

# Common Sense

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JANUARY, 1941:

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WHAT WILL THE WORLD'S  
"NEW ORDER" BE?

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THE GENTILE PROBLEM

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LECTURES TO THE TROOPS

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INSIDE GERMANY

THE RISING TIDE

NOTES OF THE MONTH

# Common Sense

*A Magazine to Promote Goodwill.*

## Editorial Board:

A. W. EATON, C. H. S. RUNGE,  
R. F. A. HOERNLÉ, G. SARON,  
H. SONNABEND.

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JANUARY, 1941.

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## : CONTENTS :

1941 (Editorial) .....	3
Inside Germany .....	4
Lectures to the Troops .....	5
<i>By Prof. R. F. A. Hoernlé</i>	
The Gentile Problem .....	7
<i>By Katherine Hayden Salter</i>	
The "New Order" .....	8
<i>A Symposium</i>	
The Rising Tide .....	13
<i>By the Rev. A. W. Eaton</i>	
Jews and Christians To-day .....	14
<i>A Review</i>	

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*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in "Common Sense."*

## NOTES OF THE MONTH

### Johannesburg.

#### Annual General Meeting.

The Fourth Annual General Meeting of the Society of Jews and Christians was held on Tuesday, December 10th, 1940, at Darragh Hall, Johannesburg. In submitting a report of the year's activities the Rev. Fr. C. H. S. Runge, President and Chairman of the Society, stated that the need of the Society's work had been greater in the past year than ever before. The tension caused by the war offered greater opportunities for those who wished to disturb the harmonious relations between the different sections of the community, and it was therefore not surprising that the past year had been one of great activity.

The report showed that well over thirty gatherings had been addressed by various speakers of the Society. In addition a large number of meetings and functions had been held under the auspices of the Society itself, outstanding among which were the address by Prof. M. Bokhorst on "Holland, Cradle of Tolerance" in August, and the visit of the Christian Sunday School teachers to the Yeoville Synagogue in October. The Society had also been active in other centres during the past year.

"Common Sense," the official organ of the Society, had entered its second year during 1940. It had been the endeavour of the Editorial Board to develop the journal into a platform for constructive thought on wider issues affecting the relations between the various racial groups in South Africa. The mounting number of subscribers proved that the journal was achieving its object.

The following were elected as members of the Council for 1941:—

President, The Rev. Fr. C. H. S. Runge, C.R.; Vice-Presidents, The Rt. Rev. G. H. Clayton (Bishop of Johannesburg), The Rev. A. S. Clegg, Adv. M. Franks, K.C., The Rev. Dr. J. Bruce Gardiner, Prof. R. F. A. Hoernlé, Sir Robert Kotze, Chief Rabbi Dr. J. L. Landau; Chairman, The Rev. Fr. C. H. S. Runge, C.R.; Vice-Chairman, Rabbi M. C. Weiler; Joint Hon. Secretaries, The Rev. A. W. Eaton, Dr. H. Sonnabend. Members of the Council: The Rev. N. Bennett, Mr. Leslie Blackwell, K.C., M.P., Mr. Brian Bunting, Mr. W. S. McEwan, Adv. A. Fisher, Mr. Keith G. Flemming, Professor S. H. Frankel, Mrs. M. Franks, Dr. H. Gluckman, M.P., Prof. J. L. Gray, Mr. I. H. Harris, Sen. The Hon. G. Hartog, Mrs. E. Hellmann, Rabbi W. Hirsch, Mr. A. S. Holland, Sen., The Hon. J. D. Rheinallt Jones, Mr. C. D. Keet, Mr. M. Kentridge, M.P., Mr. Felix Landau, Mrs. N. Levine, Mr. Cecil Lyons, Prof. I. D. MacCrone, Mr. D. Mierowsky, Mrs. S. G. Millin, Mrs. B. Mitchell-Hunter, Mrs. A. Pratt Nickels, The Rt. Rev. W. Parker (Bishop of Pretoria), Mr. S. Raphaely, Mr. G. Saron, Mr. D. Schlosberg, The Rev. Dr. A. T. Shrock, Dr. H. O. Simon, Adv. Bertha Solomon, M.P., The Rev. Dr. J. Dexter Taylor, Mr. J. Ramsay Thomson, Adv. H. J. B. Vieyra, Mr. W. J. de Vries.

The formal business of the Annual General Meeting was followed by a Symposium on the New Order, the speakers being The Rt. Rev. G. H. Clayton, Bishop of

(Continued on page 16.)

**EDITORIAL****HOOFARTIKEL****1941**

THE dawn of a New Year generally brings with it a feeling of optimism and hopefulness—yet nobody except a fool could talk glibly about a spirit of optimism as we enter 1941.

The clouds still hang heavy and foreboding over us. The spirit of intolerance, persecution and bestiality still prevails in a large section of Europe. The enemies of civilisation, even though they have received setbacks, are still as determined as ever to dominate Europe for their own ends.

Here, in our own land, the path before us is beset with similar difficulties. Those who could use South Africa for their own ends, give themselves over to intrigue—creating strife and racial bitterness and attempting to undermine the nation's morale.

Thus 1941 has indeed a grey dawn. But in spite of that, the New Year finds a very large section of humanity more determined than ever that Madness shall not prevail in the Kingdoms of the World. And they are convinced that whatever sacrifice, whatever privation, whatever suffering they must undergo, will be worth-while if it helps to restore sanity to its rightful throne.

Perhaps the most hopeful sign in the dawn of 1941 is this fact that there are, in spite of everything, so many people in the world who have not lost their sense of what is right and what is wrong—who, quite regardless of personal incidents in their life, believe that fundamentally men, as men, are worth-while, and that any attempt to make them into machines must be frustrated at all costs.

It is to this important section of the community in South Africa that "Common Sense" continues to make its appeal. We realise that "race relations" can never be easy, and that only a spirit of tolerance and forbearance will ever enable us to understand the other man's point of view. We look forward in 1941 to being able to assist in the important task of getting our own house of South Africa in order. Too many South Africans concern themselves only with what is happening in Europe. Naturally, all that happens in Europe to-day will vitally affect the future of

*(Continued on page 16.)*

DIE koms van 'n Nuwe Jaar gaan gewoonlik gepaard met 'n gevoel van optimisme en hoop—maar net 'n dwaas sou van 'n gees van optimisme praat wanneer ons 1941 tegemoet gaan.

Die wolke hang nog swaar en onheilspellend bokant ons. Die gees van onverdraagsaamheid, vervolging en brutaliteit heers nog in 'n groot gedeelte van Europa. Die vyande van die beskawing het weliswaar terugslae ondervind, maar is nog net so vasberade om vir hulle eie oogmerke Europa te bedwing.

Hier in ons land, lê daar soortgelyke moeilikhede voor. Diegene wat Suid-Afrika vir hul eie oogmerke wil gebruik, maak hulle skuldig aan onderkruipery, veroorsaak twis en rassestryd, en poog om die moreel van die land te verswak.

Die dageraad van 1941 is dus beslis nie helder nie. Desnietemin is daar aan die begin van die nuwe jaar, 'n baie groot gedeelte van die mensdom meer vasberade as ooit dat Dolligheid nie sal seëvier nie in die Koninkryk van die Werêld. En hulle is oortuig dat watter opoffering, ontbering en lyding hul ook al sal moet deurmaak, dit die moeite werd sal wees as dit help om gesonde verstand te herstel op sy regmatige troon.

Miskien die veelbelowendste teken in die dageraad van 1941 is dat, niesteenstaande alles, daar soveel mense in die wêreld bestaan wat nie hulle besef van wat reg en verkeerd is, verloor het nie—wat, afgesien van persoonlike aangeleenthede, vas glo dat prinsipiëel die mens as mens van betekenis is, en dat enige poging om van hom 'n masjien te maak, gedwarsboom moet word, laat dit kos wat dit wil.

Dit is tot hierdie belangrike gedeelte van die bevolking in Suid-Afrika dat "Common Sense" ingang sal vind. Ons besef dat rasseverhoudings nooit 'n maklike taak kan wees nie en dat alleenlik 'n verdraagsame gees en geduld ons ooit sal help om die ander man se standpunt te kan verstaan. Ons sien daarop uit om in 1941 te help in die belangrike taak om ons huis, Suid-Afrika, in orde te bring. Te veel inwoners van hierdie land stel net belang in wat in Europa gebeur. Natuur-

*(Vervolg op bladsy 16.)*

THE question on everyone's lips to-day is: Precisely what is the situation in Germany? What effect have the blockade and the air offensive had? Is there still an opposition in Germany against the Hitler regime? Has it any chance of becoming active and effective?

To answer the last question first: There is an internal opposition, as there has been all the time, and although its hands are tightly tied, it has become stronger rather than weaker.

The motives behind the various forces of the opposition are varied. Some of them may be ascribed to the economic crippling of Germany, to the scarcity of raw materials, to the difficulties of food supply, as well as to the suppression of all individual effort and the resentment at a revoltingly dull *gleichgeschaltete* press. Opposition has been noticeable in Germany ever since that notorious June 30th, 1934, when scores of prominent Nazis were shot. It gained strength when Germany concluded the Non-Aggression Pact with Soviet Russia—an event which stunned the German people—the masses steeped as they were year in year out in anti-Communist doctrine being simply incapable of understanding what was happening.

#### Listening-in to Foreign Broadcasts.

Nevertheless, there must be no overrating the strength of the anti-Nazi force. In the first place, it is not organised, nor can it be, because in Germany to-day that sort of thing would draw upon itself immediately the severest penalty, the penalty of death. Yet there is simple evidence of passive resistance. Millions, for example, will listen-in every night at 10.15 to the German broadcasts from London, undeterred by the fact that a number of people have been executed for listening-in to foreign broadcasts. It is worth noting, too, that not only do they listen-in, but they also quickly spread what they have heard.

There is to-day more frequent criticism of Government policy. If you had known Germany in 1935 or 1936, you would hardly believe things could have changed to such an extent. Women queuing up for

# Inside Germany

## The Situation in the Third Reich To-day

By a Special Correspondent

*This article has been written by a man of unquestioned integrity who only recently left Germany. An intimate knowledge of German affairs enables him authoritatively to discuss the German people's attitude towards their Government and the war.*

their scanty shopping—a daily sight—will discuss politics and grumble extensively, though there are no end of Gestapo agents about, and anybody standing next to you might denounce you to the authorities—which, incidentally, does happen every day and every hour.

Sometimes, the opposition manages to find veiled expression in one or another journal. This may seem impossible under the rigid Nazi press control, but it actually occurs. The method employed is allegorical. Articles appear about another country or another ruler, but the inference is not difficult to draw. One paper, for instance, not long ago, under the heading "Moscow," criticised the concentration camps, the loss of individual liberty, etc.—of course, in "Russia"; but every reader knew that "Russia" was Germany. This June, the same journal carried an article entitled "The Little Napoleon," which discussed a pamphlet by Victor Hugo against Napoleon the Third. And every point that was brought out could apply equally well to Hitler. Most of the readers knew how to draw the inference.

But this is about all the opposition can do without being seized and brought to trial before the People's

Court. This is why there can be no question of any real activity on the part of the opposition. It is essentially a passive opposition. The people did not want war, and millions to-day inside the ranks of the opposition are against the war. They await the moment when the Reich will suffer a decisive defeat and the war will end. Had the Allies been able to inflict a major reverse on Germany, some tangible blow that would have been felt by the people—the Reich would hardly have survived the first year of the war. This did not happen. On the contrary, the Government were able to announce every week sensational new victories, and thus the man in the street, even though he might secretly be opposed to Hitler, could not help being profoundly impressed.

#### Enthusiasm Organised.

Yet large sections of the German people are even now against the war, notwithstanding the daily victories, real or faked. It was profoundly moving to realise how blunted, cold, bored and indifferent the German people are in their attitude towards this war—despite all the efforts of a brilliant propaganda. I would mention, as an example, the day when Paris fell. Think of it, Paris in German hands! In 1914, people would have danced in the streets. I was out that day, strolling about town, studying the people, their faces and demeanour. *There was not a smile, not a sign of joy, nothing at all resembling a spontaneous reaction.* Life was depressingly quiet, apathy everywhere. You are not likely to witness to-day what was so frequent an occurrence in Germany during the first Great War, that a man, having read in his morning paper of another victory, would at once put out the flag. When Paris fell, 80 million men and women awaited the broadcast order of the Government telling them to hoist their flags at a fixed hour. Not one of them would have done it spontaneously. This organisation of "spontaneous" feeling in Germany, implying as it does the blunting of everything personal and individual, is among the most terrible experiences from the purely human point of view.

(Continued on page 15.)

# Lectures to the Troops

## AN EDUCATIONAL EXPERIMENT

By Prof R. F. A. HOERNLÉ

*"The bulk of our army consists of men whose civilian lives have been interrupted by the war, and who, as intelligent and educated citizens, want to understand the events in which they are thus violently caught up." The series of lectures which Prof. Hoernlé here describes constituted an attempt to supply that understanding.*

READERS of "Common Sense" have special reason for being interested in the experiment of which this article will give a brief account. For it was initiated and carried through by some members of the "Common Sense" Editorial Board. They called together an Unofficial Committee of Johannesburg men and women whom they thought likely to be interested. With this Committee they worked out tentative proposals which were submitted to the Army authorities. Out of these proposals, finally, was evolved the experiment of giving a course of four lectures on "How the War Began and What it is About" to more than 14,000 officers and men, mainly in the camps at Sonderwater and Premier Mine.

During the "Great War" of 1914—18 (which we shall have to re-name "The First World War"), most of the nations involved had already begun to learn the lesson that it is not enough to train the minds and bodies of their soldiers merely for efficiency in the use of arms and in the tactical exercises of actual fighting. In all modern armies professional soldiers are few. The bulk of our army, the bulk of all armies, whether volunteer or conscript, consists of civilians turned soldiers "for the duration." It consists of men—and in the auxiliary services of women, too—whose civilian lives have been interrupted by the war, who expect to return to civilian occupations, who bring into the army intellectual needs not satisfied by the competent discharge of their military duties, and who, as intelligent and educated citizens, want to under-

stand the events in which they are thus violently caught up.

In England, the experience and the lesson of the First World War led to the setting up, soon after the outbreak of the present war, of a Central Committee, under the War Office, for the provision of educational facilities for the Troops. The actual work is done by lecturers working under Local Committees from the various University Centres in the United Kingdom.

Here in the Union, we had no such precedents in our own experience by which to be guided. But the need for similar educational services soon made itself felt, and this chiefly in two directions.

### Food for the Mind.

In the first place, many soldiers found, after the first novelty had worn off, that the routine of army life can be deadly dull—especially in camp with its daily drill, far from the front, far from the excitement of actual fighting. Those who had intellectual interests in their civilian lives began to feel starved. They wanted to be saved from boredom. They wanted food for the mind—something to think about, to argue about, to keep them in touch with the wider world.

And, secondly, in a country like ours, in which public opinion is deeply divided about participation in the war, and in which men who have thought it their duty to enlist find their action violently criticized by a section of their fellow-citizens, there is a need for understanding why we are at war again, and what we are fighting for. There are, no

doubt, men—and perhaps women, too—to whom war is mainly an exciting adventure, an escape from a humdrum and unsatisfying life. But the great majority, all those who have enlisted from a sense of duty, want to fight with the conviction that the cause they are fighting for is good. For they feel in their hearts that war is an evil thing, and that it is justified only if it is waged in defence of something which they greatly value, or for the achievement of something that is truly worth while. Such men and women want to have good reasons for doing their duty. As intelligent beings, they want to understand why the war is necessary.

This attitude of mind is closely connected with that intangible, but all-important, thing which in the First World War we learned to call "morale."

The theory of "morale" is fundamentally simple. The greater the demands made on human beings in the way of physical effort, endurance of hardship and pain, resistance to fear, the greater is the strain on their moral resources, on their "will." Now, in intelligent and educated men—and in societies with compulsory education this description applies in varying degrees to all their members—"will" is no mere blind pugnacity or unreasoning grit: it requires to be re-enforced by conviction and reasoned belief. When the flesh would yield under the strain, the spirit must remain unflinching. The yielding flesh readily suggests the questions: What is the good of it all? Why should I stick it? and this challenge from within

himself a man can meet with unflinching spirit only if he is fortified by the well-grounded conviction that his cause and his action are right, and that it is worthwhile to face danger and death, to stand firm in the hour of adversity, to persist in making his maximum effort even when the odds are against him.

Napoleon I is reported to have said: "In war, the moral is to the physical as three to one." If this was true in the simpler wars of Napoleon's time, it is no less true in the more manifold and intensified strains of modern war. Given equal armaments and equal skill in using them, the quality of the minds and wills of the men behind the weapons will be the decisive factor. To build up this quality of mind and will is a task for education.

#### Morale.

Moreover, in modern "total" war, morale is needed not merely in the ranks of the army, but throughout the people behind the army. If the "home-front" breaks, then—as the Germans discovered to their cost in 1918—the army-front does not hold out long. And, conversely, morale in the homes and morale in the ranks re-enforce each other. Here as elsewhere, *eendrag maak mag*. In a country which, like ours, is divided on the war, the soldier needs his morale on two fronts. He needs it as a fighter against the enemy outside: he needs it also as an apostle of his cause among his fellow-citizens who hesitate and oppose.

And, lastly, when war is not only "total" in the sense that it involves all the material resources of the warring peoples and abolishes the old distinction between combatant and non-combatant, but when it is "total," too, in the deeper sense of being a war in which fundamental convictions and ideals are at stake—a war which can be compared only with the religious wars of the past—then morale is doubly and trebly important. For, the present issue is between two opposing "world views," between two incompatible conceptions of the kind of life worth living for individual men and women, and the kinds of government by which the life worth living is to be realized. The Italian paper, "Popolo di Roma," was perfectly

correct in saying recently that "two incompatible worlds are at war" and that "no compromise between them is possible." We have to meet the fanaticism of our enemies with a faith in our own ideals at least equal to theirs.

It was in this spirit that, with the wholehearted co-operation of the Army authorities, we launched our experiment of lectures to interpret to the Troops the "meaning" of the present war in its historic setting.

#### The Course.

We designed a course of four lectures on the following topics:—

1. *How the War Began*: A survey of international relations and policies from 1919 to 1939.
2. *Dictatorships*: The conditions that favoured the rise of dictators; how they use and maintain their power; what life is like under a dictatorship.
3. *Democracy on Trial*: The political, social and economic ideals of democracy and the conditions of their more perfect realization.
4. *The Challenge to Christendom*: The fundamental conflict between the Fascist and Nazi worldview and method of government and the traditional ideals and values of Western civilization, which Christianity has helped to mould and inspire.

