

Union Honours Promises to Bantu People

—MR. H. A. FAGAN

THE good wishes of the native people of South Africa, on the occasion of the Voortrekker Centenary celebrations, were conveyed to the white races of the Union by the Natives' Representative Council when the second annual session of the Council was opened at the Pretoria City Hall yesterday morning.

It was in reply to an address by the Minister of Native Affairs, the Hon. H. A. Fagan, who opened the session, that Mr. R. V. Selope Thema, speaking on behalf of the Council, expressed the feelings of the native people in regard to the celebrations.

Among those who attended the session, which was presided over by Mr. D. L. Smit, Secretary for Native Affairs, were the Hon. P. G. W. Grobler, ex-Minister of Native Affairs; Senator Edgar Brooker; the Hon. J. H. Hofmeyr, M.P.; Mr. J. H. Viljoen, M.P.; Mr. J. P. Jooste, M.P.; Mrs. M. Ballinger, M.P.; Mr. G. K. Hemming, M.P.; Mr. Tom Naude, M.P.; General B. A. Conroy, M.P.; Mr. A. O. B. Payn, M.P., and Mr. M. Kenridge, M.P., besides members of the Native Affairs Commission and the Native Farm Labour Committee.

At the outset of his address, Mr. Fagan referred to the resignation of Mr. P. G. W. Grobler, the former Minister of Native Affairs. He felt sure, he said, that the Councilors would join with him in expressing his regret that Mr. Grobler's capable services were no longer available. He looked to the Council, as representing the Bantu people of the Union, to assist him in the responsible task he had taken over from Mr. Grobler.

"Legislation was passed by Parliament at its last session, a few months ago, to enable this Council to be brought up to its full strength of 16 Bantu members," he said. "The intention was to hold an election before this meeting of the Council to enable a representative of the Natal Advisory Boards to take his place here. Unfortunately, that was found to be impossible. Next year, however, the Council will have the full representation intended by the Act."

PROMISES HONOURED

"In the recent session, Parliament voted an amount of £2,000,000 for the purchase of land for native settlement," he continued. "That is the biggest amount that has yet been voted in a single year. My Department has pushed ahead so rapidly with the purchase of land that practically the full £2,000,000 has already been spent or allocated. That brings the amount devoted to the purchase of native land in the last three years up to £4,000,000."

"I think you must see in this a very clear indication that the Government and the people of this country are honouring their promises to the Bantu people. The Prime Minister, General Hertzog, in a recent speech, emphasised the importance of keeping faith with each other if the different nationalities in this country are to live in peace and harmony."

"He did so with special reference to the relationship between the White and Bantu races, and I think you must realise that in setting aside these huge sums for native land purchases, the White people of this country are sincere in honouring their own obligations under the segregation policy, which is incorporated in the legislation of the last few years. It is under one of these Acts forming part of that legislation, that this Council was established and is functioning today."

"You will have placed before you the estimates of the Native Trust. A mere glance at them will show you how earnestly we are pushing forward the policy of reclamation and development of the reserves. Strong measures are being taken to combat soil erosion, to increase the water supplies, to improve the cattle, and to guide the tribes in the reserves in proper farming matters."

"It is obviously in the interests of the Bantu people that these lands should not be looked upon as a refuge for families employed and happily living as tenant labourers or otherwise on the farms of the white people. We are taking those measures for the purpose of preventing parts of our country from being turned into deserts and to prevent the overstocking and consequent lack of food under which the tribes already settled in the reserves are suffering."

"I have repeated a warning, which was already issued by my predecessor, that room will not be made in the reserves for people leaving the white farms without good reason, and I feel sure you will agree with me that this is in the best interests of your own people as well as in that of the white farmers."

ZULUS LOYALTY

"In mentioning the work of our agricultural section I wish to express my sincere appreciation of the loyalty shown by the Zulu tribes in Natal, when recently their cattle had to be shot to prevent the spread of foot-and-mouth disease," the Minister went on. "I think we should also express our gratitude to the Union Department of Agriculture and to Mr. Luing, the Chief Commissioner of Natal, for the competent and tactful way in which they carried out their task. But I am sure that they on their part would like to join us in expression of appreciation for the splendid attitude of Chief Mahiyeni and his followers."

"Our department has continued and will continue to give assistance out of the funds of the Native Trust to institutions which exist for the benefit of the Bantu people and which cannot fully satisfy their needs from other sources. Quite apart from the work of our department, however, very substantial contributions to native welfare have been and are being made by provincial and local authorities, and also by the Government for hospitals, housing and additional school accommodation."

"It has indeed been a pleasure to

me to see how much interest has recently been awakened among the white population for the welfare of the Bantu. No doubt you have followed the reports of the conference recently held in Johannesburg on native juvenile delinquency. The conference has the effect of bringing prominently before the attention of the public the position of Bantu children and young people in the towns."

JUVENILE DELINQUENCY

"I am glad to be able to say that active steps are already being taken by some of our municipalities and by voluntary associations to get the neglected children off the streets. My department is also alive to the position and further measures are under consideration. It is a matter in which one hopes to see co-operation between the central Government, the Provincial Administration, the local authorities, the industries that employ Bantu labour, and the general public for it is to everybody's interest that this matter should be tackled. Naturally we expect also to have the co-operation of the Bantu themselves, for many of the evils to which the conference drew attention arise from circumstances which the Bantu themselves are responsible, and when they themselves must try to remedy."

"In the contemplated legislation to be laid before you, you will find a Bill enabling our department to do away with the evils of the liquor system prevailing in some industrial undertakings."

"You will also learn that great improvements are proposed in the method of collecting the poll tax, improvements which if properly carried out, would mean that the imposition of the poll tax need not have the result of sending any man to gaol. At present I merely wish to say that for the proper working of the system we shall require the whole-hearted co-operation of the Bantu chiefs and headmen and of the Bantu people themselves. I have no doubt that we shall have that co-operation," he concluded.

Mr. P. G. W. Grobler, the former Minister of Native Affairs, who was asked by the chairman, Mr. D. L. Smit, addressed the council. He said he hoped that the council would give his successor Mr. H. A. Fagan, the confidence and support he had always received from them.

Mr. R. V. Selope Thema replied on behalf of the council. The council, he said, had co-operated with the Government in the past and he wanted to assure the Minister that they would continue to co-operate.

"We are grateful to the white man, if it had not been for him we would not be here to-day," he continued. "We feel, however, that the white man owes us something too, for we helped him build his cities, his mines, and his roads. We hope the white man will remember these things."

"This is the year of the Voortrekker Centenary celebrations, and although I know I am touching upon a delicate matter, I wish on behalf of the council to convey to the white races through the Hon. Minister the best wishes of the native people on the occasion of the celebrations. I ask the Minister to tell the white people that we are with them on this occasion."

OTHER ADDRESSES

The Voortrekkers, he explained, had brought civilisation with them, and for that reason the native people would celebrate the centenary as the centenary of civilisation. It was true that there had been natives who had fought the on-coming Voortrekkers but they had acted of their own rights, and there had been some who had helped the Voortrekkers.

Mr. A. M. Jabavu said the council welcomed the Minister's reference to mutual co-operation in native affairs between the authorities and the council.

