idea of a minority in society. All are seebers of due race, the number rice, and equal memoers of one society. Since I read must be sold about this and discussed it with him I nave found that it has manuter se. I am, I may, say, a member of the Committee of the Minority Hights Group in this country; permaps Hobert Sobulaw mas being too idealistic. If any name was an idealist he was. But I cannot forget it as the statement of a great principle.

Do not think that this was serely philosophising. He really meant it. So praised to use the stillads of JUSAS, the Mational Union of South African Students, the organisation of the students of the Reglich speaking Universities, in their opposition to the Government's racial policies, and, in particular, their tenacity in spite of the fact that they made no impression on the Government's activities. "But," he added dont forget the Elsok Sash. They are reservable. They go on and on with their protests and get nowhere, but it makes no difference to thes. They still go on and on." Unusual preise of Entires from a Alack.

He was, of course, opposed to Communism. This does not

menu tire as angeortes and sayitarist system. as relatives an a society with social and economic equality. In the address from which I have already quoted he said, "Africans reject totalitarianism in any form and accept political democracy as understood in the West. We also feject the economic exploitation of the many for the benefit of the few. We accept as policy the equitable distribution of wealth, aiming, as far as I am concerned, to equality of incomes which to me is the only basis on which the slogan of "equal opportunities" can be founded". (Perhaps I might add that the day before we had this discussion, in which he so firmly repudiated Communism, his ban ing order had been extended for five years on the gr ounds that he was furthering the aims of Communism.) "Borrowing, then, the best from the East and the best from the West. we none the less retain and maintain our distinctive personality and refuse to be the satraps or stooges of any power block".

I had a wonderful discussion with him once o. the difference between Russian and Chinese Communium. "But we do not want either, the said. "They are both opposed to mant is emsentially African. We must have our own solution."

"Ex Africa semper aliquid novi," as the Roman writer said. "Out of Africa there always comes something new." I cannot help feeling that the twenty-first century will learn from Africa a new approach to industrial relations and that when that day comes the name of Robert Sobukre, slong with others of course, will be remembered.

We have been missied, of course, for a long time. He was arrested h. Marcei 1960 and sette.cod to three years' imprisomment. was also time in prison was ended an het of Parliament was passed keeping his for a year a prisoner on Hobean Island. It was reserved each year for six years. He was the banned and confined to the police district of Kimberley and moting that a banned person says or writes may be published. But he has not been forgotten and I anow that I can say that I speak here for whites as well as blacks.

Above all let us remember him as he was. I quote from an article written about him fire years ago. "Sobukes took us aut to lunch, but not to his none because he is not allowed to. We went to St. Janes Anglican Church which was holding a fund raising basaar and moved from stall to stall buying things he didnt really want as he chatted and archanged gulps with the women in charge of the stalls. "although he is a Methodist and not an Anglican he is always ready to help when we are hig. "one of the women and. "He is always trying to make other people happy and that is why we all love Sobukwe in Rimberley."

It was this kindliness and generosity and friendliness which where the foundation stones of the great social principle is stood for. As he said in his statement at his trial, "Mebelieve in one make only - the human race to which we belong." It is the g only answer to the svil of racialism which berets the world today this country as much as others. The British people, on whose behalf I have been asked to spear, may find as well as the Africans, an inspiration in the man we recenter today.

Robert Briles

THE NAMIBIA SUPPORT COMMITTEE 188 North Gower Street London NW1 from the President, Randolph Vigne, 53 Cornwall Gardens, London SW7 tel 01-937 1402

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Rean Benjie

I hope this may be - , wa i your book. Alane ver un laar of

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How you wer Si Roher's bropien

latis publicing? Caber "Res Robers" 63 Arthur Hearnder, I was (& didn's much like) the SA chapters - MS x can's remember if then men folkere Morences - prohady not a Keanding main informant seeme to be manar 0'Don't Apple, Haven't seen tin bood yer. Any hope of seeing of here? Toms Randolph

Robert Sobukwe Papers

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