These lectures were given between the middle of November and the middle of December to 25 military units, varying in strength from 300 to 800 men—100 lectures in all. Eighteen lecturers took part, of whom six spoke in Afrikaans and twelve in English. All but three were drawn from the staffs of the Universities of the Witwatersrand and Pretoria. Two lecturers spoke only once each; most spoke from four to six times. Some lectured on only one subject; others on all four. Three lecturers gave the whole series of four lectures to the same units.

The weather was kind: only on one evening had the lectures to be broken off because the lecturers' voices could not compete with the hail rattling on the tin-roofs of the mess-halls in the camps. The lecturers were treated as "parades," i.e., as part of army training.

Considering the extremely mixed character of the audiences and the diverse backgrounds of the individual men, the lectures in nearly every instance went across well, and in the judgment both of the Army authorities and of the lecturers themselves the experiment amply proved its value.

A scheme is now being considered for training a team of officers to cover the same ground intensively by lectures and smaller discussion groups with all the units in the Forces. Meanwhile, the Unofficial Committee at Johannesburg is making plans to meet, by a scheme of general lectures, the first of the educational needs mentioned above, viz.: the need for lectures, at once instructive and entertaining, on a variety of subjects of general interest. It is hoped that Local Committees in other centres will be formed to offer similar lectures to the Troops in their areas.

Drill and discipline are necessary for military efficiency, but by themselves they turn men into machine-like robots. On the other hand, to stimulate intellectual interests and make men think is to make them free. And it is as free men fighting for freedom that we shall win this war.

#### The Spirit of London's East End.

"There is nothing wrong with the spirit of East London," says Ritchie Calder, writing of London's air raids in a recent issue of the "New Statesman and Nation." "Indeed, it has glorified a grim and bitter episode. Jew and Gentile have been bonded together in common danger and sacrifice. 'We must share,' said the tradesmen, mostly poor Jews of Petticoat Lane district, when they stripped their shops of food, tore up the rationing regulations, and pledged their credit to provide for the homeless.

"Religions and denominations disappeared in mutual help. The clergy never stopped to ask whether the people whom they, through the efforts of their churches, were placing in homes, were Jews, Catholics, Anglicans, Methodists or atheists. Church crypts and underground synagogues were shelters for all comers. And when it came to 'Goodnight' prayers or morning thanksgiving, they prayed a common prayer in synagogue or chapel. What I saw restored my faith in religion."

**G**ENTILES these days devote much time to discussing the "Jewish Problem." I wonder whether they had not better give a little attention to the "Gentile Problem" — a problem interminably old, even older than the Jewish one.

When I, a Gentile, look to-day at the Gentile world in general and at my own patch of it in particular, it seems obvious that heathen traits are on the rampage again—mob-thinking superstition, suspicion, and the eternal search for the scapegoat which is the Gentile's most characteristic and ancient weakness. The Jew has pretty well got over blaming scapegoats. But the Gentile still, and repeatedly, breaks all of the Ten Commandments and most of the commandments of Jesus, and the horrible retributions that befall him because of his endless disobedience he blames on someone or something else. If he is superstitious, he blames bad fortune on evil spirits or sinister stars or rotten luck; if he is also malicious and hysterical, he blames it on a group of people—the people always at hand, always "unabsorbed," always in the minority, are the Jews. The Jews are a perpetual annoyance to the Gentile. They are vivid, successful, difficult to fool, frequently aggressive. Gentiles either "just don't like the Jews" or are definitely afraid of them.

I wonder, when I look at my fellow Gentiles, how far beyond their noses they customarily see. How can it be that these terrifying children of Israel, so clever that they are very dangerous to the helpless Christian whom they "plan to exploit," are so unsuccessful in their attempts to "get control of the world?" From our first knowledge of them they have been repeatedly "carried away into slavery." By the waters of Babylon they have wept, and the daughters of Jerusalem have suffered shrieking horrors. The Christians have done things to them that defy imagination. To-day the condition of the Jew in the greater part of Europe is so terrible that most people who still have human hearts cannot think about it.

It is a picture of spectacular unsuccess. If the Jew had ever controlled the world, he would never

# THE GENTILE PROBLEM

*"When I, a Gentile, look to-day at the Gentile world, it seems obvious that heathen traits are on the rampage again — mob-thinking, superstition and the eternal search for a scapegoat."*

*Thus*

**KATHERINE  
HAYDEN  
SALTER,**

*noted American writer, in this article condensed from the "Christian Century."*

have been put in the position he has always held: a persecuted minority in the midst of a huge and powerful majority that discriminates against him in prosperous times and, when things go wrong, turns on him with a calculated fury that makes wild beasts look gentle.

The marvel, in the face of the plain facts, is this apprehension of the Gentiles. And another marvel is the window-dressings they give their ideas. Because they are so powerful numerically they can with impunity say almost anything. They believe nearly any scandal they hear, and the stories and innuendo they purvey are unspeakably vicious. They calmly classify the worst Jews they know or have ever known as "the Jews" (with occasional condescending exceptions, when they say about Jews they approve of, "But we don't think of him as a Jew!") Of course the Gentiles never make the lowest, the dirtiest, loudest, most unscrupulous, most indecent members of their own society their measure for judging themselves. Who ever heard the Gentile damned because one of them is Adolf Hitler?

One main feature of the Gentile problem is this tendency to think in stereotypes. (Many Jews think that way, too, but they don't go in for pogroms as a result, so it isn't so serious.) And the appalling thing is that the Gentiles do not see the significance of what they are doing. They are reverting to the jungle where individual thought is anathema, where the "outsider" is invariably an enemy, where the only recourse is a jungle fire and a tortured and perhaps deliciously roasted victim. When people calmly say, concerning what Hitler has done to the Jew in Germany, "Well, I guess they had it coming to them! We ought to do the same thing here!" they take themselves out of twentieth century civilisation and put themselves right back into the dance of naked savages around the cannibal kettle. They are thinking in packs, and they are dooming thousands upon thousands of innocent and superior human beings simply because of some dark, frightened, heathen quirk in their minds and hearts.

*(Continued on page 12.)*

# WHAT WILL THE WORLD'S "NEW ORDER" BE?

## A SYMPOSIUM

● By Professor J. L. Gray



Prof. GRAY.

THE will to victory, in South Africa and in Britain, implies a revolution in the social structure and social ideals of the democracies. In a word, they will have to become socialist democracies. That is the New Order I would like to see in the world.

We need not worry overmuch about the rival New Orders of the Axis powers. Those of Italy and Japan are versions of an external imperialism which seeks to grab more colonies and spheres of influence. What Germany proposes for Europe is also in part a grandiose project of territorial and economic imperialism—that is, more new orders for Marshal Goering to wear upon his ample breast. What concerns us is not these so much as Germany's new social gospel, her new plan for the internal ordering of states. It concerns us because a certain section of our fellow-countrymen in South Africa are in a fair way to swallowing it, hook, line and sinker. Whatever counter-plan we produce must be deliberately designed to prevent once and for all the victory of this Nazi system in South Africa.

The dangers that confront us are formidable. Why have we allowed so many of our fellow-countrymen to fall victims to Fascist propaganda? South Africa, a disunited country, is a fertile field for a home-grown variety of Fascism as well as the imported kind. Why, unlike Britain and France, are there popular mass currents moving, or

being moved, towards Fascism?

For the first time since he became a colonist the Afrikaner has become infected by an ideological influence from the great world. The ideas of the American and French Revolutions passed him by. In an age of general literacy and mechanised communications he has unhappily fallen a victim to Nazi doctrines which his own position as both racial exploiter and racial exploitee make all too congenial. To the pietistic, legalistic constitutionalism of Hertzog and Malan is now added the revolutionism of men like Eric Louw and Oswald Pirow, who have seen Nazism at work in Europe and aim to imitate it here.

### Fruit of Poverty.

Nevertheless, Fascism in South Africa is not primarily a poisonous idea wafted by evil winds from enemy countries overseas. It is a confused, emotionally-powerful programme suggested to the minds of an increasing number of our fellow-countrymen by the state of affairs at home, by the sheer poverty, the economic helplessness and feelings of resentment of nearly half the population. Racism, anti-semitism and Fascism in South Africa are the result of unmerited poverty and a sense of exclusion from the good things of life, reinforced by an isolated, archaic and hate-burdened political tradition.

Let us look facts in the face. Half of the Afrikaans-speaking population of the Union is still unreconciled to political co-operation with the rest of us. This is because the "racial" division in our European population is also, to an overwhelming extent, an economic division. Even where Afrikaners are not Poor Whites, their economic status, on the average, is low. In education, social prestige, economic amenities and opportunities for a fuller life

*A thought-provoking symposium on "New Order" formed the chief feature of the Annual General Meeting of the Society of Jews and Christians, held at the Darragh Hall, Johannesburg, last month. The Bishop of Johannesburg, the Rt. Rev. G. H. Clayton, Prof. J. L. Gray, and Prof. R. F. A. Hoernlé were the participants, while Father C. H. S. Roeser acted in the chair. By special arrangement with the speakers, "Common Sense" is privileged to publish the text of the addresses, which, we feel sure, will interest all our readers. Prof. Gray's paper and the address of the Bishop appear in this issue, while Prof. Hoernlé's contribution will be published next month. We also hope to publish in our next issue a further article on the New Order by Father W. P. Whelan, O.M.I.*

they are distinctly inferior to the rest of the white population.

What felt grievance, therefore, have the poor and rightless here against Nazism as professed in Germany? Are not many of them closer in their sympathies to the Germany of history than any Englishman has ever been? Do they not already practise a kind of Fascist totalitarianism themselves in respect of non-Europeans, a totalitarianism in which English-speaking South Africans have shamefully participated? Do they love the Jews? Can they love the Jews? Are they not already predisposed to accept racialist doctrines as a consequence of the slave-basis of their economy, aided and abetted by Calvinist theology? Is there not a serious danger, in attacking Fascism on a purely European scale of values, as a set of bad principles, that we simply advertise it among large sections of our fellow-countrymen? "If this is Fascism," I can hear them say, "then it's not so very different from what we already believe and practise in our dealings with non-Europeans and from what we feel in relation to the prosperous and alien English and Jewish section. Let us embrace it in its entirety!" That is what Mr. Pirow has done. It was not difficult to graft Nazi doctrines on to the traditional platteland *weltanschauung* and thus produce the monster called Christian Republican National Socialism.

● By the Bishop of Johannesburg

I AM not a prophet. I do not know what the new world will be like. I have no prophetic vision. I am not clear what the New World ought to be like. I have no programme, and therefore I shall be criticised as unpractical. Further, I do not believe in the possibility of a Utopia or Earthly Paradise. But I do believe profoundly in the value and importance of the individual human being. And it is from that point of view that I desire to criticise the old order and point the way to a new one. The Old Order was bad just in so far as it hindered the development of the individual human being.

There were three things in particular which from this point of view were wrong.

1. All that has been summed up in the words "Starving in the midst of plenty," the complete failure to secure reasonable distribution

of the products of nature and of man. Thus in one part of the world men need boots and cannot get them; in another part of the world men make boots and cannot sell them. In one part of the world men need food and cannot get it; in another part men grow food and have to destroy it for lack of markets. It is quite inconceivable that the united wisdom and skill of men could not devise a better system than these "economics of Bedlam."

2. Closely connected with this is the widespread lack of a sense of security. Men live with the shadow of unemployment on their lives, with disastrous effects upon family life.

3. There is the failure to provide men with the scope for being and doing what they have it in them to be and do, which results in frustration, unhappiness, and crime.

There is a widespread agreement that these things are wrong. There is not equal agreement how they can be put right. All change is not necessarily for the better. Both in this country and in the world as a whole there are men who call in Satan to cast out Satan. Men see visions of a new world based on accentuated racialism, or on the domination of some particular form of religion, or on a combination of the two.

Of the racialists, some believe in the dominance of a particular race which is supposed to have the right to dominance on the ground of its possession of an innate superiority to other races. Others have the impracticable and undesirable ideal of keeping different races in water-tight compartments, so that they may hardly ever see each other.



The Rt. Rev. G. H. CLAYTON,  
Bishop of Johannesburg.

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## WHAT WILL THE WORLD'S NEW ORDER BE?

● By The Bishop of Johannesburg

(Continued from previous page.)

There are those who believe in a kind of Theocracy; that is what I conceive to be meant by Christian Nationalism. From the Old Testament it is possible to make out a case for Theocracy. But I am sure that it is quite inconsistent with the Christian Gospel as put forward in the New Testament.

### Bad Dreams.

These views seem to me to be bad dreams. I believe that the world will wake up from these dreams. It is impossible that, when scientific discoveries have made the world small and brought the peoples together, men should permanently turn their backs on all this, and aim at segregation.

What alternative is there? Let us think of our own country.

With regard to racial issues—first concerning white and black, is it really too much to hope that at long last the favourite but misused word, "Trusteeship," will be given its true meaning, with a recognition of the fact that trusteeship comes to an end when the ward comes of age? As to the white races of this country, is it too much to hope that there should be a variety of cultures, held together within the same state—not fused in the proper sense, for we do not want a South African culture which consists only of what all the cultures have in common—but existing side by side, learning from each other?

### Encourage Religion.

As to religion, what I should like to see is the State giving every possible encouragement and facility for the practice of religion, whether it be Christianity or Judaism, or whatever it be, with the clear recognition that in no place and at no time must the profession of any particular religion be made a condition of the holding of any position of influence or profit in public life.

As to propaganda, I recognise its danger. But I do not believe in short cuts, which are always disastrous. Such limitations on the freedom of the Press and of criticism are in this matter a dangerous short cut. No Government can be trusted to place a limitation on man's right

to criticise himself. In the long run, the only way to render propaganda innocuous is to improve your system of education, so that men become increasingly able to criticise and form an intelligent judgment. And because nothing except spiritual motives can restrain the natural acquisitiveness and selfishness of men, and no Government can be tolerable unless the acquisitive proclivities of its personnel can be restrained, the State must make the most determined and persistent efforts to provide adequate religious education, for Christians in the Christian Faith, for Jews in the Jewish Faith. Otherwise there will be disaster.

In the New World which I desire to see there will be a revival of the

family. I do not mean that we should return to the patriarchal system. We cannot go back on our tracks to a second childhood. It will be the family with a difference. But the family will find its right place in a new world if there is an economic system which gives it a chance.

Lastly, I must make my personal profession of faith. I believe that no tolerably decent life is possible in this world without a conviction that the destiny of the individual lies beyond the world. No man can live worthily in this world, no man can be a trustworthy member of any Government, unless he has learnt to despise the prizes of this world. Because I believe that, I am a Minister of Religion, and I am quite sure that the best contribution I can make to the building of a new world is to do any job as well as I can.

## ● Professor Gray

(Continued from previous page.)

enquiring for themselves what is Man's destiny in the world. This is what Fascism means to the human spirit.

Is it too late to stop the rot? No, emphatically not. There are many things an alert and resolute national leadership could do immediately, not only to save the war effort, and fortify it, not only to meet the menace of Fascism, but also to contribute something of permanent value to civilisation in South Africa.

### Army Reforms.

1. The first and most obvious thing is to increase the confidence of our volunteer army and so stimulate recruiting. This we can do by convincing the people, Afrikaners as well as English, that the army is *their* army, fighting for *them* and not for politicians and officials, that the Government is *their* government fighting *their* battle for the security of the land that ordinary men and women call their own and for the maintenance of their democratic institutions.

We must greatly increase dependants' allowances, rationalise the system whereby military pay is supplemented by employers' contributions, introduce genuine equality of sacrifice between em-

ployers of volunteers and between volunteers themselves within the framework of a state scheme, and bring about a better relation between the financial position of soldiers and munitioners. In this connection I warmly commend the proposals of Mr. Morris Kentridge, published recently in the "Sunday Times," which have so far fallen on deaf ears.

2. The Prime Minister should immediately broaden the basis of his Cabinet by inviting representatives of labour to join it—not representatives of the Labour Party but representatives of the workers, especially of the less skilled and less well-organised workers, who are mainly Afrikaners.

### Trade Unionism.

3. The Government should not only encourage trade union organisation but actually make it compulsory, sternly repressing all attempts by employers to hinder collective bargaining. If trade unions can win victories, using an improved conciliation and wage-board machinery (now promised by the Prime Minister), the Nationalist enemies of trade unionism will be silenced for ever and the vitality of a great and typical democratic in-

# What will the World's New Order be?

stitution triumphantly vindicated in the daily experience of hundreds of thousands of Afrikaners.

4. The Government must do more to prevent a rise in the cost of living and effectively stop profiteering by Big Business and Finance as well as retail traders. It should consider broad measures of rationing and price control, both to prevent the rich buying up at high prices all available stocks of commodities whose supply is shortening and to curtail luxury expenditure, which is an affront to the men in the army and their families.

5. The excellent new system of industrial training should be expanded to the utmost, partly to help furnish the labour personnel for the big new industrial experiments foreshadowed by the establishment of the Industrial Development Corporation, partly for imminent war purposes, partly as a deliberate attempt to urbanise the population and through the culture of a mechanical age make them more 20th century-minded.

## Social Security.

6. Great measures of Social Security ought to be announced *now*, and put into operation wherever practicable during the war. While the shortage of doctors and nursing personnel makes impossible a comprehensive state medical service at the present time, yet this should be immediately proclaimed as the *policy* of the Government. Nothing, however, prevents the extension of the Unemployment Benefit Act, the reform of Workmen's Compensation, wage-increases in the poorly-paid occupations in factories, shops, transport, etc., higher Old Age Pensions, much higher maintenance grants for children under the Children's Act, and the abolition of the Family Means Test under that Act. Nothing prevents a more adequate use of the state-aided milk and butter scheme. This is the occasion to mobilise the food resources of the country to solve the problems of malnutrition, which threaten most the families containing the majority of the nation's children. Even during war-time we can proceed with sub-economic house-building, dilut-

ing the labour required with the work of Poor Whites at decent wages.

A fundamental reform which we should plan at once is the introduction of an adequate system of Family Allowances, to enable every family in the land, black as well as white, to achieve a promulgated Minimum Standard of Living.