"The native people are hopeful of an era of solid progress and sympathetic consolidation of their welfare under the new minister," he concluded.

The council then discussed the estimate of revenue and expenditure of the South African Trust for 1939-40. The lengthy discussion chiefly centred in the provision for native education and councillor J. L. Debe moved the first motion, which after discussion was allowed to stand over. Before the council adjourned for the day Mr. Howard Rogers, controller of native settlement, explained to the council that the native trust had now bought 895,114 morgen of land valued at £3,901,696. Of this 747,284 morgen at £1,749,625 was bought in the Transvaal, 105,357 morgen at £388,969 in the Cape, 41,698 morgen at £261,423 in the Orange Free State and 784 morgen at £3,673 in Natal.

In addition there were commitments totalling 253,000 morgen at £382,194 of which 184,720 morgen at £486,697 were in the Transvaal, 56,421 morgen at £342,088 in the Cape and 12,789 morgen at £50,001 in the Free State.

MAGUIRE DEFEATS CANADIAN

S.A. Press Association—Heater

London, Monday

At the National Sporting Club to-night Eddie Maguire of South Africa defeated Paul Schaeffer of Canada on points in an eight round contest.

HANNESBURG, TRANSVAAL, FRIDAY, NOVEMBER 18, 1938.

RAND PROTEST AGAINST NAZI POGROM

LIVELY MEETING HELD IN THE CITY HALL

MAYOR ON NEED FOR SPIRITUAL REAWAKENING

Feeling ran very high at the City Hall last night when a meeting, representing many shades of opinion, was held to protest against the treatment of Jews and Christians in Germany. People fought to get into the hall, which was crowded with eager listeners, who packed the doorways, galleries, boxes and gangways. A man was ejected from the organ gallery before the meeting started. The speakers, representing the churches, the university, political, legal, and trades union opinion, both Afrikaans and English, were soundly applauded as they took their places.

In one of the struggles in the galleries a pressman had his camera wrecked by a blow with a stick.

An overflow meeting outside—of which there were several—collected £11/15/- towards the relief fund. The collection taken in the City Hall amounted to £170/2/11/- which will be handed over to the recently formed Christian Society for the Relief of Jews.

On the platform were:—

The Rev. A. S. Clegg, The Rev. R. M. Dryden, Prof. T. J. Haarhoff, Prof. R. F. A. Hoernle, Mrs. W. A. Hoernle, Dr. Max Joffe, Prof. Dr. J. L. Landau, Mr. A. A. Moore, The Rev. Father C. H. S. Runge, C.R., Mr. J. G. N. Strauss, M.P., The Venerable Archdeacon Urquhart, Rabbi C. M. Weiler, Mr. H. Britten, Mr. M. Franks, Prof. J. L. Gray, Mr. M. Kenridge, M.P., Mrs. J. K. Robertson, Mr. Robert Stewart, Mr. D'Arcy Usher, Dr. Meiring.

The Mayor, Mr. J. J. Page, in opening the meeting said that they met in solemn conclave with very heavy hearts, not to condemn a nation, but the powers in control in Germany.

He did not believe that the German nation as a whole was responsible for the cruelty in their country.

"I do believe with all sincerity that we must return to the churches on Sunday and the synagogues on the Sabbath," he said.

"We must examine our own house and then send out a message of spiritual and moral lessons to the world and to the German nation."

MESSAGE OF HOPE

Their steadfastness of purpose and their belief in the steadfastness of God should go out as a message of hope to the whole world.

By this means the German nation would know and understand that they sympathised with it in its distress, and that they would support it and help it to regain its self-respect and moral courage.

They should stand fast in their own courage and self-respect, so that those who had lost theirs could not point a finger at them.

Concluding, Mr. Page charged the gathering, amid wild cheering, to hold fast with God's blessing.

SITUATION ANALYSED

Archdeacon Urquhart analysed the situation as it had developed.

"A half-witted boy, driven to frenzy by the scandalous treatment of his relatives, murdered a German official. As it happened, it was the wrong official." (Prolonged applause.)

Instead of the processes of law being enforced, the occasion was used by the German authorities to start a campaign of terrorism without parallel on a large portion of their own people. The whole world was disgusted, horrified, and amazed that such treatment could be permitted by a nation.

"I wonder whether Germany has not made the same mistake as she made 22 years ago when the sinking of the Lusitania brought America into the war on our side, when there was a risk that she would enter the war on the other side."

"Our motto should be 'No truck with Germany, and no truck with German goods,'" he declared. (Cheers and prolonged applause.)

Mrs. R. A. Hoernle, speaking with obvious emotion, said that the debt she owed to the learning of German universities was repudiated by the present rulers, who considered these things to be effeminate.

Mrs. Hoernle seconded Archdeacon Urquhart's motion, which was:

"That this meeting of citizens of Johannesburg expresses horror and dismay at the cruel outrages against the Jews and Christians in Germany and Austria. While sincerely wishing to foster relations of sympathy and friendship with the German people, we cannot but feel that such barbarous offenses against our common humanity are an insurmountable obstacle to mutual esteem and co-operation."

This resolution, which the meeting at its conclusion carried with unanimous acclamation, is to be sent to the Councillor to the German Legation in Pretoria, to the Prime Minister, and to Mr. Neville Chamberlain.

MR. HOFMEYER'S LETTER

The Rev. Father Runge read this letter by Mr. J. H. Hofmeyr.

"I regret very much that I have not been able to accept your invitation to attend this evening's meeting to protest against the persecution of Jews and Christians in Germany."

"I would gladly have associated myself with an expression of detestation, felt I am sure, by all right-thinking people, of the lengths to which the new barbarism has gone in that land."

"As South Africans we have nothing but the friendliest feelings for the German people, but if we believe in the essential rights of human personality we cannot but deplore this new evidence of the way in which the best of people can be perverted by the modern methods of producing a standardised mass mentality."

"Recent events can only serve to strengthen the determination of the Government and people of South Africa that as far as lies within their responsibility and power, none of the peoples of Africa shall be handed over to the tender mercies of a nation which conducts itself in relation to its own minorities as Germany is doing to-day."

Father Runge also considered that the German people were not behind the atrocities, and urged support of the relief funds. Jewish funds had helped Jews and Christians alike; Christian funds must do the same.

An appeal to non-Jewish communities had for the first time been launched in London in the cause of common humanity to soften the "pitiless blow" which had been dealt to the Jews in Germany. A Christian fund in Johannesburg had been opened to help Jewish people, the proceeds of which would be sent to the council in London. (Applause.)

THE CHIEF RABBI

Dr. J. L. Landau said that never in half a century of preaching had he found it so difficult to express the horror which the civilised world felt at the cruelties that were being perpetrated in Germany. Jews had been persecuted in the Middle Ages, but by people who were sincerely fighting for an ideal. Now there was no spiritual ideal. It was an ideal of money, money with which to be able to forge death-dealing instruments and intimidate cultural nations. (Applause.)

"I appeal to rulers of large empty countries to grant places of refuge to those helpless and innocent people who have been driven from their homes. There are able-bodied and aristocratic people only too glad to develop empty places." The rulers of these countries must show their sympathy by deeds as well as words.

The Rev. R. M. Dryden, of the Presbyterian Church, declared that the tolerance of the German people towards the barbarism now being perpetrated in Germany had reached its breaking point.