I wonder if people in South Africa, starved of essential news of Britain, realise how far Britain is already proceeding along the road to greater social security. Since the reconstruction of the Government to include representatives of Labour, striking changes have been made in domestic policy. Agricultural workers have at last been given a living wage, old-age pensions have been virtually doubled. There have

*"Great measures of Social Security ought to be announced NOW, and put into operation wherever practicable during the war," says Prof. Gray in this challenging paper.*

been important extensions of unemployment insurance and increased allowances for the wounded and the dependants of those killed. The Family Means Test for unemployment assistance has been abolished. There is a notable new provision of cheap milk for the mothers and children of the poor. What Britain can do, with her financial resources strained almost to breaking-point, South Africa can surely do, too, with infinitely less sacrifice.

7. We must link our C.P.S. programme with social reform. The essence of a developed C.P.S. or A.R.P. system is that it affords the opportunity of safeguarding or re-establishing the entire living standard of great groups of people, especially the poorest. In Britain the Government and the ruling classes are learning for the first time the living conditions of the masses in their totality, seeing for the first time the horrible disadvantages of poverty in time of disaster, the manifold problems of work, income, housing, mobility, health, etc., which affect the bulk of the popula-

tion, either in war or peace. Properly utilised C.P.S. are not just air-raid shelter, fire-fighting, casualty clearing and demolition services, but a machinery for re-establishing the basic living and working conditions of a people under the impact of "total" war. Let us not forget that peace is "total," too, that ill-health, unemployment and low wages work just as much havoc as enemy bombs and require much the same measures of prevention, salvage and rehabilitation.

8. Man does not live by bread alone. We must ask ourselves what are the social, but not strictly economic, needs of the modern generation of workers, especially the young. Young men and women to-day are better educated and have wider horizons than ever before in human history. This means that they suffer more spiritual privations, more unsatisfied longings, more frustrated ambitions than ever before. The Nazis in Germany know how to mobilise these restless energies of youth, their wishes for the heroic and the picturesque, their curiosity and sensuality, their need for things that satisfy the soul. They created a religion of the militarist totalitarian state. No religion is possible in the dying demo-plutocratic state. But can we not create a religion of the coming socialist-democratic state?

## Emotional Outlets.

The vice of the liberal capitalist system that degenerated into demo-plutocracy was its gospel of "each for himself and the devil take the hindmost," its cold, calculating dry atomism, its lack of warm and spontaneous forms of human co-operation, its want of institutionalised emotional outlets, display, celebration, rendering unnecessary the regular occurrence of primitive orgies. War is endemic in modern demo-plutocracies and in the totalitarian states that threaten to succeed them, for many reasons. One of them is that the squalor of peace inclines our souls to war. To many the disasters of the war, to use Goya's phrase, are less ugly and soul-scarifying than the drab disasters of peace, the commercial war of every man against his neighbour.

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## WHAT WILL THE WORLD'S NEW ORDER BE?

*(Continued from previous page.)*

What we must do, therefore, is to popularise and socialise the democratic way of life, not merely for reasons of *realpolitik* but as an indispensable psychological requirement of social stability in the modern populist state. We have to try and grow towards that more highly rational social order, the dream of the best of communists and Christians, where comradeship in work and play in an age of relative plenty takes the place of our present individual economic preoccupations and class asperities.

The details of such a psychological programme for democracy cannot be dealt with here. Our workers and especially our young workers, both in town and country, are starved of travel, ceremonial, spectacle, organised communal activities of work and leisure, physical and emotional culture—the virility, pomp and pageantry of life which the soul demands. South Africa suffers from soul-erosion as well as soil-erosion. This need not be. War-time, with its emotionalism, display, release of inhibitions, its sense of the vast and the contingent, affords a magnificent opportunity for thus enriching our democratic life.

**“More Africa-minded.”**

Such then are the immediate steps I would take to inaugurate a New Democratic Order in South Africa. I have not disclosed a tenth of my more ultimate ideals—how I would like to see the Union become more Africa-minded, more urbanised both in industry and agriculture, more forward-looking and less backward-looking in its culture. I cannot visualise what socialism achieved would be like in South Africa. It is too far away. I have deliberately omitted to say anything of the hopes and prospects for four-fifths of our population, in the belief that what happens to the white one-fifth will determine for a long time the fate of the non-white majority. This, however, I would say, that war-time also enables us to do a great deal for the Africans and the coloured people, without incurring all the resistances encountered in peace. If a new outlook towards the European worker succeeds in making him more trustful and contented, he will be

less inclined in turn to grudge the non-European his reward for loyalty and work.

It may be argued that the New Order I have outlined will cost vast sums of money impossible in war-time. I agree that many items, although not all, will be costly. I do not agree that the money is unobtainable in war-time. It can be obtained by taxing the rich. The prosperous classes of the Union, with a very low rate of income- and super-tax and ridiculously small death duties, are perhaps the most privileged in the world. I am not a rich man, but on my income I

should have had to pay this year in England income tax amounting to £275. As it is I pay only £30 or so in this country. The difference is enough to keep a whole family on a minimum level of health and decent comfort for a year. In any event, whatever sacrifices the prosperous will be called upon to make to finance this programme of social reform, however much of the control of economic forces they will be compelled to relinquish, will be as nothing compared with the exactions that a Nazi Government would impose upon them.

*[Prof. Gray's address has been slightly abridged; but the main argument has been carefully preserved.—Ed.]*

## THE GENTILE PROBLEM.

*(Continued from page 7.)*

The Gentile anti-Semite makes a great many sweeping statements about the Jews. May I make at least one about the Gentile—namely, that the Gentile is a bigot. He thinks in a rut and is proud of it. Bigotry requires, first of all, a basic mental lethargy, and then a basic sort of ill will. There are a lot of things and people bigots “just don't like.” They like their own way, they are absolutely attached to it, they are sure it is the only way, and they have scorn and hatred for anyone who does not agree with them on all points. The bigot is never aware that he might be wrong, even that he can be wrong. He has no humility and no admiration for humility. And he has a kind of fanatical fire in his bosom that makes him terribly dangerous when he is in a majority.

Even the least anti-Semitic Gentiles have certain subterranean fears about the Jews. Some of those fears are hangovers from childhood, instilled by tales about what the wicked Jews did to little Gentile boys. Others are based on vague suspicion that there is collusion among the Jews to protect one another in their nefarious goings-on. Gentiles resent the fact that Jews do not often get up in public and denounce their fellow Jews for their many and flagrant shortcomings. They seem to feel that all Jews should hold themselves personally responsible for one another's sins. (One Jew

once said wistfully, “I don't see why the Jews aren't entitled to a few crooks, too!”)

I doubt that there is this collusion among Jews. Jews have less actual internal control over one another than nearly any other religious group has over its members. Their very individualism makes them centrifugal. Jews certainly haven't hesitated to tell each other about their faults, from the prophets down, through Christ and his “Woe to ye, hypocrites!” to any meeting of Jews anywhere. They are exceedingly outspoken among themselves, so far as my experience with them goes. And the only Jewish-owned newspaper I read, the “New York Times,” certainly does not soft-pedal news about Jewish gangsters.

The most accurate barometer of the quality of Christianity in any place and time is the treatment given minorities, chief among them the Jews. Whenever Christianity has been breeding the virtues of brotherly love, eagerness for knowledge, humility, passion for improvement, liberty and goodness among men, the Jews have been treated well by the Christians. But whenever Christianity has been only a name covering a state of violent, clannish, immoral barbarism, the Jews have been treated horribly. At this moment in the world's history the fruits of the Gentiles by which they shall be known are poisonous.

### Father Runge.

**M**OST of our readers will have learnt by now that the Society is shortly to lose the active services of its Chairman and President, Father Runge, who left on the first of January to take up the post of Senior Chaplain to the Defence Force.

It is good to know that Father has agreed to retain the Presidency of the Society, and the Executive is now considering the nomination of a new Chairman. I know I am expressing the feelings of most, if not all the members of the Society, in extending our good wishes to Father Runge in his new sphere of work. The fact that the Defence Department appealed to the Community of the Resurrection to release Father Runge for this very important post shows the esteem and confidence which the nation has for him. His military record alone (he led a Brigade in the last war, was the recipient of the D.S.O. and M.C. and Bar, plus a further "mention in despatches") would be sufficient recommendation to fit him for the task. But there is more in it than that. Father Runge has for many years acted as a kind of Liaison Officer between the racial groups in South Africa, and as such has played a very important part in establishing a better spirit—the establishment of our Society is but one of his important achievements. In the Defence Force he has been given another great field to work in.

### Dr. Isaac Herzog.

It was a very real privilege to have a few minutes with Dr. Isaac Herzog, Chief Rabbi of the Jewish Community in the Holy Land, and Mrs. Herzog, who are paying a short visit to South Africa, en route to America. Dr. Herzog asked many questions about the Society work, and wished us God's blessing. He told me something of the position in Europe, particularly of the Jewish tragedy in many countries on the

# THE RISING TIDE

## A COMMENTARY ON CURRENT ESSAYS IN COMMON SENSE

By

Rev. A. W. (Tubby) Eaton

Continent. Under the catastrophe of war, the spiritual and religious life of the Jew has been almost completely destroyed in Eastern Europe. Dr. Herzog stressed what "Common Sense" has so often emphasised, that only in a return to spiritual truths can mankind hope for peace and security.

Dr. Herzog is one of the most distinguished Jewish scholars in the world. Besides his rabbinical qualifications, he stands high in the field of academic learning. He was for many years Chief Rabbi of the Irish Free State before his election to the Chief Rabbinate of Palestine, and was esteemed by Jew and Christian alike for his piety, learning and kindness. He is the author of several works of scholarship, among them being his monumental five volumes on "The Main Institutions of Jewish Law."

### Persecution Overseas.

The visit of the Chief Rabbi recalls to one's mind the persecution of the Jews in Europe. War tends to cloud this terrible picture, and some go so far as to say there are bigger issues. But I wonder whether this isn't the main issue at stake—the refusal to allow for a person's racial origin and for freedom of religious conviction? I discovered from various News Agencies that Jews in France all have a

terrible time, and that precious Jewish documents, literature and works of art are being confiscated. More than 6,000 volumes from the Alliance Israelite Seminary have been destroyed. The Liberal Synagogue of Paris has been ransacked. All Jews in occupied France must have their passports and all other identity papers stamped with the word "Juif" (Jew) in capital, red ink letters.

From Rumania, Bulgaria, Poland, Holland, come equally horrible stories. Our sympathy goes out to all our Jewish friends in South Africa who have relatives in these countries and who are, of course, practically cut off from any kind of communication.

### What Can We Do?

One is always tempted to ask, what can we do? The answer is, of course, "We can help indirectly." We can do nothing for those now called to face this terror, but we can do all in our power to see to it that it doesn't come to our shores. That may sound like a pious platitude, but I don't think it is. During the Christmas holidays I had some English R.A.F. men staying with me. We got talking about South African problems. Imagine my amazement when one of them said—"The thing that surprises me about South Africa is the hatred English people have for the Jews. You hardly ever meet such a thing in England." That gave me much cause for thinking. Have the enemies of the Jews sown their seeds so well? If so, our immediate job is to pluck them before they ripen.

### The Labour Conference.

With Minister of Labour Walter Madeley, I am amongst those who were surprised that the agenda of the Conference had no word to say about Labour plans for the post-war years. It seems to me a serious thing that

(Continued on next page.)

## THE RISING TIDE.

*(Continued from page 13.)*

such an important group hasn't already begun to try and think through the implications and needs of a post-war world.

Far too many in South Africa remain arm-chair and cheque-book participants in this world holocaust. Yet not only is life-blood at stake, but the whole economic order. England appears to be heading for a strong Socialist Order, but who would dare to say that of South Africa.

Is the absence of the subject from the Agenda an indication that the problem is too complex to tackle? I would, having said that, issue a warning that if the Labour Conference hasn't the courage or the initiative, it is well to remember that many Afrikaners are taking the initiative. The Reddingsdaad slowly but surely moves forward. I am amongst those who think that the Reddingsdaad is but another Capitalistic ramp, with the reins in the hands of a different group from usual. I don't believe it is the least bit interested in a genuine New Order for South Africa. But I give it credit for action, even if it is wrong action.

There is little excuse for those who won't take the trouble to try and create something really sound for the future.

**Something that Cheers.**

Just prior to the Christmas holidays I was privileged to visit a large number of our military camps, and in five of them I discovered that, quite voluntarily, the Jews of the Regiment had offered "en bloc" to take over all duties of the Camp while the Christians went on their Christmas and New Year leave. They were under no obligation to make this gesture, which, done quite voluntarily, indicates the very fine spirit prevailing amongst our men on Active Service. It is this sort of thing that cheers in these dark days.

From London comes yet another such incident. The Mayor of Hackney, East London, wrote to the Press a letter of appreciation of the work done by the young Jewish women during the Blitzkrieg. He comments: "They worked like slaves, quite

fearlessly and without favour. What I saw has altered my whole idea of the Jews."

The Mayor of Hackney is a personal friend of mine (I am an old Hackney boy), and I know that letter, coming from him, means much.

**New Year Greetings.**

I presume, then, to finish on a note of greeting to you all for the New Year 1941. It will only be a happier year insofar as all of us use a little more "Common Sense" in our dealings one towards another. It is for this that I hope and pray.

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**A Reprint of****"IT DID HAPPEN HERE."**

The articles which appeared in "Common Sense" in the January, February and March issues of last year, giving an account (based on direct evidence and original documents) of Nazi propaganda in South Africa, have been reprinted in pamphlet form. Copies are obtainable from "Common Sense"—price 3d. per copy.

**THE 1940 SOCIAL SERVICE LECTURE****JEWS AND CHRISTIANS TO-DAY:**

*A Study in Jewish and Christian Relationships, by W. W. Simpson. The Social Service Lecture, 1940. The Epworth Press. Cloth, 2/6; Paper, 1/6. 86 p.p.*

This small book deals in a thoroughly competent manner with the present condition and future prospects of the Jewish community.

The first of its four chapters, entitled "The Sin of Anti-Semitism," is a historical survey of the development of that hostility, in thought and treatment, to Jews which is the prime factor in anti-Semitism.

Chapter Two deals with the problem of Jewish refugees escaping from the countries of their birth in the face of persecution at the present day.

Chapter Three sketches a programme or the education of public opinion in regard to the Jews, and suggests ways in which this programme may be carried into effect.

The final chapter shows the need there is at the present time for Jew and Christian to co-operate against forces

which are equally hostile to Jewry and to Christendom.

Mr. Simpson's lecture is exactly the kind of publication to give to an inquirer who asks what are the aims of a body such as the Society of Jews and Christians. If the inquirer is prejudiced against the Jews the lecture will open his eyes to the fact that Jews are less the proper object of a Christian's mistrust and dislike than a proper subject for a Christian's repentance. He will learn much that he has not realised before about the responsibility of Christendom itself for the existence of those qualities in Jews which seem to him to be "typically Jewish"—aloofness, ostentation, commercial opportunism. If he is fair-minded he will want to do the little he can towards righting the wrongs under which Jewry has suffered for so long, and never more intensely than at the present time. The first step in this direction is the acquisition of sympathetic understanding of Jews by personal contact with them and "the development wherever possible of co-operation in every form of practical service."

—The Rev. George Diamond, M.C., M.A.

## INSIDE GERMANY.

*(Continued from page 4.)*

As to Germany's present economic situation, this is bad, but not dangerous. There is a scarcity of food, but no danger of starvation. The reason is this:—every available resource is being exploited, with a skill of organisation far surpassing anything ever dreamt of abroad. Shortly after the outbreak of war, food was rationed, and to-day there is no shopping at all except on food or clothing cards. This, of course, during the first few days, came as a severe shock to the people. Yet it was found to be wise policy. The restrictions were at first very stringently applied—for no purpose other than to enable the authorities to present the people every other week or so with special extra rations of food or clothing—undoubtedly clever psychology. If you read in the papers of the 15th that there will be an extra ration of three eggs on the 27th, you can be sure that on the 27th at 8 a.m. there will be, in every shop, large or small, three eggs per head in this nation of 80 millions. There must be no underrating of the psychological effect of such an organisation.

The blockade was and still is effective. But as things are at present, there is not likely to be any famine. The reserves accumulated by Germany during these seven years are enormous. Throughout those seven years the Nazi Reich has done nothing but prepare for war.

**Exploiting the Conquered Countries.**

An unhappy experience that drove home its lesson was the first war winter. For the first time, there was a scarcity of coal. It was an exceptionally hard winter, with hundreds of deaths, particularly in workers' districts, due to the severe cold. The hotels were overcrowded with people who had left their flats and houses for the comfort of a heated room. That was the time when resentment was keenly felt among the people. The situation improved, however, with the beginning of spring, when the people were rewarded for their endurance with big quantities of foodstuffs which had been collected from Norway, Denmark, Holland and Bel-

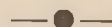
gium. There were eggs from Denmark, butter and cheese from Holland, sardines from Belgium, etc.

Of course, this only lasted for a few weeks, as the countries are small and cannot maintain 80 million people for any considerable length of time. Incidentally, these countries now go a-begging. Indeed, not only are they unable to send supplies to Germany, but on the contrary, the German authorities now encounter great difficulties in solving the food problem in the conquered lands. German-occupied Poland is in the throes of a veritable famine. There is also typhoid fever, a high death rate, and before these problems Germany stands powerless.

These facts, which are no more than a summary of salient points as the writer personally observed them—demonstrated several things:—

1. Hitler has definitely gambled on a quick war. The longer Britain holds out, the more certain will be British chances of victory. The German people have been trained to believe in a blitzkrieg. If it does not come, the disappointment will be tremendous.
2. The Allies at first blundered in their estimates of the German people. Propaganda leaflets distributed in the early months of the war were a mistake. The only language Germany can understand in war is bombs. Perhaps if the Rhineland and 20 big cities had been bombed while the German army was engaged in Poland, there might have been a different story to tell. For, when British air-raids did begin, they immediately began making their mark. Even at the

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time the present writer left Germany, economic life in the areas bombed had been substantially crippled, children had been evacuated, the nerves of the inhabitants had been gravely affected, and there was a general air of suspense.

3. It must be Britain's endeavour to inflict on the Third Reich, at one point at least, a defeat which would produce a tremendous psychological effect. The importance of this cannot be overrated. A concrete achievement of this kind will do more than a thousand other efforts to end this war.

And millions of people, in Germany and in the conquered Nazi-occupied lands around it, wait eagerly for the day that end will come.

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## EDITORIAL.

*(Continued from page 3.)*

South Africa. What, however, is often forgotten is that what may happen in South Africa may eventually affect Europe as well. South Africa is no longer a "Cape in the Southern Seas." Today this land takes its rightful place among the countries of the world. And as the years go on, it will play an ever more important part in the affairs of humanity.

The world outside South Africa has already learnt many lessons; here, on our home front, they still remain for us to learn. "Common Sense" sees its main duty in honestly facing up to this task. Without false optimism, believing that South Africa has it in her to make a great and lasting contribution to the future welfare of humanity, let us set shoulder to the wheel, braced by the determination to reach the coveted goal.

That is the spirit in which we would greet the New Year. Even if our efforts attain only a measure of success, they will have made 1941 a happier and more valuable year.

## HOOFARTIKEL.

*(Vervolg van bladsy 3.)*

lik sal alles wat vandag in Europa gebeur op die toekoms van Suid-Afrika 'n sterk invloed uitoefen. Wat egter vergeet word, is dat wat in Suid-Afrika gebeur, uiteindelik ook Europa mag affekteer. Suid-Afrika is nie meer 'n "Kaap de Goede Hoop" nie. Hierdie land beklee sy regmatige plek tussen die lande van die wêreld. En met die verloop van die jare, sal dit in die aangeleenthede van die mensdom 'n meer belangrike rol speel.

Die buiteland het alreeds baie lesse geleer; hier op die "tuisfront" moet ons hulle nog leer. "Common Sense" beskou dit as sy eerste plig om eerlik hierdie taak aan te pak. Laat ons, sonder onegte optimisme en met die besef dat dit in Suid-Afrika sit om 'n groot en duursame bydrae tot die toekomstige voorspoed van die mensdom te maak, die skouer aan die wiel sit, gesteun deur 'n vasberadenheid om die begeerde einddoel te bereik.

Dit is die gees waarin ons graag die Nuwe Jaar wil tegemoet gaan. Al behaal ons deur ons inspannings net 'n mate van sukses, sal ons daardeur van 1941 'n gelukkiger en waardevoller jaar maak.

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## NOTES OF THE MONTH.

*(Continued from page 2.)*

Johannesburg, Prof. J. L. Gray and Prof. R. F. A. Hoernlé. "Common Sense" is privileged to publish resumés of these addresses, those of the Bishop of Johannesburg and Prof. Gray appearing in this issue, while that of Prof. Hoernlé will be published next month.

The meeting closed with a vote of thanks to the speakers proposed by Mr. M. Kentridge, M.P.

**Cape Town.**

A well-attended meeting of the Cape Town Society of Jews and Christians was held on Thursday, December 12th, 1940. The Rt. Rev. S. W. Lavis, Bishop of Cape Town, was in the Chair, and the meeting was addressed by Mr. C. W. A. Coulter and Mr. H. M. Bloch. Mr. Coulter gave an outline of the origin and development of anti-Semitism—a phenomenon which he traced to economic causes; while Mr. Bloch viewed the Jewish problem against the background of general minority problems.

# Common Sense

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FEBRUARY, 1941:

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THE CASE FOR THE DUTCH REFORMED  
CHURCH

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"NEW ORDER" SYMPOSIUM

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PALESTINE AND THE WAR

---

THE MODERN MACCABEAN STRUGGLE

---

DIE VERBORGE HAND

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NOTES OF THE MONTH

THE RISING TIDE



# Common Sense

*A Magazine to Promote Goodwill.*

## Editorial Board:

A. W. EATON, C. H. S. RUNGE,  
R. F. A. HOERNLÉ, G. SARON,  
H. SONNABEND.

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FEBRUARY, 1941.

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## : CONTENTS :

THE RETURN TO SANITY (Editorial) .....	3
The Case for the Dutch Reformed Church .....	4
<i>By the Rev. D. F. B. de Beer</i>	
The Modern Maccabean Struggle <i>By Rabbi Israel Abrahams, M.A.</i>	5
Palestine and the War .....	6
<i>By Harry Levin</i>	
Liberty in the Social Order .....	8
<i>By Father W. P. Whelan, O.M.I.</i>	
A New Order between Black and White? .....	9
<i>By Professor R. F. A. Hoernlé</i>	
"Die Verborgte Hand" .....	11
<i>Deur "Observator"</i>	
The Rising Tide .....	13
<i>By the Rev. A. W. Eaton</i>	
Letters to the Editor .....	15

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*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in "Common Sense."*

## NOTES OF THE MONTH

### "After Victory—What?"

A thought-provoking lecture on "After Victory—What?" was delivered by Prof. R. F. A. Hoernlé at a meeting of the Cape Town Society of Jews and Christians, at the Metropolitan Hall, on Wednesday, January 22.

After outlining the moral aims for which this war was being fought on the side of the Allies, Prof. Hoernlé said that no peace could be made with the Nazi leaders. Germany after the war must be a Germany in which the entire system was changed. The tragedy was that this spiritual result had to be produced by the terrible means of war. The speaker envisaged a period of chaos and anarchy which would quite possibly result in some form of Communism to follow the present war in Central Europe. In England a new order, nearer to Socialism in many respects than the existing one, would be achieved under democracy if the present social development continued. If a similar process as in England could take place under the pressure of war all over Europe we might have reason to look forward to a world economy in which the resources of the world would be made available to all members of the human community.

The meeting was presided over by the Rt. Rev. Bishop S. W. Lavis, who welcomed the speaker as one of the founders of the Johannesburg Society of Jews and Christians. A vote of thanks to the speaker was proposed by Mr. A. Friedlander, M.P.

### "Hitler's Secret Weapon."

Mr. G. Saron was the speaker at a meeting held under the auspices of the East London Society of Jews and Christians at the St. Saviour's Hall, East London.

Speaking on "Hitler's Secret Weapon," Mr. Saron outlined the important part played by the Fifth Column in modern warfare. The Nazis, he said, had realised that victories were not achieved by armies alone, and that more could be achieved by a psychological weapon. Thus they sought to attack the minds of their enemies, disrupt and disunite them, and thereby secure bloodless victories. For this purpose, they were trying to exploit racial divisions and old grievances everywhere, not for the benefit of the people, but solely to cause disunity and help Hitler's cause.

One of the essential ingredients of this propaganda to win men's minds was anti-Semitism, which was fostered everywhere by the Nazis. There was convincing proof in the U.S.A., Canada, South America, our South Africa, of the use of anti-Semitism as a smoke-screen for the introduction of Nazism.

To-day, the fight against anti-Semitism was the fight of all who had taken up the fight for freedom. It was the fight of reason against "thinking with the blood," and it was also the fight of religion against paganism.

The meeting was presided over by the Rev. H. N. Pobjoy, who introduced the speaker. At the conclusion, Mr. B. A. Steer proposed a vote of thanks to Mr. Saron.

### Johannesburg Notes.

An address on "The Other Man's Point of View" was delivered on January 23 by the Rev. A. W. ("Tubby") Eaton to a well-attended meeting under the auspices of the Boksburg branch of the Jewish Guild.

Outlining the views of the Afrikaner, British and Jewish sections of the community on the one hand, and those of the Asiatic and Bantu sections on the other hand, the speaker laid particular stress on what each of these sections expected from the "New Order," of which there was so much talk at present. He concluded with a plea for mutual tolerance and understanding. The audience showed its keen interest in the lecture by an animated discussion. Mr. Lowenstein proposed a vote of thanks to the speaker.

A further interesting address, the subject being "Complacency," was given by the Rev. Eaton at a meeting of the S.O.E. Captain Oates Lodge at Kensington, on January 28.

The Society wishes once again to bring to the notice of the public, and especially of those who are actively associated with other organisations, that it welcomes requests for speakers from other bodies. Such requests (with suggestions as to the subject which would be preferred) should be addressed to the Secretaries, P.O. Box 7791, Johannesburg.

**EDITORIAL**

# The Return to Sanity

**S**OBER-MINDED people throughout South Africa will deplore the disturbances which took place in Johannesburg last week. The appointment of a commission of enquiry will be generally welcomed and it is to be hoped that the country will suspend judgment until the commission's finding is published. The disturbances are the more deeply to be deplored when one takes into account that there have latterly been indications that certain Opposition circles are beginning to return to a saner outlook.

For, all the talk of "New Orders" based on the Nazi model has been bringing its reaction. People have been asking just what the nature of these wonderful "New Orders" will be. Afrikaner church circles, which at first refused to take up any attitude to Nazism, have begun to feel that the ideology of these "New Orders" is inimical to true Christianity, and well-known clerics have been warning their people to have nothing to do with the Fascist-Nazi "New Order" frame of mind.

Finally, the collapse of hereniging, following General Hertzog's resignation, has led to furious thought. A search for fundamentals has begun, and has found no better expression than Prof. A. C. Cilliers' recent study, "Gen. Hertzog en Hereniging." In this essay, the "spiritual father of hereniging"—as Prof. Cilliers has been described—examines the break-up of hereniging in its historical perspective, and traces the lines upon which South African national policy must essentially be based. The main obstacle in the way of hereniging, Prof. Cilliers opines, was that, from the beginning, there was a conflict of ideologies which could not merge. On the one hand was the political ideology he calls Hertzogism; on the other, the chauvinist ideology of racial exclusiveness propagated by the Nationalists. This latter was a "two-stream" ideology which visualised the establishment of two separate streams of national life in South Africa (the English and Afrikaans), with the latter eventually eclipsing the former. "Is this," he asks, "a healthy state of affairs? If we continue like this, can we ever have a unified nation? Where must it all end? That Afrikaners should converse, play, marry, work and traffic only with Afrikaners,

English with English, and Jews with Jews? Are we to carry this attitude of parallelism of racial elements to the stage where we build a caste state leading to the "untouchable" mentality prevalent in India?

As against this conception, with its inevitable consequences, is General Hertzog's conception, says Prof. Cilliers; a conception which provides for "complete equality of rights, no racial domination but rather racial integration, on a South African national basis." This policy, says Prof. Cilliers, offers the only possible *modus vivendi* under existing circumstances. "The integration of the races must come not through isolation and domination, but through mingling and co-operation."

We cite Prof. Cilliers at such length because he is representative of some of the vital forces at work in moderate Afrikaner thought to-day, and because he is striving to secure this return to a sane outlook. There are, of course, what we believe to be misconceptions even in his approach, and the chief misconception is that which concerns the war. Prof. Cilliers and many others of his school of thought still adhere to the view that the war had nothing to do with South Africa, and that we should have preserved strict neutrality in the conflict. This attitude, we are convinced, springs from a failure to appreciate the essential character of Nazism, and its threat not only to the independence but also to the spiritual integrity of South Africa.

But if there still is, on the one hand, this confusion as to the true character of Nazism among some Afrikaners, there is also, on the part of some English-speaking South Africans, a good deal of misunderstanding of the Afrikaner point of view. Under existing circumstances, far too many English-speaking South Africans are prone to dub as "pro-Nazi" anything which does not agree with their outlook at the moment. This is grossly unjust and unfair. English-speaking South Africa is in need of the same searching processes of thought and enquiry as are now taking place in Afrikaans circles. The return to sanity cannot be one-sided. On both sides there is need to abandon sectional thinking and to take a broad national point of view.

# THE Case for the Dutch Reformed Church

A Reply to the Rev. Eaton's Open Letter  
By the Rev. D. F. B. DE BEER

*In the December number of "Common Sense" the Rev. A. W. ("Tubby") Eaton wrote an open letter to the Dutch Reformed Church, deploring the extent to which it was withdrawing from co-operation with the English Churches and appealing for a change of attitude. In the following article the Rev. D. F. B. de Beer, of Linden, Johannesburg, replies with a statement of the case for the D.R.C.*

LOOKING down from a lofty ethical pinnacle on the Dutch Reformed Church of South Africa, which must know "that isolationism is not the mind of Christ," the Rev. A. W. Eaton cries out in exasperation: "We ourselves may have helped to create walls of division between us. Where we have done so, tell us: give us the opportunity to make amends, but do not remove yourselves utterly from us."

Church as well as national leaders of the Afrikaner people have been "telling" Mr. Eaton and his friends for the last 40 years, but none are apparently so deaf as those who will not hear. Nor am I the least sanguine about this modest attempt.

Mr. Eaton admits that the Dutch Reformed Church has on numerous occasions co-operated with British churchmen in matters pertaining to the spiritual and moral welfare of our country. Has it occurred to him that the present lack of co-operation may be entirely due to the anti-Afrikaner and un-South African spirit that animates the vast majority of British churchmen in South Africa?

The Dutch Reformed Church believes that God has not only endowed individual men and women with souls but also individual nations. In particular, it believes that the Afrikaner nation which the Creator planted here nearly 300 years ago and sustained ever since, has such a national soul with a distinctive culture, tradition and destiny. And whilst not indifferent to the religious needs of other races, as its foreign and home missions abundantly testify, the church considers itself divinely called to minister to the spiritual needs of the Afrikaner people. This being so, the Dutch Reformed Church cannot in the religious sphere co-operate with those who deny, ridicule or actively seek to destroy the national soul of the Afrikaner people. The church cannot save the individual at the expense of the national soul.

Our British brethren reveal a deplorable inability to grasp or even to respect this sentiment. Yet it is none other than that so admirably expressed by one of their own poets—Sir Walter Scott:

Breathes there the man with soul so dead,  
Who never to himself hath said,  
This is my own, my native land!

In spite of all the fine talk about being loyal to South Africa, about "our love for this land" and hoping "to serve this land for many years to come," every national crisis demonstrates with clock-like precision that British loyalty to South Africa is at best a divided loyalty. England always comes first; South Africa second, last, or not at all. Mr. Eaton knows that if things become unpleasant in South Africa he can always return "Home." There'll always be an England! And should there not, why there is Canada, Australia and New Zealand to fall back on as well as other dependencies of the Empire. The Afrikaner knows no other home than South Africa. He has no hinterland. Here he must live and toil and die. Here he must cherish the soul God has given him and preserve it pure and undefiled from the pagan and foreign cultures that threaten it with extermination. Hence those expressive words in the South African National Anthem:

Ons sal lewe  
Ons sal sterwe  
Ons vir jou, Suid-Afrika!

Hence, too, that Afrikaner motto so anathema to liberal Britishers: My God; my Country; my Nation. Does it surprise Mr. Eaton that the Dutch Reformed Church, which is the spiritual adviser of the Afrikaner people, finds co-operation increasingly difficult with those who are far more concerned with the Kingdom of Britain than with the Kingdom of Christ?

A second obstacle to hearty co-operation between the churches, is the attitude adopted by the majority of British brethren to Afrikaans. They no longer indeed treat the Afrikaner who addresses a mixed meeting in Afrikaans with the withering scorn of 25 years ago. They formally apologise for not knowing Afrikaans and . . . proceed in English. The result is exactly the same. The Afrikaner, if he wishes to make his point, must speak English. Most educated Britishers find no difficulty in mastering French or German in a short time. Why do they wish intelligent Afrikaners to believe that they are incorrigible duffers when it comes to a simple analytical language like Afrikaans? Until our British

(Continued on page 16.)

# The Modern Maccabean Struggle

## A PARALLEL WITH ANCIENT TIMES

By Rabbi ISRAEL ABRAHAMS, M.A.

THE commandment, "Remember the days of old, consider the years of many generations," is a great, divine injunction—a precept of salvation. If the world had remembered more, it would have had fewer painful and tragic lessons to re-learn. If the world had not forgotten the Nemesis of past aggressions, the retribution that invariably came to the persecutor, the abominable consequence of all forms of hate-teaching, the fall that inevitably succeeded uncontrolled pride—then humanity would have been spared untold suffering, sorrow and bloodshed.

Let us briefly recapitulate the salient facts of the history of the Maccabees. Antiochus IV was King of the Greco-Syrian Empire. Those who feared and flattered him called him *epiphanes*—"a god made manifest." Others, with greater objectivity and candour, termed him *epimanes*—"a madman." Overweening conceit made him recklessly ambitious. He was determined to enlarge his territory, to aggrandise power and wealth. But in order to achieve his purpose and to overcome his opponents, he felt the need first to consolidate the possessions he already had, to weld his kingdom into one unit, by imposing uniformity of thought and life upon all his subjects. All the people under his rule were ordered to forsake their own laws, beliefs, customs, worship—in a word, all the treasures of the spirit that were most precious and sacred to them—and obey only the commands of their dictator. The Jews, whom fate had placed under the domination of Antiochus, were bidden to sacrifice to heathen gods, to pollute their Temple, to desecrate their holy days, to abandon the Law of God. The penalty for disobedience was death.

The hand of the tyrant fell heavy on the land. Fear crushed the spirit of the people. With one exception, all the nations, acknowledging the despot's sovereignty, surrendered to his will. Only Israel resisted. In order to undermine the morale of

the Jewish people, Antiochus exploited the defection of a few apostates like Jason and Menelaus. But he failed. The heart of the nation, the common folk, remained loyal and fearless. The aged Eleazar chose to die rather than transgress the Laws of God. Hannah and her seven sons endured the cruellest tortures, but remained true to their religious traditions.

Soon the spirit of the people became aroused. They realised that passive resistance was not enough.

The enemy had to be fought actively, if altar and hearth were to be saved and true freedom won. The standard of revolt was raised by the Hasmoneans—Mattathias and his five dauntless sons. Before long other brave and noble spirits joined them. In the middle of the struggle Mattathias died; but his son, Judah the Maccabee, took over the command. Horde after horde was flung against the little band of heroes. But the banner of the Maccabees bearing the immortal words, "Who is like unto Thee among the mighty, O Lord!" was never lowered. One by one, four mighty armies were hurled back by a handful of ill-equipped men.

But the military defeat of the foe did not mark the end of the epic story. The crowning victory was achieved not on the battlefield, but in the Sanctuary. The defiled altar was rebuilt. The Temple was purified and re-dedicated to the service of the Most High, and with the uncontaminated oil of one solitary little cruse, the Temple Light was re-kindled. A miracle occurred: the little oil that should have lasted one day burned for eight. A miracle occurred: a handful of men that should have been speedily crushed proved to the world the truth of the prophetic teaching, "It is not by might, nor by strength, but by My spirit, saith the Lord." In that day the Jewish people saved for the world the ideal of Freedom and of Truth; the Bible ethic and the highest spiritual values of our civilisation.