"We must," he said, "present a united front against these things." (Prolonged cheering.)

"In the words of the brave Pastor Niemöller," he said, "we must raise up the standards of our God."

Professor T. J. Haarhoff, speaking in Afrikaans, said that their hope for the future was that these oppression and cruelties in Germany were not of the people but of the Government. There was a sad danger that culture would collapse if it was not saved soon.

Dr. Max Joffe, chairman of the Youth Plan movement, associated himself with the views of the other speakers. The handing over of an African colony would mean the placing of "our people under a tyranny unheard of in modern history." (Applause.)

The Rev. A. S. Clegg referred to "this ruthless savagery" at present being practised in Germany at which the world stood aghast. To make a whole people suffer for the crime of one boy was an act which blackened modern history and indicated reversal to an age which it had been hoped had passed for ever, but which in Germany gave no evidence of having done so. Co-operation with Germany was impossible until the Germans repudiated this "hateful and inhuman anti-Jewish campaign." She must be brought to a renunciation of the crimes which shame her in the eyes of an outraged world.

Mr. A. A. Moore, chairman of the Trades and Labour Council, read a resolution by that movement protesting against the treatment of Jews and Catholics in Germany.

Prof. R. F. A. Hoernle, of the Witwatersrand University speaking in the unavoidable absence of the principal, Mr. H. R. Raikes, said that the motion of protest would not touch the stony hearts of the leaders of Germany, but that was no reason why South Africans should betray their own principles and ideals.

"We should be proud to stand by and sympathise with the Christians and the Jews being persecuted in a pagan land."

"If, however, we in South Africa censured the leaders of Germany in their treatment of the Jews, we should do it with a clear conscience with regard to our behaviour in our own country."

"We must set a shining example of racial co-operation, between white man and black man in this country where opportunities for the exercise of this virtue are so numerous," declared Prof. Hoernle. "There must be no question of a very black kettle being reviled by a fairly grimy pot."

Rabbi M. C. Weiler, declared that everybody wanted peace, but it had to be peace with honour.

"The meeting had not to sympathise so much with the physical and financial sufferings of Jews and Christians who were being persecuted in Germany. They had to protest against the defiling of the citadel of Judaism, the citadel of Christianity and the citadel of all that was good in man." (Prolonged applause.)

During the evening it was announced that the executive of the Society of Jews and Christians would send a deputation to the Minister in Pretoria to try to facilitate the entry into the Union of relatives of Jews recently arrived in the country.

ANNESBURG, TRANSVAAL, WEDNESDAY, N

PREMIER CONDEMNS I CHURCH AND SCHOOL

MEASURES BEING TAKEN FOR CONTROL

CAMPAIGN FOR BETTER SOCIAL RELATIONS

S.A. PRESS ASSOCIATION

REDDERSBURG, Wednesday.

Measures to control the political activities of ministers of the Church and teachers were announced by the Prime Minister, General Hertzog, in a speech at a civic dinner here last night.

It could no longer be tolerated that teachers who received Government salaries should bring division between parent and child and parent and parent, and "befoul social relations," he said.

It was no longer possible to overlook the fact that ministers of the Church were entangling themselves in party politics, knowing that this brought division and dissatisfaction in their congregations.

"In my opinion, we can no longer suffer this state of affairs; in fact, I am busy seeing that, both in the case of teachers and in the case of ministers, this sort of thing shall not happen."

General Hertzog said that if there was one thing that impressed itself on him, deeply, it was that Afrikaners always considered that the best way of fighting each other was by belittling themselves.

Englishmen always held their nationality and flag high, but Afrikaners constantly endeavoured to make out that they were the most slavish race in the world, that they had nothing to be proud of, and that they were constantly under domination.

That there were many who believed these things was apparent from the number of supporters of the Nationalist Party in the election.

SELF-RESPECT

"We as Afrikaners must see that the nation retains its self-respect and that this sort of thing shall no longer continue with impunity."

"I have already referred to the measure we, as a Government, have decided to adopt in respect of men serving on boards and commissions, who abuse their positions for party political purposes instead of working for the weal of the State."

General Hertzog paid tribute to the high standard maintained in the British civil service. Governments might come and go, ministers might be changed, but a new man immediately found his whole department behind him—not because all civil servants did not disagree with the Government—but because party political feeling was not allowed to interfere with the working of departments.

This had been the case in South Africa until recently, but it was no longer so.

"We dare tolerate this no longer. The Government is determined that further steps will be taken, if necessary, to prevent the degeneration of Afrikanerdom."

It was extremely regrettable that certain persons in social life were contributing towards this state of affairs.

TEACHERS

"You will forgive me if I refer to the teachers," said General Hertzog. "I do not see how anyone can allow teachers, people to whose care we are obliged to entrust our children, people who are paid State money and who apply for State pensions, to bring division between child and parent and

parent and parent, and to befoul social relations any longer," he said, amid cheers.

"Then there is another section. I speak with the fullest knowledge of my responsibility."

"I have always held that our Church is something sacred to us. We can no longer be oblivious to the fact that there are, unfortunately, predikants—persons who are paid by their congregations, to cultivate the finest and deepest feeling of love and esteem towards one another—who are entangling themselves in party politics."

"Where they should cultivate humanity and love they join issue in politics, knowing beforehand that the moment they do this there is division and disaffection in their congregations. Dare we, as a people or as a Government, allow this to proceed?"

"Can we stand by inactively, while this type of thing goes on? Fortunately these ministers are not sufficient to form a majority of predikants, but I think you will agree with me that their numbers are too large if we as a people are to retain our traditional respect for the Church and for our ministers. If we are to safeguard the mutual interest of Church and people."

"In my opinion we can no longer suffer this state of affairs (cheers)."

ACTION TAKEN

"We shall be obliged to take steps. In fact, I have already seen to it, both in the case of ministers and in the case of teachers, that this sort of thing shall not happen."

"I know full well that a storm will break loose about me. But, my friends, I tell you straight out that all these teachers who neglect their duty towards the State, parent and child, may kick as much as they like, but the steps will be taken. (Cheers.) As regards the predikant, precisely the same applies."

"Now, I want to tell you a true story of what occurred in the case of one predikant in order to indicate to you whether things are drifting and to show you as well how, eventually, the deepest feelings of respect toward religion itself must be affected."

"A certain predikant was to be a candidate at the last election. At the time of nomination he gave notice to his congregation that he would resign as minister. At the Sunday service, just before the nominations, the congregation expected him to deliver a valedictory service. But there was no word of resignation in that service. Instead, at the end of the service, the minister announced that he was going to take six months' leave due to him from the following Wednesday."

"This minister was in possession of a motor car belonging to the congregation, which also supplied him with petrol at their expense. Then this minister betook himself in the congregation's car and with his congregation's petrol to fight his election. (Cries of "Shame" and "We will stand by you.")"

AFTER THE ELECTION

"He was badly beaten in the election, but he tore his congregation in two. Yet to this day I understand that he still retains his services in this congregation."

"Can we suffer a man called to administer the deepest and most sacred things of our life to stoop to this sort of thing?"