That is the story. You may read it at length in the Books of the Maccabees. But in part you may read it again, written in letters of bloods and tears and indescribable terror and wretchedness, in the annals of the world's history of the last seven years.

New tyrants have arisen. They too claim to be godlike and infallible, issuing decrees that may not be questioned. They too wish to extend their dominions. They clamour for

(Continued on page 12.)

*This is the text of an address delivered at a Synagogue Service held on the occasion of the Jewish Festival of Lights, which commemorates the victory of the Maccabees. The service was broadcast from the Cape Town studio of the S.A.B.C.*



THE WRITER.

*Rabbi Israel Abrahams is minister of the Gardens Synagogue, Cape Town, and Professor of Hebrew at the Cape Town University. He is also a Vice-President of the Society of Jews and Christians.*



WHEN Palestine came into the news in the last war, it was to most people a country with a wonderful past and no present, a land of pious memories and a place of pilgrimage remote from the hurly-burly of the modern world. But in a very short while, it became recognised as a key point in the Near East campaign.

With the failure of the Allied frontal attack on Gallipoli in 1915, the British set out to turn the Turkish flank from the south, through Mesopotamia and Palestine. The vast importance of Palestine as a bridgehead between Europe, Asia and Africa then dawned upon the world, and men recalled how Palestine's military significance had been recognised by the ancient Persians, the Greeks and the Romans and by many others before and after them. It had loomed large in British Imperial strategy long before the outbreak of the war. British interests there had been recognised and acted upon since Napoleon was thrown back at Acre by a motley garrison commanded by a British officer, at the end of the eighteenth century; they were strengthened when Disraeli secured the dominating control of the Suez Canal in 1875; and again when Lloyd George acquired the oil rights in Iraq in 1918, and the oil pipeline was laid to Haifa in 1931.

As Egypt is the bastion for the southern bank of the Suez, so Palestine is the bastion, even though a desert lies between them, for the

# Palestine and the War

## A Base of Vital Strategic Importance

By HARRY LEVIN

*The following informed survey of Palestine's importance in the Mediterranean campaign is written by a well-known Palestinian journalist who is at present visiting South Africa.*

northern bank. Africa and Asia meet at Palestine's gate. Its face is to Europe, its rear to Arabia, India, East and Southern Africa. It backs up Egypt and guards the southern routes to Turkey and Iraq. Napoleon called it the key to the East. It is a central pivot of the Middle East.

### Coast Defences.

Its coast defences can be made almost impregnable. Haifa Bay, with a shore length of about 13 miles, can be made into one of the most unassailable ports in the Mediterranean. Behind it is the broad Haifa-Acre plain, ideal for military encampments and training grounds, and fitted with a highly developed network of communications. Unlike Gibraltar, the mainland behind Haifa harbour is thus in British hands; unlike Malta, it is sufficiently far from hostile bases to make attack difficult. Near several natural battle fronts, it can itself become a field of battle for a European enemy only after these, or some of them, have been conquered.

As an air junction, the significance of Palestine is not always fully appreciated. All the British Imperial air communications, except those to Canada and the West Indies, passed through Palestine in peace time. Dutch, Polish, Italian and French services crossed it. Even the Germans wanted to use its air fields. Besides its geographic advantages as an air route from West to East, it has its own oil supplies, through the pipe-line, and its own refineries.

These were the factors that made Palestine so significant for Great Britain in the last war, that brought Britain there then and kept her there later. Geographically the country offers the same strategic advantages to-day. But since 1918 conditions in Palestine in other respects have changed immeasurably, and all the changes are in Britain's favour. The immense change in the character and quality of the population has made Palestine of infinitely greater value than it was in the last war. The efforts of the Jewish people in building up their National Home have placed at the disposal of the Allies (if Britain will only bring it fully to bear) a formidable war-time instrument.

### Industrial Hub.

The skill, energy and enterprise of the Jews have made Palestine the industrial hub of the Middle East. On the outbreak of the war it had 1,600 factories and 4,000 large and smaller workshops. In the past year (*i.e.*, during the war), 70 new factories have been established, and many of the older ones extended. All are served by large numbers of experienced industrialists, highly-trained scientists, technicians and skilled workmen, many of whom had been driven from Europe by Nazi persecution. The switch-over from peace to war-time production proceeds rapidly. A bath-tub factory is producing steel helmets. Textile establishments are working in three shifts daily to turn out uniforms. Foundries have doubled the number of their workmen to cope with mili-

tary orders. Leather, cement, food-stuffs, electrical articles and many others are helping to feed the Allied war machine in the Middle East.

Although Palestine is not a centre for heavy industries, lacking raw materials, iron and coal, it has the cheapest form of power—electricity—and is rich in the raw materials of the chemical industries. And to-day warfare is largely chemical. In the Dead Sea there is one of the greatest chemical reserves in the world, and the only source of potash and bromides in the British Empire. Last year a million pounds worth of this Dead Sea fruit was sent to England.

At the Hebrew University of Jerusalem and the Scientific Research Institute scientists and physicists are creating synthetic pharmaceutical products by utilising local raw materials, such as petroleum by-products and citrus fruits. Experiments in producing yeast, citric acid, alcohol, acetone and cellulose—all vital in the preparation of war materials—engage the day and night attention of scientists who previously occupied outstanding positions in the laboratories of Europe. Medicinal preparations of high value, such as anti-malarial compounds and hypnotics, are being made for the army.

Palestine, the land of the Bible, was always a land of farmers and shepherds. Primarily, it still is. Farming, particularly Jewish farming, is being steadily intensified. More land is being redeemed from centuries of desolation and placed under the plough. Irrigation is being extended. To-day, Palestine is supplying not only most of its own agricultural products, but also part of the requirements of the army.

### Manpower.

It was Mr. Winston Churchill who, two years ago, vigorously drew the attention of the British Government to Jewish Palestine's value as a reservoir of manpower for military purposes. That capacity is unhesitatingly at the disposal of Britain to-day. Every Jew in Palestine is ready to make whatever sacrifice these days may demand in defence of his Homeland and the Allied cause. Nowhere in the world is there a deeper desire for the destruction of Hitlerism and all it stands for; nowhere a more

eager desire for service and sacrifice to bring about that destruction.

Immediately on the outbreak of the war, Palestine Jewry gave a dramatic expression of its spirit of solidarity with the Allied cause. A registration, voluntarily undertaken by the Jewish Agency, of the adult manhood and womanhood prepared to serve both in combatant and non-combatant units either in or outside Palestine, resulted in the enrolment of 143,000 men and women—90 per cent. of those qualified by age for military service.

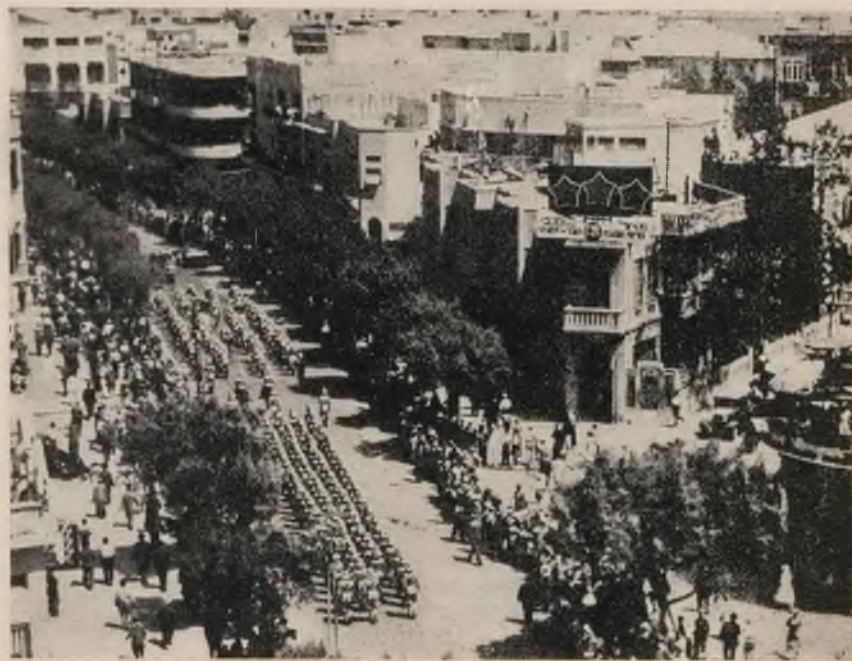
### Trained Men.

A large number of the men had military training in Continental armies, and others in para-military organisations. Many more were trained by British officers during the four years of disturbance in Palestine preceding the war. To-day, Palestine can place in the field 40,000 men with training and about another 20,000 ready to be trained, besides auxiliary troops for the medical, engineering, mechanical and chemical services.

The Jewish leaders urged the Bri-

tish Government to give charter for the formation of a Jewish military force, composed of these sturdy men, which should fight side by side with the Allies. Thus far, recruiting has been opened to limited numbers of Jewish volunteers, but the main offer of a Jewish army has not yet been accepted. To-day there are about 7,000 Jewish recruits in Palestine serving with all arms, and scattered over all the fronts between Albania and Abyssinia.

Paradoxically, war has brought internal peace to Palestine, which had for so long been riven with civil feud between Jews and Arabs. War has brought the Arabs face to face with the realities of their position, and they are now able to appreciate the Nazi menace to their security. About 1,800 have enlisted with the British Forces, and the others are doing nothing to embarrass Britain in Palestine. Arab-Jewish economic co-operation is also making gradual progress. Once that economic understanding has taken firm root, there is no doubt that the two communities—Jewish and Arab—will have a sound basis to reach political understanding and harmony as well.



*A photograph of Palestine units of the British Army marching along one of the main thoroughfares of Tel-Aviv (the only 100 per cent. Jewish city in the world.)*

## LIBERTY IN THE SOCIAL ORDER

By Father W. P. WHELAN, O.M.I.

IN response to the invitation of the Editorial Board of *Common Sense*, it will be my purpose in this article to attempt a short elaboration of the principles of Social Justice, enunciated in the December issue of this magazine.

In order to appreciate these principles, it must be borne in mind that they are *principles* and not fully worked-out, detailed programmes of action. The application of any principles must necessarily depend on a variety of changing circumstances. It may even happen that their full application may have to be suspended for a time in order to prepare the ground for their successful operation. To admit this does not in any way weaken our argument for the objective validity of these principles, nor does it take away from their essential necessity in the formation of a social order.

One further observation. It will be for ever impossible to safeguard these principles in any Social Order unless men are prepared, both in theory and practice, to accept the existence of God and the equally essential truth that human dignity must be reckoned in terms not of matter and time, but of spirit and eternity. This point, which I have already dwelt upon in my previous article, cannot be sufficiently stressed if we are to avoid the extremes of Individualism and Totalitarianism.

### I. Liberty of Conscience and Education.

Liberty is one of the words most abused in our language. For the last century and a half, it has been used by individualists to indicate absence from restraint in any course of action which does not come into legal conflict with the rights of another. In our own days it has come to mean no more than the freedom to do what the Totalitarian State will allow. Both these interpretations are wrong. The word "liberty" derives its meaning neither from the opportunism of individual liberalism nor from the caprice of brutal authoritarianism. Liberty implies rights and obligations in terms

of a moral law which has been established by God and cannot be altered by man. This being so, there can be no liberty where a man is prevented from acting according to his conscience. Again, if man's conscience is to be correctly formed, there must be liberty of education in accordance with the laws of nature and of revelation. An enforced system of secularist education would be both an affront to reason and a denial of man's essential liberty.

### 2. Just Living Annual Wage.

A living wage providing for the maintenance of the worker and his family, and insurance against risk of accident, illness, old age and unemployment, is the least wage due in justice to any man. It is not sufficient that a man should receive this defined living wage, the amount of which depends on cost of living, food, clothing, rent, etc., merely for the period of his employment. It should be an annual wage. This does not mean that every man out-of-work has the right to demand from the State a paid occupation and a wage. Public authorities have, indeed, the duty of forestalling unemployment and its consequences by all the means in their power, but the important point to stress is that the wage a worker draws while he is in work ought to be large enough to allow him, by means of industrial provident funds and with assistance guaranteed by the State, to subsist during times of unemployment.

The family allowance system has, in recent years, shown a satisfactory development in many countries. It is fitting that the payment of such allowances should form part of all agreements, whether individual or collective, between masters and men.

Social insurance should also be made general and should preferably be conducted by industrial assurance societies, supported and directed jointly by employers and employees in each industry, under the control and with the support of the public authority.

(Continued on page 10.)



(PHOTO BY ROBERT E. SIEW)  
Father Whelan.



(PHOTO BY JANE PLOTZ)  
Prof. Hoernlé.

## Continuing the "Common Sense" Symposium on the "New Order"

Readers have accorded a warm welcome to the Symposium on the "New Order" which commenced in last month's issue. "Common Sense" was then privileged to publish the text of two of the addresses delivered at the annual general meeting of the Johannesburg Society of Jews and Christians—those, namely, of the Rt. Rev. H. Clayton, Bishop of Johannesburg, and Prof. J. L. Gray.

This month we publish Prof. Hoernlé's address, who discusses provocatively the question whether "New Order" will also mean a new order for South Africa's Jewish and Coloured population.

We are also pleased to publish Father Whelan's discussion of "Liberty in the Social Order" in which a Catholic view is expounded. The writer elaborates twelve principles of reconstruction adumbrated by him in the December number of "Common Sense."

## A NEW ORDER BETWEEN BLACK AND WHITE?

By Prof. R. F. A. HOERNLÉ

HAVE we any reason to believe that, as a result of the present war, a "new order" in the relations between Whites and Blacks will come into being?

My own answer to this question is: NO.

If the Germans should win—which none of us believes—and the Union become an appendage of the Third German Reich, all non-Europeans would be subjected to repressions and discriminations far more ruthless than any they experience now.

If Great Britain and the Dominions win—as we all expect—the present system will continue. For nothing will have happened to disturb it or to compel a change. A "new" order has to be defined by contrast with the present "old" order. What we now have is a caste society on a racial basis, in which the White group is the dominant caste, the Africans the dominated bottom-caste, and the Indians and Coloured stand in an intermediate, but still essentially subordinate and unprivileged position.

### Masters and Servants.

Political and military power, exclusive social status and privileges, control of the economic resources of the country—these things belong to the Whites. The general principle of our social structure is: Whites are masters—non-Whites are servants. Outside the Native Reserves, i.e., in "White" South Africa proper, this principle can be seen in action everywhere, with only insignificant exceptions in detail. Africans are present in "White" areas only as servants or labourers employed by Whites. Of the Coloured the same is, broadly, true. It is true, also, of many Indians; and even those Indians who, as traders and cultivators, have achieved some measure of economic independence, remain none the less rightless and socially segregated.

Such being the "old" order, what of the "new"?

Keeping for simplification to the relations between Whites and Afri-

cans, who form the overwhelming majority of non-Europeans, it is clear that any "new" order would have to make an end of the master-race *v.* servant-race structure.

In theory this could be done in one of two ways.

One way would be to extend the franchise to Africans, ultimately on the same terms on which Whites possess it. But, more important even than the franchise, would be admitting individual Africans, as they achieved the required education, into all the Professions, into the Civil Service, into leading positions in public life, and thereby to social equality with Whites of similar standing, whilst correspondingly Whites would mingle with Africans through all the various grades of skilled and unskilled labour.

Some readers of *Common Sense* may approve of such a scheme. But their personal preference is of no importance. The real question is: Do they think that the scheme has any chance whatever of being brought about with the co-operation and consent of the dominant White group? Is that group of its own free will likely to share, let alone surrender, political power? Or to give up the privileges and conveniences enjoyed by a master-caste?

I, for one, see no reason whatever to expect this development.

### The "Segregation" Theory.

There remains, then, in theory, the second way: not "segregation," which means merely maintaining, or intensifying, the distances between the present racial castes; but "separation," i.e., a sorting-out of the multi-racial caste society into separate, and ultimately self-determining, racial groups, each forming its own self-contained society. Our present Native Reserves form a small starting-point for such an order. They would have to be enormously enlarged to provide room and economic opportunity for the whole Native population to be withdrawn from what would remain "White" areas.

(Continued on page 14.)

## LIBERTY IN THE SOCIAL ORDER

*(Continued from page 8.)***3. Defence of the Family Status.**

The family is the unit of society, and the health of any State depends on the maintenance of stabilised family life. Therefore it must be recognised that family authority, directing the common weal of the family, has duties and rights before and above all other human law. The family has, moreover, a right to be protected against the many plagues which threaten its dissolution, e.g., the licence of the streets, of the theatre and of the cinema, and of a section of the press; drunkenness; tuberculosis; slum dwelling; and birth prevention.

The family has also the right to private property, and family possessions should not be unduly diminished by excessive succession duties, or reduced to a mere nothing by compulsory division in kind. Taxes, duties, tariffs, grants-in-aid, cost of living allowances, and disability pensions, ought to be established not on behalf of single individuals but on behalf of the family.

**4. Nationalisation of Important Public Resources.**

Nationalisation, taken in its widest sense and applied to all industries or the majority of them, amounts by force of circumstances to collectivism, which is only one step removed from Totalitarianism. General nationalisation is therefore not in accordance with the principles of Social Justice. It must be held that private initiative of individuals or groups is only to be limited to the extent that the common good manifestly requires. Nevertheless, there are considerations of public interest which require public management. Generally it is to be recommended that instead of submitting particular industries and public utilities to a wholly official administration, autonomous bodies should be instituted, where necessary, to operate industrially under the control of public authorities for the benefit of the community.

**5. Private Ownership of all Other Property on a Widely Distributed Basis.**

It seems a truism to declare in cold print that a wide distribution of

property is the only effective check on Monopoly. Yet the importance of this essential truth seems to have escaped our age. Very few can still realise the truth of Chesterton's verdict that Monopolistic Capitalism and Communism are only different names for the same moral and economic vice. Without widely distributed ownership of property there can be no stability in the nation, no preservation of the family status. The State is only what the family makes it. The State is not a thing in itself, existing for itself, to which all else must be subservient. It is our misfortune to have lived to see men reach the limit of unreason in the deification of the State. We have also lived to see those same men abandon all the traditions of our Western civilisation in their effort to shackle mankind in the dungeons of the Servile State. In widespread restoration of private property lies one of the greatest hopes for our future.

**6. Control of Private Property for Public Good.**

As far as necessity demands, the public authority, having in mind the common good, has the right to determine in the light of natural and divine law, what use owners may or may not make of their possessions.

It is also possible that under the influence of various factors, such as geographical position, the nature of the soil and subsoil, industrial technology, customs, laws, etc., private ownership may have to take on different forms and have a wider or narrower application.

In certain cases, too, where cultivation, for instance, though technically satisfactory, has by its mass production led to the growth of a rural proletariat in great poverty, who are forced to leave the land, to emigrate, or to some other alternative injurious to the common good, the State has the right, when less radical measures have failed, to decree the division of cultivation and, if need be, of properties.

This principle as here outlined will, if prudently applied, have the effect of stabilising the position of the private owner, of checking monopoly and safeguarding the public interest.

**7. Right and Duty of Professions and Industries to Organise on a Functional Basis.**

The application of this principle in the Social Order, though of prime importance, will at first meet with opposition from those who are inclined to identify all forms of functional organisation with Fascism. Yet, a little reflection should serve to convince the unprejudiced thinker that this type of organisation is more in accordance with democratic ideals than anything we have so far experienced. One of the most unnatural divisions of society to-day is that which occurs between Capital and Labour. It is unnatural because it undermines the basis of vocational activity in a nation, because it leaves the door open for the control of the industries by politicians who know nothing about and have no personal interest in these industries, and because it gives unlimited scope to professional agitators for subversive activities. Society to-day is in a strained and unstable state very largely because of this unnatural division. If we are to be saved from ruin, this opposition must be done away with, and men should be organised, not according to the position they occupy in the labour market, but according to the functions they perform in society. Every true and genuine social order demands that the various members of a society be joined together by some firm bond. Such a bond of union is provided both by the production of goods and the rendering of services in which the employers and employees of one and the same vocational group collaborate; and by the common good which all such groups should unite to promote, each in its own sphere, in a spirit of friendly harmony.

**8. Restoration to Government of its Sole Right to Coin and Regulate the Value of Money.**

Money is only a medium of exchange used as reckoner or counter to avoid the direct exchange of goods for goods. Money in itself is not an indication of wealth; it is only the evidence that the holder is owed wealth by the community. It derives its status only from the public seal or stamp imprinted on it.

Where private corporations originate money, as happens in many

*(Continued on page 14.)*



“**MAAR,**” sê ek, “die Protokolle is ’n klaarblyklike vervalsing. Ek het in 1920 die boek gesien . . . en dit was vir my duidelik dat dit onmoontlik waar kan wees.”

„Hoekom nie?” mompel Hitler. Hy gee glad nie om nie, sê hy, of die storie histories waar is of nie. Indien dit nie waar is nie, is die wesentlike waarheid daarvan des te meer oortuigend. „Ons moet die Jood met sy eie wapen verslaan,” het hy voortgegaan. „Ek het dit besef sodra ek die boek gelees het.”

„Dus het U uit die Protokolle inspirasie geput vir u stryd?” het ek gevra.

„Ja, sekerlik, tot in die laaste besonderheid,” het hy geantwoord.

(H. Rauschnig beskryf ’n bespreking tussen homself en Hitler in sy boek *Hitler Speaks*, bl. 235.)

„. . . Die Protokolle wat U hier aanhaal, het U dit self deurgelees?”

„Ja.”

„U sê dit is waar?”

„Dit stem saam met die geskiedenis wat ek deur is.”

„Ek vra U nie dit nie, sê U dit is ’n egte dokument?”

„Dit kan ek nie sê nie. Dit pas net goed by my aan.”

„. . . Is U nie bewus van die bewys wat gelewer is (oor die valsheid van die Protokolle) wat in die Londense *Times* verskyn het?”

„Ek was nie geïnteresseerd in wat in die Londense *Times* verskyn het nie.”

„Ofskoon die *Times* nou bewys dat dit vals is, was jy nie geïnteresseerd nie?”

„Wie se *Times* is die Londense *Times*?”

„Weet U aan wie die Londense *Times* behoort?”

„Nee.”

„Wat bedoel U dan daardeur?”

„Dit is my saak.” (*Uit die kruisverhoor van Generaal Manie Maritz gedurende sy verhoor in Windhoek, Augustus, 1939.*)

• • •

Alhoewel Hitler en die pas-gestorene Generaal Manie Maritz, wat betref hulle persoonlike geskiedenis en internasionale aansien grootliks van mekaar verskil het, was hulle albei vervul met ’n gees van ware „Antisemitisme.” Die moderne „Antisemitisme,” soos b.v. beoefen in Duitsland, is iets

# „Die Verborge Hand”

## Gedagtes oor Wyle Gen. Manie Maritz se Boek

Deur “*Observator*”

heeltemal anders as gewone afkeer van die Jood, vermyding van omgang met hom in die sosiale lewe, of afguns vir sy ekonomiese vooruitgang. Die uittreksels bewys hoe vrugtelos dit is om te redeneer met die „antisemit,” want geen bewysgrond is bestand teen wat irrasioneel en onderbewus is. Dis ’n probleem vir die psigoloog nie vir die logikus nie.

### ’n „Verborge Hand.”

Dit is maklik om die oorsprong en ontwikkeling van die „Antisemitisme” na te vors. Die „groot” Jodehater, manne soos Hitler en Streicher, het gewoonlik van jongsaf ’n oordrewe denkbeeld van hulle eie belangrikheid. Hulle voel dat die lewe hul nie behandel soos hulle verwag nie; dat, op geheimsinnige wyse, die welverdiende beloning vir hul voortreffelijkheid hulle ontduik. Is dit te wyte aan hulle eie tekortkominge? Onmoontlik! Is dit te wyte aan die konkelary van ’n persoon wat teen hulle werk? Ewe onmoontlik, want as hulle man teen man was in ’n skoon geveg, sou hulle seëvierend daarvan afkom! En dus groei die gedagte in hulle gemoedere dat hulle die slagoffers van ’n sameswering is, dat ’n „Verborge Hand” hulle begeertes, of die begeertes waarmee hulle hulself vereenselwig—die van hulle ras, nasie, klas, groep—verydel.

Hulle grief word dan hul lewens-taak. By die aanvang word hulle Jodehater omdat hulle hul by die

werklikheid nie kan aanpas nie; later is dit vir hulle onmoontlik om hulself aan te pas omdat hulle Jodehater is. Die wêreld wat hulle bewoon, word regeer deur die „Verborge Hand”; alles gebeur óf as gevolg van die Jode óf ten spyte van hulle. Vir hulle is ’n dosis van Jodehaat net so nodig as ’n dosis van kokaïen en heroïen vir iemand wat aan bedwelvende middels verslaaf is.

Hulle probeer om bekeerlinge te werf. Alles wat teen die Jood geskryf word en elke anti-Joodse skinderpraatjie—waarheid of verdigsel—wat hulle eie vurige wense bevredig, word oorgedra as Evangelie aan daardie persone wat nog nie van die „komplot” bewus is nie. En aangesien daar ’n anti-Joodse onderstroom bestaan in die nie-Joodse wêreld, vir geskiedkundige, godsdienstige of ander redes, slaag hulle dikwels daarin om tot hulle medemens ingang te vind. Waar teleurstelling en vernedering diep in die siel van die massas ingevreet het, kry hulle bekeerlinge. Die mate van invloed wat hulle behaal, hang van die omstandighede af. Beamish, ’n berugte Jodehater wat onder nughtere en suksesvolle Britte geagteer het, is maar net as ’n eksentriek beskou. Hitler, wat aan neerslagtige en verydelde Duitsers ’n panasee aangebied het, het ’n volksheld geword.

Wyle Manie Maritz word deur baie as niks meer as ’n welmenende Don Quixote beskou, wie se stryd teen windmeulens nie ernstig opgeneem moet word nie; sekere van sy landsgenote weer, het hom as ’n held en ’n martelaar beskou. Sy saak was hulle saak.

Sy boek, *My Lewe en Strewe*, het getoon hoe verwronge ’n man se wereldbeskouing kan word as hy die anti-Joodse leerstellings aanvaar. Waar Hitler, bygestaan deur geleerde vriende en waarskynlik op hulle advies, die growwe fabelagtige bewerings teen die Jode uitgelaat het, om nie te groot eise op die liggelowigheid van sy lesers te maak nie, het Manie Maritz elke anti-Joodse storie wat hy in die hande kon kry—waarskynlik, onwaarskynlik, onmoontlik—in sy boek ingestop.\*

(*Vervolg op volgende bladsy.*)

\* (Dit is ’n betreuenswaardige teken van die loop van sake in Suid-Afrika dat ’n nuwe uitgawe van *My Lewe en Strewe* nou voorberei word.)

## THE MODERN MACCABEAN STRUGGLE.

(Continued from page 5.)

“Lebensraum.” They too insist on totalitarian uniformity. They are determined to stamp out all religious and intellectual freedom. They condemn the Bible, the Word of God, and seek to enforce a new paganism on all their subjects. Apt pupils of their ancient master, they torture to death for the slightest transgression of their behests. They also exploit the faithlessness of traitors in order to undermine the spirit of those who dare to resist them; only now these traitors are grandiloquently styled “Fifth Columnists.”

For a time these dictators were able to ravage and loot as many peoples as could not resist their demands. Now at last the British Empire is defying the dictators, and around its people there are gathering in ever-increasing numbers all the forces of Democracy, all the peoples that love Freedom and the Law of God. The battle to-day is fierce and bitter, and likely to be long drawn-out.

Are we, the Democracies, aligned spiritually with the Maccabees? Is ours the true Hasmonean spirit and goal? Are we prepared to make their sacrifice? Are we prepared to inscribe God, and God only, on our standard of battle? Are we prepared to purify the Temple of our Faith when the battle fury is over? Are we going to abandon the false gods of Chauvinism, Materialism, Racial Prejudice and Class Discrimination? Are we going to kindle a light of religion which shall shine, in ever-increasing brilliance, to tell the world that it is not by might, nor by strength, but by the Spirit Divine that man prevails; that true peace can be secured only on a foundation of religious love, international brotherhood and universal justice, practised in both our individual and national life?

If this be so, then there can be no doubt of the issue. Though the enemy be strong and his battalions innumerable, they will be hurled back by those that fight in the name of God. In the words of Judah Maccabeus: “Victory in battle standeth not in the multitude of a host, but strength is from Heaven.”

There are clear signs that the Maccabean spirit lives again in our midst. Our young people are offering themselves nobly and willingly for the struggle. They are fighting in a spirit of idealism. Of my own people, the Jewish community, I can speak with special knowledge. Our lads are to be found on every front—East and West. They have everywhere been praised and honoured for their service and bravery. But I would not limit our thoughts or our prayers to our own people. I would draw no distinction between Jew and Gentile, Hebrew and Christian. The issue to-day is world-wide. It affects all humanity. There are only two camps in the world—the Maccabean and the Tyrants’. Those who are not with us are against us. And

## „DIE VERBORGE HAND”

(Vervolg van bladsy 11.)

Die *Protokolle van die Wyse van Sion*, een van die berugste vervalsings van die geskiedenis en deur verskeie geregshoue as leuenagtig verdoem, beslaan omtrent 30 bladsye van hierdie boek. Omtrent 80 bladsye word opgeneem deur stof uit *The Key to the Mystery (Die Sleutel van die Geheim)*, ’n Kanadese pamflet dig met feitlik elke vervalsing en leuen wat gedurende die laaste eeu teen die Jode gefabriseer is (die skrywer, Adrien Arcand, ’n berugte agitator, is ses maande gelede in ’n Kanadese hof as ’n Nazi spioen tot internering veroordeel). Niks is uit *My Lewe en Strewes* uitgelaat nie: al die ou werktuie van ’n patologiese haat; die leuen omtrent rituele moord, en die Kol Nidre verdraaiing, die fabel van Joodse Vrymesselary, en die vervalsings van die Talmoed; Rabbi Reichhorn en Rabbi Neofit en elke fabelagtige misdadiger wat die sieklike verstand van professionele haters kan uitdink—dit word alles gevind in die blaaie van ’n boek wat, na die skrywer betoog, sy eie lewensgeskiedenis en sy persoonlike ondervindings bevat.

En in ’n sekere opsig is dit sy ondervindings. Want hy het geheel

A Reprint of  
“IT DID HAPPEN HERE.”

The articles which appeared in “Common Sense” in the January, February and March issues of last year, giving an account (based on direct evidence and original documents) of Nazi propoganda in South Africa, have been reprinted in pamphlet form. Copies are obtainable from “Common Sense”—price 3d. per copy.

even as the character of the embattled hosts is clear, so must the result of Victory be equally manifest to all. It must be a Victory, pray God, for Freedom, Democracy, the Religion and Ethic of the Bible; it must be a triumph for the concept of the Fatherhood of God and the Brotherhood of Man.

en al die anti-Joodse „sleutel” tot die vertolking van dinge aangeneem. Hy het nooit probeer om die feite-fondament van sy oortuigings na te vors nie. Hy het nie in so ’n navorsing belang gestel nie. Ooreen-weer het hy by die verhoor in Windhoek, eenvoudig gesê: „Dit het ek in die pamflette gelees. Ek dink dis waar.” Sy verstand kon nie langer onderskei tussen waarheid en leuen nie—wat hy ook al in sy pamflette gelees het, het vir hom Evangelie geword.

Gen. Manie Maritz, die „antisemiet,” was die slagoffer van ’n belydenis wat die gees verwring en die siel verteer van diegene wat dit omhels. Daar is baie soos hom—persone wat vlug van die werklikheid na ’n wereld wat deur Bose Geeste en „Verborgte Hande” bevolk word. Maar hulle is nie so gevaarlik nie as daardie persone—afgerig en verskaf deur die propoganda departement van Dr. Josef Goebels—wat self nie die anti-Joodse stories wat hulle versprei, glo nie, en alleenlik vir hulle eie oogmerke op die liggelowigheid van hulle medemense speel. Hulle uiteindelijke slagoffer mag die Jood wees; hulle eerste slagoffer is die „Antisemiet.”

# THE RISING TIDE

A COMMENTARY ON  
CURRENT ESSAYS IN  
COMMON SENSE

By the  
Rev. A. W. ("Tubby") Eaton

**"B.-P."**  
THE month gone by has seen the passing of several men who made rich contribution to their people and to mankind: Lord Baden-Powell of Boy Scout fame; Henri Bergson, the great French philosopher; General Metaxas, the heroic Greek leader; Dov Hos, noted Zionist and Deputy-Mayor of Tel Aviv.

"B.-P."—as Lord Baden-Powell was affectionately termed by millions of people—was known and loved throughout the world, wherever there were young people who had benefited from his magnificent work. Dr. E. G. Malherbe, writing in a recent issue of *The Forum*, described him as one of the greatest educationalists of our time. This great-hearted man probably did more for racial co-operation among the youth of the world than any other individual. Regardless of race, colour or creed, he set the feet of youth on the path of a world-wide fellowship, thus providing a glowing example of what can be achieved when national prejudices are sacrificed to national goodwill. "B.-P." showed the world that, despite the extremists and the racialists, a common sense approach to human relations must triumph in the end.

### Bergson.

In the passing of Henri Bergson, the world has lost one of its outstanding philosophers, a man who exerted a profound influence on such notable contemporaries as Professor Whitehead, Bernard Shaw, William James, C. E. M. Joad, and many others.

Bergson was for years one of the best known and most popular figures in French academic life, held in great esteem by his colleagues on the College de France, where he occupied a professorial chair. His end was sad. France, fallen to the Nazi invader, imposed Nazi-inspired anti-Jewish laws on her people; but in the case of Bergson (who was a French Jew) the Government of Vichy was prepared to grant special exemption, in recognition of his eminent services to French intellectual life. Bergson, however, refused to

accept any special dispensation. He sent back word that he would accept no "privilege" which branded him as a coward and a traitor to his race and heritage. And, a man of 81, he rose from a sickbed to present himself for registration in terms of the anti-Semitic laws. Less than a fortnight later he died.

### The Nazi Heel.

I have been reading a document recently published under the title: "Europe under the Nazi Scourge." As I laid it down I thought: "Life for the vanquished in Europe must be hell." And now, as I write, comes more news of Nazi-inspired terror—the pogroms in Rumania—which the *Daily Telegraph* has described as "a record of fiendish brutality without precedent in the history of Rumania, and with very few precedents in the history of any other country."

The death-roll runs to something like 10,000 or 12,000. Hundreds of Jewish women and children were deliberately burned to death—beaten senseless, robbed, doused in petrol and set on fire. In one town 200 Jews were taken to a slaughter-house and butchered. Some of you will say sceptically: "Atrocity stories," but this information comes from sources of unquestioned integrity. These frightful things are going on. . . .

This is the terrible fruit of Nazism. Hitler, trying to establish himself in Rumania, uses, as usual, the Jewish

scapegoat—as he has done everywhere. By arousing blind fury against the helpless Jews, he gets the populace into a hysterical frame of mind where he can do as he wishes with them. Terrorism, bloodshed and hate . . . I wish that those who have aligned themselves with the cause of the Allies would think more of the terrible plight of these victims of Nazi brutality and continue to pray and work that they may "find rest from their labours." **"New Order."**

Coming back nearer home—one hears from many quarters the clarion call for a "New Order." So insistent has the call become that one section of the Afrikaans Church has seen fit to admit that a "New Order" really must be necessary for South Africa, because so many are asking for it. But of the National Socialist New Order, *i.e.*, the "New Order" of van Rensburg, Pirow & Co.—the church has something very definite to say: that, from a religious point of view, this "New Order" is in absolute conflict with Christianity (most of the Christian world has said this for a long time), but it is good to know that the true Christian voice is becoming more frequently heard.

### Construction and Destruction.

While the world puts forth its strength in war, the effort is being accompanied by the faithful work of those who have "long distance vision" and see beyond to-morrow. It is for that reason one watches with interest the activities of the Minister of Labour as he attempts to get through his various Bills to stabilise the condition of the workers. One of the many lessons the whole of the democratic world is learning is that we have not moved fast enough along the lines of social and economic security. As South Africa develops, her social and economic problems will increase, and wise men know that most folk are far more concerned about "Bread and Butter" than they are about "Hereniging," the "New Order," etc. The best way to political stability is economic and social stability. Madeley's Work-

(Continued on next page.)

## A NEW ORDER BETWEEN BLACK AND WHITE ?

(Continued from page 9.)