"What feeling of confidence or esteem can you or I have for such a minister? This sort of thing is reducing a sacred institution to a mockery and must ultimately end in the fall of both Church and religion unless some safeguard is adopted."

General Hertzog said that the spirit which had been engendered of belittling everything of value and pride in national life was leading to the mortification of every feeling of what was good and proper.

To him one of the petty things abroad was the way in which some people, simply because they differed from others in politics, were making use of everything they could to attack others.

There was, for instance, the manner in which some people, posing as great republicans, were showing the most unchivalrous and improper behaviour towards South Africa's voluntary connection with His Majesty the King.

ING OF HERO WARS



C. WEBB

man of the society. According to appearing in the Natal Mercury, a native was washed Mr. Webb and a friend

May 21, 1937.

THE GUARDIAN, FRIDAY, MAY 21, 1937.

Native Laws Amendment Bill

Sound Sense by Mr. Coulter

MR. SPEAKER (said Mr. Coulter in the third reading of the Native Laws Amendment Bill), now that we have come to the last stage in this Chamber for the consideration of this Bill, and have gone through the long series of discussions that have taken place, I think the House, and the country also, must realise the importance of this Bill and its great significance have only been intensified by all that has fallen from hon. members in the course of these discussions.

It is indeed a Bill with far-reaching consequences, and if I required anything in support of that statement I could turn to the remarks made by the hon. member for Zululand (Mr. Nicholls) last night, who described this Bill as the very keystone—the very keystone of the policy of the Government. On it, he said, rests as a whole the Native policy, and he said further that if this Bill were not adopted in the form in which it has been put before the House, we might just as well tear up all the Acts that have been passed relating to Natives by the House, and abandon the existing policy for which this Government is responsible.

He wishes us to adopt it on the footing that we must regard the Native policy of this country as adolescents, semi-barbarians who are not to be treated as possessing the rights of citizens, and who above all are to have no voice whatever in the policy which underlies this particular Act, the policy which indeed is summed up and finds its supreme expression in the Bill before the House, according to the hon. member for Zululand. According to him the function of the Native—strangely enough he seems to be a human being, although he is called a Native—the function of this muscular machine, who can also be called a human being, is to work in the white areas as the servant of the white man, serving the white man so far as the white man has need for his labour, but otherwise he is to be a being living apart from other human beings in South Africa.

"TRUSTEESHIP"

That, I think, is a fair description of the underlying policy of the Bill. And, sir, when one realises that the hon. member for Zululand, and the Government behind him, desire to dignify the so-called policy by describing it as a policy of trusteeship, one is driven to at least ask this, that in discussing this policy, which is one for the maximum exploitation of cheap Native labour in this country, we should rid ourselves of the humbug and hypocrisy of speaking of it as a policy of trusteeship.

This conception of "trusteeship" springs from that state of mind which the hon. member for Zululand himself has so well described in his pamphlet on the Native Bills, as an awakened ethical consciousness, which he held up to the admiration of the world in contrast to the "Early Victorian self-interested righteousness," which he attributed to the supporters of the liberal policy of the Cape. For the moment I am pointing out that this conception of trusteeship springs from one of the noblest sentiments of humanity, sentiments held and expressed by the hon. member for Zululand, who is positively bursting with an awakened ethical consciousness which finds its chief expression in an unblushing exploitation of cheap Native labour for the benefit of the employers of this country. We find that this awakened ethical consciousness is able, without a tremor, to sanction the introduction into this Bill of a provision whereby the mining industry of this country is to have an unlimited supply of Native labour. Not only is it to have such Native labour as it may desire to draw from South African sources, but every protection which at one time existed to debar the importation into South Africa of Natives from Central Africa, is to be removed for the promotion of the interests of that industry. My only point in drawing attention to this is to show the remarkable elasticity of this awakened ethical consciousness.

We find in such cases that the extraordinary difficulties said to be experienced in the control of Natives in urban areas disappear entirely. Then, sir, there is no restriction in the supply of Native labour for the farms. There are only two conditions attached to it. Every breach of contract of service by

the Native labourer is visited with the sanctions of the criminal law, and in addition to that, the Native is chained down to the land on which he is brought to work. These are all symptoms of this awakened ethical consciousness, which justify me in saying that it possesses a remarkable elasticity that enables it to fit in with the economic interests of the white man, who protests that he is a trustee for the Native. That is the one policy.

Let me read you a description of the other policy, which is considered by a number of people in this country to be a better and superior policy to that of the so-called trustees. I find that it has found its latest expression in a speech made by the hon. the Minister of Mines at Fort Hare, of which I have an extract before me, as reported in a prominent Eastern Province newspaper, which I believe to be correct. I would like to read it as an expression of the contrary policy to that of trusteeship.

PREACHING A GOSPEL

The Minister of Mines at Fort Hare, said the report, "delivered a message of hope for the Native people of South Africa. He preached a gospel of toleration and the fundamental recognition of the common humanity of all men to the extent of racial indifference as a foundation of South African culture. He denied that the black man should be looked upon as permanently inferior to the white race. He acknowledged that the African had an inalienable right to a place in the sun. The traditions which have come down to us from the voortrekker, the pioneer, and others, must be abandoned." May I add that the condition of trusteeship we are now attempting to frame should likewise be abandoned, if we are to act consistently with the underlying principles of this statement by the hon. the Minister of Mines.

Now, sir, what is the alternative policy to this harsh policy of trusteeship which is merely a euphemism for the exploitation of cheap labour? In place of commencing at the end, which is found in the urban areas of this country, my suggestion is that the first efforts of this Government, if they have any true conception of the obligations of a trusteeship, would be to deal first with the situations in the reserves of this country, to which attention has been repeatedly drawn by various commissions appointed by this House.

HIGH WATER MARK

Without going into any detail into the various sections of the Bill, I should like to draw attention again to section 21 which seems to me to be the high-water mark of the expression of a policy of oppression and oppression. That is the section which provides for the right to deport any Native solely because his name has been picked in blue pencil by some official in Pretoria on a list which has to be sent to the Department of Native Affairs by an urban council.

No attempt has been made to justify these harsh and repressive measures contained in section 21. The excuse put forward by the hon. member for Zululand is this, that although these powers are admittedly drastic they will not be exercised, and we can proceed with confidence in the knowledge that, although harsh, they will not be exercised by the benevolent Minister who to-day, or whoever may in future be found to occupy the position of Minister of Native Affairs. My point, however, is that no man is fit to be trusted with such wide powers over his fellowmen. The real test is this. Would this House entrust any Minister of the Crown with these powers in relation to a white man? Of course it would not. Why then can it be justified in the case of a man of colour? May I point out that this trust, which is spoken of so confidently by the supporters of the administration here, is unique in this respect, namely that it is not shared by any other section of the people affected in South Africa. One would imagine if there is such wonderful trust in the Minister's benevolence and desire to do good to the Natives, that this Bill would have been welcomed, and would not have been opposed throughout the country. But on the contrary from nearly every influential church, from influential mission societies, and bodies of social workers—and I refer here to the Johannesburg Joint European-Indian bodies political and otherwise there has come a unanimous chorus of opposition to

the Bill. That fact is a conclusive proof that the Minister and Government do not enjoy the confidence of the very people whom they ask to trust them.

A BREACH OF FAITH

I come to another fact, to indicate the impropriety of this Bill, and that is the fact that it is being put before this House at a time when the Native people of this country are both voiceless and voteless. Voiceless in the sense that those who might have represented them are not here, and voteless because those representatives are not here to cast their vote on this Bill. I say that the introduction of the Bill is a distinct breach of faith. It runs contrary to the assurances given to the Joint Sittings of this House and of another place held on the very floor of this Chamber. I repeat, serious though the charge may be, that it is a breach of faith. Am I justified in making that statement? I should like to risk a little repetition which I hope, sir, you will pardon, to endeavour to justify my statement by reading extracts from remarks of the Prime Minister, of the Minister of Justice, now the Acting Prime Minister, and of the Minister of Mines on this very important question.

HERTZOG'S WORDS

In column 156 of Hansard, the Prime Minister said:—

"One thing I feel convinced of is this, that when this Bill (the Native Representation Bill) becomes law, not only the Europeans will feel relieved that the sword which has been hanging over their heads all these years has disappeared, but the Europeans will also be thankful that now at last they are in a position of acting honestly towards the native."

If we act honestly towards the native, then let him at least have the opportunity of having their representatives here to express their opinions upon this Bill. The Prime Minister continued in column 159 as follows:—

"I want to say here to-day that if there is one thing for which I have always stood then it was this, that if an end was put to the Cape native franchise so that we can put into the position of doing justice towards the native, their development would be promoted. That was one of the great objects in connection with the legislation with which I have been occupied for the past twenty years, viz., to enable us to obtain conditions in which we really feel that we can assist the natives."

SMUTS GOES ONE BETTER

The present Acting Prime Minister carried the declaration of these admirable principles a little further. At column 152 he is reported to have said this:—

"The Native Council is intended to be in close touch with the legislative bodies. What irony underlies these remarks! What stupid dupes the natives peoples of South Africa were to believe that this meant that the Native Representative Council would be consulted with regard to native legislation which affected them! They must learn that they must not be so easily duped, and they must learn to weigh very carefully assurances that are given across the floor of this House. The Prime Minister said:—

"The Native Council is intended to be in close touch with the legislative bodies so much so that the Native Council is entrusted with the consideration of all matters affecting native interests, especially those which affect natives, and it is further entrusted with the duty of consulting and deciding on any matter that it thinks is or may be of importance to the natives, and after deliberation the decision and report must be laid on the Table of both Houses of Parliament."

MOCKERY!

In this case, after the Native Laws Amendment Bill has been passed we are to have these expressions of opinion! What mockery! Then the right hon. gentleman went on to say, in column 300:—

"I look upon the Council, i.e., the Native Representative Council, as much the most important proposal which is contained in the legislation before us. The scheme before the House lays down that whenever a Bill comes before the House, before either House of Parliament, dealing especially with native affairs, we shall first obtain the opinion of that Council and lay it before Parliament before Parliament will deal with legislation of that kind."

If I were a humble suppliant, like the native is condemned to be, and I bowed on the floor of this House before the all-

powerful Acting Prime Minister, and appealed to him for a hearing on this Bill before it was passed, I would use his own words in the confident hope that if my poor words would not affect his decision his own words would have some weight with him.

ZOUTPANSBERG TRIUMPHS

The true explanation, as it seems, of this Bill, is what I shall call the triumph of the Zoutpansberg policy, not because I wish to suggest that it emanates from the hon. member for Zoutpansberg (Mr. Rooth), because that would really be to criticise the Bill too severely, but because I think the word "Zoutpansberg" describes the point at which the genesis of this policy of repression can be said to have originated. The true explanation of the Bill is that it is a victory for the Zoutpansberg policy over the Cape liberal policy. That possibly may be the true description.

I would like the hon. member to advocate an increase in the purchasing power of the native people, and the payment of better wages to them as farm labourers. But he dare not do that, because he would lose his support from "Zoutpansberg." If this Cape liberal native policy had been a sham and a fraud, is it not remarkable that there is ranged behind it a whole body of influential opinion in this country?

YET ANOTHER COLOUR BAR

I come back to the point that I was dealing with and draw attention not only to the effect of Section 21, but also Section 3 of the Bill, which has brought about this curious result that we have now introduced a colour bar into the economic structure of our companies in South Africa. A company in South Africa which has native shareholders, and which may desire to acquire land, is now afflicted with a further colour bar in that it cannot buy land except by means of recourse to the difficult procedure prescribed under Section 3. What a testimony to the policy of trusteeship and to the very able statesmanship of the present Government! Not content with innumerable colour bars, which already exist, there has been introduced another one into the economic structure of the country which means that a company with native shareholders cannot acquire land in urban areas in this country.

I have already referred to the cancellations of the exemptions in favour of the Cape registered voter which are to take place in accordance with the terms of this Bill, and I have referred to the fact that schools and similar institutions in the large cities of this country are to be driven out into the locations there to continue whatever service they can render.

A CONDEMNATION

It is unnecessary to refer again to the various sections of the Bill to justify my charge that it is repressive. They stand out prominently enough! I feel it to be my plain duty, however, to register a Council—prominent citizens and important protest against the Bill, to protest against

it on the ground that it is premature, that it is unjust and oppressive, and it is part of that policy which Parliament has embarked upon, which last year I called a policy of repression. It is a policy which, if I may attempt to describe it popularly in the words of Booker T. Washington, is the policy of following the Black man down into the ditch, there to hold him down at the very bottom of the ditch and to throttle the free expression of his views and his development.

The Government, having once embarked upon that policy of repression, has found itself compelled to follow the Black man to the very bottom of the ditch! I am not prepared to follow the Government into that black ditch.

Is Your NEWS AGENT on This List?

THE Guardian is obtainable at the following addresses:—

Assembly Toilet Saloon, Rieland Street, Cape Town.

Baglione, G., 4 Mostert Street, Cape Town.

Baigel, E., 274 Victoria Road, Woodstock.

Bain, J., 1 Prestwich Street, Cape Town.

Bain, J., 19 Dock Road, Cape Town.

Baker's Café, Junction Road, Salt River.

Bell, L., 76 Shortmarket Street, Cape Town.

Bell, L., 239 Long Street, Cape Town.

Clarke's Bazaar, Main Road, Claremont.

Court News Agency, 142 Adderley Street, Cape Town.

Cramer's News Agency, 114 Longmarket Street, Cape Town.

David's Tobacconist, 100 Main Road, Wynberg.

Ekstein, Albert Road, Salt River.

Good Hope Café, Main Road, Wynberg.

Hurwitz Hairdressing Saloon, Main Road, Rondebosch.

Jacobs, 85 Sir Lowry Road, Cape Town.

Kavvat, J., 77 Upper Mill Street, Cape Town.

Kyriacos, N., Lansdowne Road, Claremont.

Modern Books (Pty.) Ltd., Dominion House, 141 Longmarket Street, Cape Town.

Morris, G. W. (Pty.) Ltd., South-West House, Burg Street, Cape Town.

"Nu" Pharmacy, Main Road, Claremont.

Peimer's Café, 31 Mill Street, Cape Town.

Schumacher's Café, Sir Lowry Road, Cape Town.

Terminus News Agency, Main Road, Wynberg.