Personally, I do not think this second development likely either, notwithstanding that many "segregationists" play with it in moments of wishful thinking. Its main advantages are that it relieves Whites from the fear of the Black majority, and that it offers to Africans an escape from domination by Europeans and a chance to be their own masters. But the great obstacle to its realisation is that our White economy is so completely based on cheap Native labour that we shall never freely agree to the economic revolution involved in shifting to a purely White labour system, as in Europe or in Australia.

No, I see no "new" order coming out of the present war along either of these lines. For, both, if they are to be brought about by consent and without bloodshed, assume that the White master-caste willingly sur-

renders its exclusive and privileged position.

However, I do believe that, even under the present system, some slow and partial progress for the African people is possible and will continue. Educational opportunities for them will improve; their health will receive greater care; in urban areas, their housing and recreation will be bettered; in rural areas, better methods of agriculture, with increased irrigation and measures against soil-erosion, will make for a slowly-rising standard of living. Trade unions, even if not legally registered, will assist Wage Board determinations in gaining better conditions for African workers in industries. New occupations will open for them here and there, especially when it can be pleaded that the Africans so trained will serve only Africans. The full course for medical and dental

practitioners is now available for a limited number of non-Europeans at the University of the Witwatersrand.

Things like these will continue to happen and to keep hope alive, though none of them really shakes the solid pillars of the existing caste structure. Whatever is gained along these lines does not amount to, and does not contain the seeds of, a "new" order.

The most that can be said for "progress" of this sort is that it helps to prepare the Africans for the "new" order when it comes. Come it will, no doubt; the caste society cannot endure for ever. But, it will be broken up, not under White leadership from within, but either by the impact of world-events from without, or by the Africans themselves gradually acquiring a unified group-consciousness and taking their fate into their own hands.

## LIBERTY IN THE SOCIAL ORDER

(Continued from page 10.)

cases to-day, they hold a power by which they can and do control the entire economic, social and governmental system. They create something-for-nothing, they lend it to others to buy wealth, they get interest on it, and if loans are not repaid within a specific time, they entitle themselves by confiscation to the properties of their debtors.

The control of money must be one of the highest functions of a government, for the social nature of man demands that the common denominators of all socio-economic functions be exercised by society as a whole or by those delegated and mandated by organised society.

### 9. The Government to Supplement, Not Supplant, the Work of Men in Society.

Where private initiative is effective for the common good, the State should do nothing that may embarrass or stifle the spontaneous activity of individuals or groups. But when it is inadequate the State should stimulate, aid and co-ordinate it, and, if necessary, supplement and complete it. The true aim of all social activity should be to help

members of the social body, but never to destroy or absorb them.

### 10. Cost of Living to be Maintained on an Even Keel with a Controlled Fair Profit for the Producer.

This principle is self-evident. Its application depends largely on the amount of control exercised over speculating middlemen in the internal and external trade of a country.

### 11. Broadened Minimum Standard of Taxation on Basis of Ownership and Capacity to Pay.

The validity of this principle needs no demonstration in the light of Native taxation policy in this country.

### 12. Sanctity of Human Rights Preferred to Sanctity of Property with Government's chief concern for the Poor.

Man's right to property has a two-fold object: to provide sustenance for himself and for those dependent on him; and to make use of natural resources in order to provide for the essential needs of the entire human race. In every case the right

to live comes before the right to possess. The duty of the State is not to abolish but to reconcile these rights. The poor, unless they are incapacitated, should be rehabilitated, and their right to live should be defended on grounds of justice. Charity is a necessity; but it should never take the place of social justice.

## THE RISING TIDE

(Continued from previous page.)

men's Compensation Bill is a move in the right direction, and one hopes the Government has its ear sufficiently to the ground to recognise the necessity of some such measure as his.

Another welcome development is the growing awakening to the evil of the slum. I am reminded particularly of the pamphlet by Councillor D. H. Epstein, M.P.C., on "The Crime of Slums." It does not make comfortable reading; many people do not like it—but that must not deter from their work those who have committed themselves to the important task of slum clearance.

South Africa can never be secure while the crime of slums is allowed to continue.

# Letters to the Editor

## GOODWILL, SECURITY and MORALE

To the Editor, *Common Sense*.

Sir,—I was very interested in Dr. H. Sonnabend's fine article on morale in the December issue of *Common Sense*, and, as a soldier on active service, would like to add the following observations.

The morale of the troops and that of their families and friends is inextricably interwoven, so that any improvement or deterioration of the one must inevitably have repercussions on the other. A soldier's first care is for his safety and the welfare of his dependants. His own happiness is, in the majority of cases, a secondary consideration.

Two troop concerts, or cinema shows, a month will not outweigh the effects of a grievance-packed letter from a wife or mother. The finest means of maintaining the morale of the troops at a high level is to keep their dependants satisfied. I had an opportunity of observing at close quarters, some months ago, the reaction in a certain unit to a large mail from the Union containing numerous letters from dependants complaining of delay or injustice in regard to the payment of allotments.

Another factor that should not be ignored is the great importance of satisfactory relations between officers and men. In the last analysis, the happiness of the soldier depends on the treatment meted out to him by his superiors. He sees the entertainment provided by sundry organisations at the most once a fortnight; he sees his officers every minute of the day. A courteous, efficient, helpful officer can do more good than ten thousand pounds of propaganda, while a conceited, overbearing, brusque, authority-intoxicated martinet can in one day undo the good work of ten troop concerts and fifteen lectures.

A heavy responsibility devolves on the officer. As far as may be commensurate with the maintenance of good discipline, he should show by every action and word of his that this is not only an army fighting for

democratic principles, but an army organised and run on democratic principles. Especially is this true in an army like ours where there is no social gulf between officers and men, and, more often than not, the private is at least the equal, by birth, wealth, breeding, culture, intelligence and position, of his commanding officer. It would be well to bring home to the officer the gravity of the responsibility which he shoulders when he accepts commissioned rank.

And here, too, one must refer to the close inter-relation between the contentment of the troops and the morale of the civil population. The good produced by the expenditure of tens of thousands of pounds may be destroyed almost instantaneously by reports of discontent at the front seeping through by way of private letters; stories from men on leave; "disclosures" by men sent back to the Union. Gramophone recordings by the men at the front help, but not nearly so much as the obvious and unprompted happiness which radiates from the letter of a contented soldier.

Yours, etc., "A.M."

"Somewhere-in-Africa."

### A Suggestion.

To the Editor, *Common Sense*.

Sir,—A friend has passed on to me several copies of your excellent publication, and I have found them to be of profound interest. I respectfully forward the suggestion that some writer of repute should enlarge on the effect this war will have on the relationship between the two races in South Africa. Living, fighting, and in some cases making the supreme sacrifice together, should wipe out all misunderstanding and promote that harmony between Boer and Briton which we all desire. For the same reason, prejudice against the Jew should disappear.

Yours, etc.,

(Pte.) L. G. SANDERS.  
Kaffirskraal.

## "THE GREAT DICTATOR."

An Outstanding Film.

THE long-awaited Chaplin film, "The Great Dictator," has come to South Africa at last, and is at present showing in Johannesburg. It is a great film—one of the biggest things the screen has known for many a year. In his own inimitable way, Chaplin depicts the conflict between totalitarianism and the individual—between power run mad and the basic human values in society. He takes the distinguishing qualities of dictatorship—the senseless brutality, the unbridled lust for power, the fanaticism, the hate—and lays them mockingly bare. His portrayal of Hitler (Adenoids Hynkel, he is called in the film) is the accomplishment of genius, and is excruciatingly funny, despite all the tragedy it connotes. Chaplin has managed to capture all the characteristics of Hitler. There are magnificent Hynkel scenes, from his first crazy oration to his final dousing in an Austrian river. Outstanding among them is his bubble dance with the world—a piece of superb artistry. Riotously comical, too, are the scenes with Hynkel's rival dictator, Benito Mussolini (Mussolini to you), brilliantly portrayed by Jack Oakie.

Running parallel with the Hynkel story is that of a Jewish barber of the Ghetto, caught up in the web of events. The little barber is such a character as Chaplin loves to portray—the old, familiar Little Man, simple, kindly, lovable, doing absurd things with such seriousness, always befriending the friendless.

But the film also has its serious sides: Chaplin portrays his barber against the background of the ruthless Nazi oppression. We see him as a humble soldier in the last World War, who risked his life for an "Aryan" comrade; and we see him later as a member of the Jewish ghetto where the lives of peaceable ordinary folk are a plaything in the hands of the dictator and his storm-troopers.

The film is brilliantly conceived, superbly acted, and leaves an ineradicable impression.

## THE CASE FOR THE DUTCH REFORMED CHURCH

(Continued from page 4.)

friends, who in many cases have spent a lifetime in South Africa, prove their sincerity by speaking and writing Afrikaans at least as well as the average Afrikaner speaks and writes English, the Dutch Reformed Church must be pardoned for withdrawing from bodies like the Christian Council.

To dismiss all this as politics, racialism or un-Christian intolerance is to confuse the issue. Admittedly political differences are compatible with national and Christian unity. Not so national divisions, which are the antithesis of true national unity and inevitably lead to religious differentiation. Particularly is this the case in times of national crisis. The present situation has its historical antecedent in the disruption of the Capetown Ministers' Fraternal 40 years ago, when, regardless of the feelings of the Dutch Reformed Church, the late Dr. McClure and other British clergy publicly demonstrated their hostility to the Afrikaner republics who were then fighting for their existence.

History repeats itself and to-day we find the Capetown Church Council, against the wishes of the Mayor and the Prime Minister, inflicting the midday pause for prayer on a much-suffering Afrikaner community. What sort of religious liberty is this that would force fellow-citizens who are lawfully using the streets, to stop and pray just because others wish to pray? What sort of democracy is this that would dictate to law-abiding citizens how they shall use the public streets at noon and mob them if they don't?

Mr. Eaton accuses the Dutch Reformed Church of the Rand of refusing to co-operate with intercession services. May I remind him that our ministers co-operated with the English churches in intercession for peace on the closing Sunday of 1939 and that we have, as a national church, observed several Days of Prayer for peace since? So far, however, from "accommodating" our feelings on the war issue, a D.R.C. minister who trustingly took part with British clergy in a service of intercession was roundly abused for being "too neutral" in his prayer! The Dutch Reformed Church is ever prepared to pray for peace and to accept whatever peace God may graciously bestow on the world. It cannot, however, take part in services which would dictate a particular peace to the Almighty.

I can assure Mr. Eaton that the Afrikaner people, as a whole, are just as little pro-Nazi as they are pro-Russian or pro-Japanese. But they firmly refuse to be lashed to the Imperial War Chariot or to be persecuted for so refusing. It is because our British brethren, aided by Jews and renegades, are actively fanning the spirit of war and Afrikaner persecution that isolation is the only Christian attitude left.

In conclusion, there are also fundamental dogmatic and ethical barriers to that type of Christian unity Mr. Eaton desiderates. As long as many English churches consider Sunday sport to be the mind of Christ but Native tutelage to be the opposite, it is idle to expect that bodies like the Christian Council will be the "Voice of the Church" in South Africa. Unlike the Anglicans,

the Dutch Reformed Church cannot make common cause with the Roman Catholics of this country without betraying its Protestant heritage as a church of the Reformation. Nor can it join Jewish Societies without denying Christ the Crucified.

In the circumstances it is hard to see how isolation can be anything else but Christian. We merely obey the precept of St. Paul: "Wherefore come out from among them and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you." And we say with the great Dutch theologian, Abraham Kuyper: "In our isolation lies our strength."

## "THE NEW ORDER"— AS NAZIS PREACH IT.

"IT is unfitting," Dr. Ley declares, "that Poles should presume to have the same standards of life as Germans."

"The standard of living of the Dutch must be lowered," writes the *Deutsche Volkswirt*, "if the conquered country is to supply Germany with food."

"We Germans," says the *Völkischer Beobachter*, "have as much interest in the French harvest as the French themselves."

"The economic system of Europe must be organised," says Dr. Funk, "to guarantee to the German people the highest possible standard of well-being."

(From *Europe Under the Nazi Scourge*, a collection of reprints from *The Times*.)

## UNITY OR UNIFORMITY?

A WARNING to Americans against the dangers of a national unity "achieved in hysteria" which, he said, can "easily become a uniformity that penalises the holding of an opinion," was recently sounded by Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews.

Dr. Clinchy endorsed a "deep and lasting national unity which is reached in common understanding," as contrasted to a "patched-up uniformity which merely mends the cracks." Noting that the emphasis upon unity has "in some instances been characterised by all the dangers of a stampede," he said that the National Conference of Christians and Jews "has been one of the very few groups which has defined what it means by national unity."

## BACK NUMBERS WANTED.

We should be very grateful to readers if they would send in copies of the following back numbers: July, 1939 (Vol. I, No. 1); October, 1939 (Vol. I, No. 4), and January, 1940 (Vol. I, No. 7).

THE EDITORS.

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Special

Goodwill Number

commemorating

Goodwill Sunday

30th March, 1941

# Common Sense

*A Magazine to Promote Goodwill.*

## Editorial Board:

A. W. EATON, C. H. S. RUNGE,  
R. F. A. HOERNLE, G. SARON,  
H. SONNABEND.

MARCH, 1941.

## CONTENTS

Editorial—Hoofartikel .....	3
Goodwill in Action .....	5
<i>By the Rev. J. Dexter Taylor.</i>	
Our Debt to Henri Bergson .....	7
<i>By Prof. R. F. A. Hoernle.</i>	
Freedom under Fire .....	8
<i>By the Rev. Frank Kingdon.</i>	
Christian Isolation or Christian Unity? .....	11
<i>By the Rev. Henri Philippe Junod.</i>	
The Plot to Destroy Christianity .....	13
<i>By the Rev. W. Samson, M.A., B.D.</i>	
“National Socialism is Anti-Christ- ian” .....	14
The Rising Tide .....	15
<i>By the Rev. A. W. Eaton.</i>	

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*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in “Common Sense.”*

## NOTES OF THE MONTH

### Johannesburg.

The following have been elected to the Executive Council of the Society of Jews and Christians: The Rev. A. W. Eaton, Mr. Keith G. Fleming, Mrs. M. Franks, Prof. J. L. Gray, Mr. I. H. Harris, Sen. the Hon. G. Hartog, Mr. A. S. Holland, Mr. H. A. Jack, Mr. M. Kentridge, M.P., Rabbi A. H. Lapin, Mrs. N. Levine, Prof. I. D. MacCrone, Mrs. A. Pratt Nickels, Mr. G. Saron, The Rev. Dr. A. T. Shrock, Dr. H. O. Simon, Dr. H. Sonnabend, The Rev. D. J. Dexter Taylor, Rabbi M. C. Weiler.

On Thursday, 6th March, 1941, Dr. Bruce Gardiner and Mr. G. Saron were invited to address the pupils of the Forest Hill High School. Taking as their subject, “The Art of Living Together,” they emphasised the need for goodwill between all elements of the population and for the recognition of the contribution which each could make to the well-being of all. The addresses were much appreciated by the pupils. The Headmaster, Mr. Jones, expressed his thanks to the speakers.

Dr. H. Sonnabend addressed the Toc H, Pretoria, on Wednesday, 5th March. He took as his subject, “A Jew Looks at Christendom,” and analysed the evolution of the Jewish attitude to Christianity. He pointed out the political and economic implications of contemporary anti-Semitism. The Rev. H. Junod, in thanking the speaker, pledged the whole-hearted support of the organisation to the cause of promoting tolerance and goodwill between all groups in South Africa.

Mr. Saron was the speaker on Monday, 10th March, at the weekly lunch-hour gathering of the Sunday School Association. He gave a short talk on Maurice Samuel’s book, “The Great Hatred.”

### Bloemfontein.

The Bloemfontein Society has been doing steady work. In recent months addresses were delivered under its auspices to the Sons of England by Adv. R. Streeßen; and to the Cathedral Young People’s Fellowships, by Mr. F. W. Storey. In addition, the following organisations are to be addressed: National Council of Women, the Wesley Guild and the Friendship Club.

Several social meetings were also organised under the auspices of the Society, including a very happy gathering in the form of a supper party held in the grounds of St. Andrew’s School and attended by about 60 members.

The Society is making a special effort to bring its work to the notice of the smaller communities in the Free State and wherever possible to form new branches.

The quarterly meeting is to be held in the Library Hall on 19th March, at which Dr. Kreitzner will speak on “The Nazi Persecution of the Church in Czechoslovakia.”

### Bulawayo.

Mr. A. G. Cowling spoke on “War Time Conditions as Affecting Education in Southern Rhodesia,” at a social organised by the Bulawayo Society of Jews and Christians. The Headmaster of Milton, Mr. H. G. Livingstone, replied to the address. The function was held on Tuesday, 11th March.



**Editorial****South Africa Needs  
Them All**

THE observance of a Goodwill Sunday in South Africa makes it desirable for us to try to suggest a basis on which the goodwill, which is so sadly lacking at the present time, might grow. The immediate question is the relation of the several groups, into which the population of this country is divided, to one another and to the State. What is of course fatal to the possibility of the growth of goodwill is the assumption by any one group that it alone has the right to exist, that it is in fact identical with the State. With such an assumption we can make no terms at all. It must be resisted in the name of freedom, and also in the name of patent facts. Clearly in this country there is no one group which can claim to be thus predominant, without at the same time claiming to introduce a quite intolerable tyranny. For the distinguishing mark of South Africa is the existence within it of fairly definite groups, some of which have reached similar stages of development, while others are more backward. The problem of goodwill is not so much the difficulty of friendship and charity between individuals. There is quite a lot of that. It is the difficulty of mutual goodwill between these groups, and the relation of these groups to the State.

Man is a social being. It follows that various associations of human beings are natural. But they are likely to overlap and to get in each other's way. Some one association may become too powerful in its relation to others. Therefore, it is the function of the sovereign state to guard and preserve, to provide opportunities of life for, these associations, and to subordinate them to the common weal. The aim of the State is the common good, not merely of separate individuals, but of the associations into which individuals naturally form themselves. For it is through such associations that men normally strive towards the good life.