The Rest Tea Room, Main Road, Mowbray.

Walt J. (Central Tea Rooms), c/o Hatfield Street and Oak Avenue, Cape Town.

Utting & Fairbrother, 129 Longmarket Street, Cape Town.



PNB 2400-2

HOUSING OF CITY NON-EUROPEANS

PROPOSALS TO BE CONSIDERED

June 30, 1937
HEALTH COMMITTEE'S
RECOMMENDATIONS

Last night the Health Committee of the Johannesburg City Council had before it recommendations by the city engineer M.O.H. and the manager of non-European housing and native administration, which will be further considered by a joint committee of the General Purposes, Public Health, Works and Town Planning Committees.

The recommendations contained important proposals in regard to the establishment of non-European townships, and suggests a solution of the question of the housing of Indians.

The report states:

NON-EUROPEAN RESERVATION.

It is suggested that portions of land in Newlands and extension, Claremont, Newclare, Martindale, Sophiatown, Western Native Township, Eastern Native Township, Denver, Malay Location and Coronation Township, representing a total area of about 53,478 or about three per cent. of the total area of the city, be reserved for non-European occupation.

The population of these townships is approximately 28,000. The report states that the time has arrived when representations should be made to the Union Native Affairs Department to cancel the present agreement and reserve these townships for bona fide non-European owner-occupiers. Coronation Township should be reserved for the occupation of coloured persons. A number of stands in Albertsville are owned by non-Europeans and a great number are used as brickfields. The major portion of this area could be appropriated under the Slums Act and the area reserved as a future open space for Europeans. Denver, south of the railway, will eventually be used as an industrial area and automatically the non-Europeans will be removed.

ONE AREA FOR NON-EUROPEANS.

"We are of opinion," says the report, "that it would be in the best interests of the city—because better control can be effected—to establish all the non-European population in one area within the city, with the exception of the Eastern Native Township."

It is suggested that Claremont should be reserved for Asiatic occupation and arrangements made with the Administrator to establish the proposed Indian College and High School which it is now proposed to establish near the Pretoria road—in this area. It is realised that certain vested rights have been established in the Malay location and that it may be some years before this can be abolished. On the other hand, if arrangements could be made with the Union Government for Asiatics to obtain freehold title in Claremont it is thought that the majority of the inhabitants of the Malay location would avail themselves of this advantage, more especially if they were suitably compensated for loss of the privileges enjoyed by them at present.

In regard to Newclare, Sophiatown and Martindale, under the scheme it is suggested that the European population of Newlands, Greymont, etc., will be segregated from non-Europeans by the proposed park strip along both sides of the main road. Further it will be possible for them to come into the city either via Wendene or Melville. Martindale and Sophiatown will be isolated by means of the open spaces on the west. The coloured area of Albertsville is suggested as an open space for the use of Europeans.

SLUMS ACT EXPROPRIATION.

It is not proposed to expropriate the whole of the township of Newlands but to expropriate the whole of Newlands south of the main road, the first block north of the main road and six blocks west of Sophiatown and Martindale with the exception of certain land surrounding the Newlands Hotel and in addition the whole of Albertsville under the Slums Act.

"We feel," say the officials, "that the area most affected—namely, Newlands, will be in an infinitely better position under our proposals than it is at present, for now there is no possibility of segregation."

The Council is considering the purchase of the farm Avondrust, in extent approximately 90 acres, and situated between Newlands and Greymont. Further, it has been offered the whole of the farm lands bounded by the Albertsroon-Linden Road, Linden West Park Cemetery, and Albertsville. Should the two purchases be effected we are of opinion that the people of Newlands should be offered alternative sites on either portion of Vrededorp compound, Avondrust, Gel-denhuis Estate, the land occupied by the Lads' Hostel, Cotteloo, or Kilp-riviersberg Estate."

CLAREMONT PROPOSAL.

In regard to Claremont, in addition to the previous recommendations by the Health Committee, an extra strip of 80 acres should be suggested be bought from the Consolidated Main Reef Company at £275 an acre. The site has been visited by the chairman of the Health Committee, the M.O.H. and the assistant city engineer, Mr. E. Goodman, M.E.C. Mr. Pauw, of the Education Department, and the two sons of Mr. Mja, an Indian who has already made proposals in regard to the establishment of an Indian College.

The report adds that if the proposals are given effect to, a solution to the difficulty in utilizing the Wemmer native sports ground at the southern end of Risak and Lowndes Streets for a public parking site could be found.

The coloured and Asiatic sports ground on the Main Reef Road on the south side of Durban Street, east of Bond Street, could be transferred to the non-European Housing and Native Administration Committee in exchange for the Wemmer native sports ground and a sports ground for Asiatics established in Claremont, and one for coloureds on the 80 acres reserved at Coronation Township.

NY EXPRESS, SEPTEMBER 5, 1937



The Party

M.P.'s TALK NONSENSE ON NATIVE PROBLEM

e points out that Mr. [unclear] advocates that the [unclear] must be denied social and political equality for all [unclear] time if the white race in Southern Africa (south of the equator) is to continue, while his colleague, Mr. J. H. [unclear] says, definitely accepts [unclear] and Cape view which is, in fact, almost the antithesis of the gospel preached by the Minister of Defence.

the Minister of Defence. Fishing in these muddy waters Mr. Swart believes Pirow is talking to the clan in order to extract a certain amount of gratification which is supposed to exist in the rural areas. At Mr. Hofmeyr's social liberalism, and he is with glee at a speech by Mr. Pirow in Johannesburg some years ago in which the Minister at that time a blossoming member of the Government in the Pact Government, spoke at General Steyn's funeral and others who were said to have a tinge of socialism.

unardishing the speeches of political opponents is an but a profitless task. e is no leader in South a who to-day is not say- ou nearly every major t, exactly the opposite to e said in 1932.

Does Mr. Swart really think that by exploiting the differences between Hofmeyr and Pirow on the greatest of our problems, and catching the vote of the unimaginative citizen, he is helping to solve the poor white problem?

If they do, they must be more foolish about the native question than I have given them credit for, and that is saying a good deal.

Both General Hertzog and General Smuts were right when at Fusion they decided to differ amicably about the native problems, and hoped to place the solution, if possible, of these problems right above party strife.

There is a rising tide of opinion in the Union, particularly among a number of young people who are taking a real interest in the native problems, that Parliamentarians as a whole, and this includes many Cabinet and ex-Cabinet Ministers, are, to some extent, irresponsible when dealing with the natives. This feeling, which is growing, is apt to lower the dignity and the powers of Parliament, and Parliament alone is to blame for this unfortunate state of affairs.

The continual cry of Dr. Lan, his lieutenants, Mr. Row and his followers, about the black menace is nauseating. I politically let me tell them butters no parsnips.

Are we to have another Black Manifesto election? Signs point that way. If we are it will erode the prestige of the whites in the eyes of the natives, and common sense knows that that prestige is not as high as it might be.

Some years ago General
its stated in Parliament that
House and the politician
s stressing the native que
too much and that Gene
zog was too much in
y with his Native B
h could well wait 20
s. There was a good de
commonsense in this
and it applies with
to-day.

The ordinary man is not over-worried by the so-called native problem, the black menace or the black danger. He is not, like the latter a bogey of the imagination. Mr. Phipps is right. There is no need to get under the collar about it. The great majority of the negroes are law abiding and getting on as well as they can in their job.

the Parliamentary
set on with their
these bogeys alone
ter for both the
the Europeans.



Whether the native problems, as they are so lightly called, are capable of solution it is difficult to say; they certainly will not be solved on the lines laid down by the erudite Mr. Pirow, who pretends to believe that from now and until the

Arthur L.

al examination of Africa shows the continent is the sphere of Mr. Pirow last G. western civilization. Does Mr. Pirow seriously believe that capering round the African continent in an aeroplane, accompanied by the courteous and obstinate Colonel C. F. Stallard, M.P., whose particular views on our native problems are the strangest ever, and then dishing up a treatise of his so-called native policy which

Barlow

By
Arthur L. Barlow

crack of Doomsday, the black man must be a helot, a hewer of wood, and a drawer of water with no chance of any political rights whatsoever.

The leaders of the native community, who, luckily for themselves, are blessed with a greater sense of humour than Europeans, are now be-

MR. HAVENGA'S PLEA FOR CO-OPERATION

RACE DOMINATION DOOMED TO FAILURE

ABSOLUTE EQUALITY THE ONLY BASIS

FROM OUR CORRESPONDENT.

FAURESMTTH, Wednesday.

A strong plea for continued national co-operation in South Africa was made by the Minister of Finance, Mr. N. C. Havenga, in addressing a crowded meeting in the Town Hall last night.

"Whether some people want to admit it or not," he said, "there is only one course and one future for this country—co-operation between the two great races.

"It has been proved in the past that any attempt at domination on the part of one or the other of the two races is doomed to failure. The two sections will perforce have to work together on a basis of absolute equality and absolute devotion to the interests of their common country."

SETBACK CAUSED BY DROUGHT

There was sustained cheering when Mr. Havenga rose to speak. The Minister expressed regret that his visit should coincide with a very severe drought. In the past few years the Government had made strenuous efforts to rehabilitate the farming community and that rehabilitation was, in fact, in sight. The present setback was therefore the more to be regretted.

But periodical droughts were nothing uncommon and he had every faith in the recuperative powers of the land and the perseverance of the people.

When the rains fell the position would probably improve faster than most people anticipated, particularly in view of the other improved circumstances of farming.

"We can never be sufficiently thankful," he said, "that the general economic position in our country has been such that we have been able to find the financial means to stretch out a helping hand whenever this has been necessary."

IMPERIAL CONFERENCE.

At the Imperial Conference this year important matters concerning South Africa's trade interests were discussed, matters which gave South Africa a preferential position in one of the world's principal markets.

At this conference also were discussed matters concerning peace and war and, as in the past, South Africa's representatives played an important role in the promotion of world peace.

One of the most important laws passed at the last session of Parliament was the Marketing Act which placed in the hands of farmers themselves the control and marketing of their products through the medium of marketing boards on which the consumers were also represented.

Under the land settlement laws of the country, which were looked upon as the most favourable in the world, further benefits were extended. The period in which to repay loans was increased from 40 to 65 years and large sums of money were voted for settlement facilities.

Then apart from the fact that Government drills for water boring would cost the country £10,000 this year, the Government was subsidising private drilling to the extent of half the cost involved in respect of each borehole sunk, the minimum being £20.

INTEREST ON FARM BONDS.

The sound financial position of the country had again enabled the Government to continue the subsidy for farm bonds interest. No fewer than 65,000 farmers were being assisted under this head at present. The subsidy had been in operation for five years and had proved more efficacious in saving the farmers and keeping them on the land than any other measure adopted in the country for the same purpose.

The Farmers Assistance Act, too, was still functioning, and under the measure farmers who had been driven to the wall had been provided with stock to proceed with their farming operations. They had begun to meet their commitments to the State in a gratifying manner and had forged ahead courageously, and said Mr. Havenga, he regretted that they had to face another drought now.

Under the Government's tenant farmers' scheme no fewer than 25,000 persons had been assisted to acquire breeding stock, and if conditions had remained favourable the great bulk of them would have found their feet.

The Government had looked farther ahead by the construction of irrigation work to stabilise farming, to cope

with droughts and to provide fodder. Millions had been spent not only on irrigation projects, but also on harnessing the rivers and conserving the rainfall of the country, on the construction of thousands of farm dams, on anti-erosion works, and on a number of other projects aimed at creating a more contented and prosperous rural population.

ELIMINATION OF SLUMS.

In other directions much had been done to uplift the less fortunate sections of the nation. The Government had come to grips with the problems created by poverty and had now established a separate Department of Social Welfare to continue the work of social rehabilitation. Housing was being provided on a large scale, no less than £10,000,000 having been made available for housing necessitated by the clearing of urban slums alone.

"Public memory is short," said Mr. Havenga, "and I must remind the people that the measure of constructive work achieved was possible only through national co-operation. Thousands have been saved from financial ruin and dispossession through this co-operation, and no one can deny that conditions have improved beyond all recognition from those prevailing four years ago. How much more could we not have done with fuller co-operation and how much cannot we achieve in our national weal with greater unity and co-operation in the future?"

"What cardinal points of difference between the two main sections of the nation remain to prevent us working together? What excuse can there be for introducing all this fresh hate, division and calumny?"

"Fusion was based on a settlement of all the principal points of national divergence, and at Coalition those people who are sowing the seeds of discord agreed to that settlement. I can come to no other conclusion so far as our purified friends are concerned than that they decline to co-operate with English-speaking South Africans."

ARTIFICIAL CLEAVAGES.

"They dare not say so publicly, but their reason for stigmatising General Herzog and me as traitors is that we are co-operating with the English-speaking South Africa."

Mr. Havenga said this attitude was a departure from the spirit of the old Nationalist Party, as were the other artificial and dishonest cleavages that the Opposition was endeavouring to create.

"The country will have the opportunity shortly of delivering judgment on all this. Of one thing I am convinced, namely, that the nation will refuse to destroy what national co-operation has built up. The nation as a whole has too much sound sense to revert to the senseless, fruitless and bitter strife of the past, where no justification for division exists."

EUROPEAN CONFLICTS.

Questions lasted for two hours, Mr. J. J. Serfontein being prominent. In reply to him, Mr. Havenga stated that it was the Government's policy to keep South Africa out of European conflicts with which South Africa had nothing to do.

Mr. Serfontein, in a verbal passage with the Minister, at a later stage, exclaimed that if Mr. Bruckner de Villiers was trying to get coloured votes, he was making a mistake. The Nationalist Party did not want a single coloured vote anywhere in the Cape, he said.

At the conclusion of the meeting, a vote of confidence in Mr. Havenga was passed by an overwhelming majority. (News by D. J. Hamman, 43 East Burger Street, Bloemfontein.)

What We

THE BANTU WORLD

SATURDAY, DEC. 18, 1937

The Representative Council

The first session of the Representative Council was rightly described by the Minister of Justice, General Smuts, and Dr. John L. Dube as a historic gathering. It was indeed a historic meeting of the administrators of Native affairs and the Representatives of the African people—a thing which marks a new departure in the history of Native administration.

There can be no doubt that it served as an eye-opener to most of the Commissioners who hitherto had never come into contact with educated Africans and discussed with them the difficulties that confront the African people. It served to show how necessary it is that intelligent Africans should participate in the administration of their peoples' affairs, so as to enable the administrators to understand the difficulties of our race. The Department of Native Affairs is regarded by many Africans as an instrument of oppression and this impression will not be removed until the Government adopts the policy of enlisting the co-operation of the Africans.

That the first meeting was a success no one can deny. But it cannot be gainsaid that at first there was a feeling of suspicion between the commissioners and the representatives. There was a feeling on the part of the authorities that some of the representatives would be violently anti-white in their speeches. But this was not the case. Even those Councillors who spoke frankly did so with moderation and dignity with the result that gradually the veil of suspicion was lifted and the spirit of friendliness took possession of the Council. It was realised, no doubt, that after all the Councillors were there to express not only the views of their people but also to give advice that would enable the authorities to appreciate the desires and aspirations of those whom they represented, and not merely to be used as pawns on the diplomatic chessboard of the Native Affairs Department.

It was the frankness with which some of the Councillors expressed their views that gave life to this first session of the Council and made the authorities realise that they were no longer dealing with ignorant Africans but with men well versed with the affairs of their people. Although this frankness was perhaps not appreciated at first nevertheless it eventually won the admiration of the authorities.

If the Council was an eye-opener to the Commissioners it

was equally an eye-opener to the Councillors who, for the first time, were told of what the Government was doing for the welfare of the African people, particularly in matters of education, health and social service. We have no doubt that if publicity were given to these activities the people would gradually change their minds about the Department of Native Affairs. It is to be hoped that the authorities will take this advice and publish through the medium of the Bantu Press all that is being done in the interest of the African people.

The Councillors were warned by the Minister of Native Affairs against propagandists who went about sowing the seeds of discord and strife between the races. We can assure the Minister that agitators will never succeed in antagonising the African people against Europeans unless injustice and misrule fertilise the soil in which these propagandists sow the seeds of prejudice and race hatred. The authorities can assist in bringing about better relations between the races, not by merely pointing out the dangers of revolutionary propaganda but by redressing the legitimate grievances of the African people. The Council is willing to co-operate with the authorities in creating an atmosphere of friendliness and goodwill between white and black, but its task would be difficult in this connection if the Government and Parliament would turn a deaf ear to its reasonable claims and requests. It is not a sympathetic consideration of the Council's resolutions that the African people expect, it is the removal of their disabilities. Some one has said: "sympathy without relief is like mustard without beef".

"RAND DAILY MAIL" "Dr. Malan Is Living In The Past") Mr. H.A.Fagan.

POLITICAL RESEARCH GROUP

"Dr. Malan is Living in the Past"

—MR. H. A. FAGAN

"DR. MALAN'S thoughts are dwelling on days long gone by. Who is the enemy of the Afrikaner? There is no such thing," declared the Hon. H. A. Fagan, Minister of Native Affairs, at the inaugural meeting of the United Party Political Research Group in the Darragh Hall, Johannesburg, last night. Three hundred people were present.

With the Minister of Native Affairs was the Hon. H. G. Lawrence, Minister of Labour.

"The time has come when true South Africans should concentrate on points of agreement rather than on points of dispute," said Mr. Lawrence.

Mr. W. G. Trollip presided over the meeting.

Supporting the formation of the Political Research Group and the free exchange of political opinion, Mr. Fagan pointed out that a Government could do only what public opinion allowed it to do. It was very fine to study history and to avoid the mistakes which had been made in the past, but it was drastically wrong, said Mr. Fagan, to live in the past and ignore the present. And that, unfortunately, was what some political leaders in South Africa were doing.

"A COMMON PURPOSE"

Mr. Fagan referred to the laying of the foundation-stone of the Voortrekker Monument and to Dr. Malan's statement that when the enemies of the Afrikaans people approached the Prime Minister, the Prime Minister listened. That was an example of a man living in the past, he said.

"That man's thoughts are dwelling days long gone by," the Minister continued. "He thinks not in the present, nor in the future; for who is the enemy of the Afrikaner? There is no such thing. To-day we are working together for a common purpose. I repeat, it is only a man living in the past who could have expressed the opinion that Dr. Malan did."

Mr. Fagan said that one of the greatest tasks that confronted the people of the Union to-day was the native problem. Countries in all parts of the world where the same problem existed were learning to look to South Africa for a lead. Rhodesia, just as one example, he said, was modelling its native policy on the policy that had been adopted by the South African Government.

"SICK AND TIRED"

Mr. Lawrence, commenting on the spirit of the meeting and the large attendance, said it went to show that young South Africa was sick and tired of having its thoughts and policy shaped by events of 30 or 40 years ago.

"This is an important occasion in the life of young South Africans on the Rand," he declared.

One of the objects of the Political Research Group, he continued, was to give training in the art of public speaking. He hoped, however, that the formation of the group would have a much deeper significance than that. South Africa was in a transitional

stage in its history, at the end of one era and at the start of another.

"At last I feel we can say that our united nation is getting to the stage where both sections are really being welded into one whole, and we can say that the true test of South Africans is not their race or religion, but their work for the common good."

A CHANCE FOR YOUTH

South Africa had reached the stage when many of the chief actors in the drama would retire, and younger men would be taking their places. That was a solemn thought, because if the young men were to be worthy of the responsibility they would have to be trained for it. It was commonly said that some of South Africa's statesmen had been long enough on the political scene, but it was a great mistake to deride them. Youth would get its chance, and would be able to take their places one by one, but youth should take the opportunity of learning from the experience of those statesmen.

"It seems to me," declared the Minister, "that this group will form the training ground for the political recruits of to-morrow. It will be a political nursery where politicians will be trained and weaned to take on the new tasks ahead of them."

Mr. Lawrence said he hoped that the Group, through study of facts, and research, would break down the besetting sin in South African politics, that of insularity. They could not divorce themselves from the problems of the world. There was insularity, too, in South African affairs, and he hoped the Group through its research would get to know something of the problems in other parts of the country.

The Hon. R. H. Henderson, Minister without Portfolio, said the Group would be useful not only to South Africa as a whole, but to Johannesburg in particular.

Other speakers were Mr. J. G. N. Strauss, M.P., Mr. B. Schoeman, M.P., Mrs. Bertha Solomon, M.P., Mr. Leslie Hurd, Miss M. Smuts, Mr. P. Beukes, Mr. O. E. Schweltnus and Mr. V. P. Barrell. A message was received from the Hon. J. H. Hofmeyr, M.P., regretting that he could not be present owing to absence at East London, and there were also messages from Mr. J. W. Higerty, M.P., and Dr. Henry Gluckman, M.P.

KURUMAN'S LARGEST CROWD

South African Press Association
Kuruman, Monday.

On the occasion of the Voortrekker wagon visit, Dr. G. G. Cillie, of Stellenbosch, addressed 3,000 people—the largest crowd ever seen in Kuruman. The Rev. A. D. Luckhoff preached to a very large crowd across the water at Kuruman's fountain.

A service was held last night in the park, after which many signed a document reaffirming the ideals of the Voortrekkers, which document will be placed in a monument to be erected here. The wagon left for Reivilo at midnight.

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.