The relation of these groups and associations to one another can only be regulated by the State in accordance with the principle of justice. One group must not be allowed to interfere with the legitimate activities of another. Let us take the instance of the Ossewa Brandwag. If the Ossewa Brandwag is a purely cultural society, the Government ought to encourage it in every way possible. If, however, the Government has information that that is not its true character, but that it is designed to use force to change the form of Government or to resist the law of the land, then the Government should clip its wings or suppress it. We are not in a position to judge which of these characters it really bears. It is by the same rule that the Sons of England or the Jewish Board of Deputies or any other sectional organisation, should be judged. They should be welcomed and encouraged, unless and until they become

*(Continued overleaf.)*

**Hoofartikel****Suid Afrika Het Hulle  
Almal Nodig**

DIE viering van 'n Sondag van Goedgesindheid in Suid Afrika maak dit wenslik om 'n basis aan die hand te probeer doen waarop dié goedgesindheid, waaraan op die oomblik so 'n treurige gebrek is, sou kan groei. Die onmiddellike vraagstuk is die betrekkings van die onderskeie groepe waarin die bevolking van die land verdeel is, met mekaar en met die staat. Wat natuurlik vir die moontlikheid van die groei van goedgesindheid noodlottig sou wees is die aanmatiging van enige enkele groep dat hy alleen die bestaansreg het, ja, dat hy identies met die staat is. Met so 'n aanmatiging kan 'n mens in die geheel nie onderhandel nie. Hy moet uit naam van die vryheid bestry word, en ook uit naam van die klaarblyklike feite. Dis tog duidelik dat daar in hierdie land geen een besondere groep is wat daarop aanspraak kan maak om so oorheersend te word nie, sonder om tegelykertyd 'n geheelenal ondraaglike dwinglandy te wil invoer. Want die kenmerk van hierdie land is dat daar binne sy grense taamlik duidelik onderskeibare groepe bestaan, van wie party omtrent gelykop in ontwikkeling is, en party meer agterlik. Die probleem van die goedgesindheid is nie soseer die moeilikheid van vriendskap en welwillendheid tussen enkelinge nie. Daarvan het ons nogal heelwat. Die die moeilikheid van die onderlinge goedgesindheid tussen hierdie groepe en die verhoudings van hierdie groepe teenoor die staat.

Die mens is 'n morele wesen. Daaruit volg dat onderskeie gemeenskappe van mense 'n natuurlike saak is. Maar hulle neig om mekaar oor en weer te dek en so mekaar in die pad te wees. En een gegewe gemeenskap kan in verhouding tot die andere te sterk word. Daarom is dit die funksie van die soevereine staat om hierdie gemeenskappe op te pas en te beskerm, om tegelyk hulle 'n lewenskans te verskaf en hulle aan die gemeenes ondergeskik te maak. Die oogmerk van die staat is die welsyn van almal, nie alleen van afsonderlike mense nie, maar ook van die gemeenskappe waarin mense hulle van nature groepeer. Want dis deur sulke gemeenskappe dat die mens normaal 'n menswaardige lewe nastreef. Die onderlinge verhoudings van hierdie groepe en gemeenskappe kan deur die staat alleen volgens die beginsel van die geregtigheid gereël word. Dit behoort nie toegelaat te word dat een groep die wettige aktiwiteite van 'n ander steur nie. Laat ons die Ossewabrandwag as voorbeeld neem. Indien die Ossewabrandwag 'n suiwer kulturele genootskap is, behoort die Regering dit op elke moontlike manier aan te moedig. Indien die Regering te wete kom dat sulks nie sy ware aard is nie, maar dat dit daarop ingerig is om met geweld die staatsvorm te verander of om hom teen die landswette te weer te stel, dan behoort die Regering dit te kortwiek of te verbied. Ons is nie in die posisie om te oordeel welke van die twee hoedanig-

*(Vervolg op volgende bladsy.)*

## EDITORIAL (Continued from previous page.)

dangerous because they are interfering or trying to interfere with the legitimate activities of other groups, or in some way threaten the State.

There is no reason in the nature of things why there should be friction between the various groups in this country. It is true of them all that every group benefits from the prosperity of any one group. There is no doubt good ground for dissatisfaction about the relation between European and non-European. And there can be no lasting goodwill in this country till some measure of agreement has been reached on what the demands of justice really are, and there is shown greater readiness to fulfil them. But at the moment we are concerned with the mutual relations of the various European groups. If man were really a rational being as he is a social being, there would be no difficulty between them which could not be adjusted. But into these matters there enters a very strong sentimental element, and religion brings, as the Founder of the Christian religion said that it would, not peace but a sword. We can do no more than urge that the quite admirable personal relations which subsist between many individuals of the different groups be taken as a real ground of encouragement. We must all try to like the groups to which we are not attached as much as we like many of the individuals who compose them. Argument is of very little use—it will be a great increase in the number of personal friendships that will make things better. Only as the groups become less self-contained and exclusive will their relationships improve. South Africa needs them all.

## HOOFARTIKEL (Vervolg van bladsy 3.)

hede dit dra nie. Dis volgens dieselfde reël dat die Sons of England of die Joodse Raad van Afgevaardigdes of enige andere groeps organisasie beoordeel moet word. Hulle moet verwelkom en aangemoedig word, tensy en totdat hulle gevaarlik word omdat hulle die wettige aktiwiteite van ander groepe steur of probeer om te steur.

Daar lê niks in die aard van die saak waarom daar tussen die onderskeie groepe van hierdie land wrywing hoef te bestaan nie. Dit geld vir hulle almal dat elke groep uit die welvaart van een gegewe groep voordeel trek. Sonder twyfel is daar goeie gronde vir ontevredenheid omtrent die verhoudings tussen Blanke en nie-Blanke. En daar kan in hierdie land geen duursame goedgesindheid wees nie tot en aler nie 'n sekere mate van ooreenstemming bereik is oor wat die vereistes van die geregtigheid in werklikheid is, en daar 'n groter bereidwilligheid getoon word om dit na te kom. Maar op die oomblik het ons dit oor die onderlinge betrekkinge tussen die onderskeie Blanke groepe. En indien die mens werklik net soseer 'n redelike wesen was as wat hy 'n gesellige wesen is, dan sou daar geen geskil tussen hierdie groepe bestaan wat nie taamlik geredelik uit die weg geruim sou kan word nie. Maar daar kom by hierdie sake 'n seer sterk sentimentele element te pas, en die Godsdien bring, soos die Grondlegger van die Christelike Godsdien gesê het, nie vrede nie, maar 'n swaard. Ons kan nie meer doen nie as om te betoog dat die werklik uitstekende persoonlike betrekkinge wat

## Goodwill Sunday

"COMMON SENSE" takes pleasure in extending a warm welcome to the first Goodwill Sunday to be held in South Africa. This journal, as well as the Society of Jews and Christians, for which it speaks, has always taken the view that there is great need in South Africa for an organised effort towards goodwill, which will spread friendship and mutual understanding among all sections of our people—Boer and Briton, Gentile and Jew—and Goodwill Sunday represents the first big step in this direction.

Organised under the joint auspices of the Christian Council of South Africa, the Cape Peninsula Church Council, the Society of Jews and Christians and the Witwatersrand Church Council, Goodwill Sunday will embrace all denominations and creeds. It will be a day which, in the words of the official announcement issued by the Christian Council of South Africa, "will be devoted to the evoking, by thought, preaching and prayer, of a better spirit of mutual understanding, tolerance and goodwill. The spirit of Goodwill Sunday is being kept clearly apart from the realm of politics."

A special booklet is being prepared which will contain messages, among others, from His Excellency the Governor-General, Sir Patrick Duncan; the Most Revd. B. J. Gijlswijk, Apostolic Delegate to South Africa; the Most Revd. J. R. Darbyshire, Archbishop of Cape Town; Chief Rabbi, Prof. Dr. J. L. Landau, and a personal message from Ds. Wm. Nicol (Moderator of the Dutch Reformed Church). The booklet will also contain articles by distinguished lay South Africans. Copies are obtainable upon request to the Secretary of the Church Council of South Africa (P.O. Box 4828, Johannesburg), or the Secretary of this Society (P.O. Box 7791, Johannesburg).

daar tussen baie enkelinge van die onderskeie groepe bestaan, as 'n uiters bemoedigende teken beskou moet word. Ons moet almal trag om toegeneë te voel tot die groepe waartoe ons toevallig nie behoort nie, in dieselfde mate as wat ons tot baie van die individuele mense toegeneë voel waaruit die groepe bestaan. Om te redeneer help maar baie min. In die laaste instansie sal dit 'n groot aanwas in die aantal persoonlike vriendskappe wees wat sake beter sal maak. Alleenlik namate die groepe tot minder geslote en buitensluitende kringe word, sal hul onderlinge verhoudings verbeter. Suid-Afrika het hulle almal nodig.

# GOODWILL IN ACTION

## *The Task facing Church and State*

By the REV. DR. J. DEXTER TAYLOR

(Hon. Secretary, Christian Council of South Africa.)

ON the initiative of the Cape Peninsula Church Council, with the blessing of the Archbishop of Cape Town, a Goodwill Day is being sponsored by the Christian Council of South Africa, the Witwatersrand Church Council and the Society of Jews and Christians. Thus two local religious organisations at the Southern and Northern ends of the country and two national organisations are concerning themselves with the fundamentally spiritual issue of goodwill between the different communities of this land; particularly, at the moment, between the different sections of the European population.

It may be that some who are impatient of special "Days" as disturbing to the regular routine of religious services may be tempted to consider a Goodwill Sunday as superfluous; or some who may have heard of similar movements in the United States, where such a Day is now an annual event in many centres, may hastily assume that an American "cranky notion" is being imported into South Africa, where it is unsuitable and unnecessary. Any such reaction, however, must be due to failure to grasp the spiritual importance of goodwill between the different racial groups which make up the community, or to lack of sensitiveness to the seriousness of South Africa's problems in this particular.

### **An Effort Needed.**

No doubt human brotherhood is expressed or implied in many a sermon in church and synagogue as a doctrine of the faiths we preach. But if a common effort is made throughout the land to come to grips on a particular day with certain practical applications of that spiritual principle, the doctrine may stand a better chance of being translated into practice.

There are sufficiently startling evidences in the world to-day of what the propagation of prejudices against certain community groups and the restriction of the rights of such groups, can do to the structure of democratic society. Germany, in the



*The Writer.*

process of stripping the Jews of the rights of human beings, has stripped all its citizens of every individual right of moral judgment, free speech and self-determination. The same noxious weed of ill-will must produce the same crop in any society. There are not lacking in our own land to-day tendencies in the same direction.

### **Church and Synagogue.**

The appeal at such a time must be to the churches and the synagogues. The problem is a spiritual problem, and if the clergy fail to exercise their spiritual leadership with regard to it, if they yield to the popular voice or if they remain supinely silent, it will be a case of the blind layman leading the blind clergy and the two falling into the ditch together. Unless the Christian love, which is supposed to bind into one fellowship all members of Christ's church, is stronger than the divisive forces of cultural differences, political alignments, war attitudes, racial prejudices and the rest, what is the pros-

pect of the church proving the truth of the prophecy of Jesus that "the gates of hell shall not prevail against her"? What chance has the church of influencing the formation of the "new order" along Christian lines, if it cannot create amongst its own membership, and across the line between it and other religious communities, Christian attitudes as between man and man, between class and class and between race and race?

Goodwill Sunday is intended to be a day when the challenge of Christ and of the Prophets shall be fearlessly faced. It is not expected to be a day in which blue-prints of a new order will be constructed or displayed, but a day in which that spirit will be cultivated in which the problems of a new order can be faced with some prospect of a Christian solution.

### **"In Men's Hearts."**

In such a context the very term "Christian" needs defining. "Christian" is in danger of assuming the significance of "anti-Jewish," or anti-capitalist, or anti-imperialist. There is a definite danger of dragging Christ into our own social and political milieu instead of seeking to lift up our eyes and our thoughts to His level. There may be, and doubtless are, elements in all these things and others which stir the antagonistic spirit within us, which need to be criticised and corrected; but it must be done within the *spirit* that is Christian, and not merely under a label that is misleading and misapplied.

These words from a little pamphlet entitled: "Healing the Heart of the World," have significance for us:—

"What is it that troubles the modern world and how may we hope to relieve it? Surely the trouble lies in men's hearts and minds and wills. And if so, a remedy must be found that can purify men's hearts, clear their minds and fortify their wills. For if men's hearts were pure, then would their love go out to all their

(Continued on next page.)

## GOODWILL IN ACTION

*(Continued from previous page.)*

fellow-men, and if their minds were clear, then would they plan the good of all their fellow-men, and if their wills were sound and strong, then would they bring justice to all their fellow-men."

No man of religious faith can safely ask: What shall be my attitude toward the man who speaks a different language from myself, be it Afrikaans or English; or what shall be my attitude toward these men and women about me of a different colour; or what shall be my attitude toward the Jewish people whose background and traditions are so like and yet so unlike to my own? No man can safely ask and answer these questions until he has first asked and honestly answered the question: "What is God's will in these matters?"

But the duty of the minister or the rabbi does not end with the preaching of high ethical principles on these matters in his pulpit on Goodwill Sunday. He must seek, and must encourage his people to seek, to make the spirit of goodwill effective in action. Wherever minorities are deprived of the right to express their opinions and to seek to influence others to their point of view, there should be instant and emphatic and united protest by the religious forces of the land. Wherever there is an attempt to curtail, on the ground of race or colour, the opportunity of anybody to live to the limit of his capacity, there should be immediate reaction against such repression by people who claim allegiance to God. Wherever there is cheap talk of racial inferiorities, or the bandying about of unjust generalisations about races or classes, it should meet with the rebuke of people of goodwill. Wherever there appears a tendency to attribute the ills of society to the presence or the behaviour patterns of certain elements in the community, religious folk should insist on more intelligent and more honest analysis of causes.

It is out of these things that propaganda is made. It is out of bad propaganda that dictatorships and totalitarianisms are born, and democracy dies. Rapacity must be rebuked and opposed wherever it occurs. Bad manners are best cured by being met with good manners. Liberty can-

## "BOKANT DIE STRYD"

'N BOODSKAP VAN DS. WM. NICOL

Die volgende boodskap is gestuur deur ds. Wm. Nicol vir die spesiale boekie wat by die geleentheid van die Sondag van Goedgesindheid gepubliseer sal word. Met sy vriendelike toestemming is dit in *Common Sense* weergegee.

*"Sonder om te weet wat alles in hierdie pamflet sal staan en sonder om dit noodwendig alles te onderskryf, wil ek tog my vreugde uitspreek oor hierdie poging en oor elke poging, om die gees van liefde, verdraagsaamheid en regverdigheid te versterk. Haat is die antitese van ons Christelike geloof en werk verwoestig waar dit gesaai word. Die Gees van God vlug uit die hart waar bitterheid woon. Dit sal 'n bedroewende openbaring van die ewigheid wees hoeveel skade die geestelike lewe van Christene in Suid-Afrika gely het deur die gees van verdeelheid en bitterheid. Ons dink nie almal eners oor landssake en volksbelange nie, en hierdie pamflet is ook nie bedoel om iemand se oortuigings te beïnvloed nie, maar die wet van Christus, die wet van die liefde, geld vir ons almal en moet deur sy genade die ideaal van ons almal word. Dit is wel belangrik dat ons geen aanstoot sal neem nie, waar dit is meer belangrik dat ons geen aanstoot sal gee nie; liefde moet immer gepaard gaan met regverdigheid. Die gelowige het 'n skuilplek vir sy gemoed wat bokant die stryd verhewe is en daar ontmoet hy sy medegelowiges, ook die wat uit oortuiging van hom verskil. Laat ons weer saam buig voor Hom wat aan die verontruste gemoedere van sy jongeres, toe vervolging hulle in die aangesig gestaar het, gesê het "My vrede gee Ek vir julle."*

not be allowed to be used for the destruction of liberty. Violence cannot be tolerated as a substitute for trust in the triumph of truth. But these are the excrescences of the democratic process.

Democracy is not a form of government but a spirit, a method of living together based on belief in the value of human personality; on trust in the divine purpose to make a commonwealth out of all the diverse elements in any community, be it local, national or international. Are these essential principles of Christianity or are they not? If they are, why should one or another great Christian community hold aloof from efforts to give them reality? For instance, why should not the Society of Jews and Christians have the benefit of the united action of Protestants, Catholics and Jews, as the similar movement has in the United States? Why should not the Christian Council of South Africa have the benefit of the presence and influence of the great Dutch Reformed Church in facing up to these problems? If they are not Christian principles, should not our brethren be there to show us the more Chris-

tian way? Are the differences that separate us more powerful than the love of Christ that binds us together?

And why should not our schools be places for demonstrations of the contributions by different races to the common life of South Africa and of the world, so that our children might come to understand and appreciate each other's cultural background and so learn to co-operate for the country's good? That surely would be education in the truest and most Christian sense. It is to be feared that the weeds of ignorance and prejudice and ill-will are cultivated by some of our educational processes, and that either by neglect or by intention we shall some day reap a crop as startling as that of the regimented youth-training of totalitarian states.

May Goodwill Sunday provide an opportunity for an honest facing of the facts, an honest searching of our hearts and an honest dedication of ourselves to the seeking of a truly Christian order. And I use the term "Christian" in a sense that embodies the deepest and highest aspirations of both the Old Testament and the New.

# OUR DEBT TO HENRI BERGSON

## *A Great Philosopher and his Vision of the Universe*

OF the 9½ million inhabitants of the Union, a few thousand at most, and these chiefly Whites, have so much as heard the name of Henri Bergson. Of these few thousand, a few hundred perhaps have read one or other of his books in translation or somebody else's account of his work. A mere handful can say that they have studied his theories in the original French and understand them.

How, then, can "we," collectively, be said to be in his "debt"? The same question can be asked about anyone — poet, painter, composer, scientist, philosopher — who makes a contribution to a highly complex culture which millions of people call their "own." And always the answer is the same: the more complex the culture, the less does the average individual share in it; the less is he acquainted with its riches by personal participation. The "debt" which "we," as collective bearers and owners of European culture, owe to our poets and thinkers is for most of us indirect and vicarious. It is not to be measured only, or even chiefly, by the number of those whose lives are directly affected and enriched by their work, but by the quality of that work as estimated by those who, enjoying and understanding it at first hand, can judge it for all of us.

### The Nature of Thought.

From this point of view, "our" debt is the debt of those among us who have given their lives to the same sort of enquiries to which Bergson devoted years of strenuous and concentrated reflection. It is the debt of those who, as fellow-students with Bergson, are carrying on a debate which was initiated by European thinkers centuries ago, and which will continue as long as European culture itself endures. For, it is part of the continuous self-interpretation of that culture through the thoughts of its great thinkers.

The topic of this debate is the nature and function of thought, or

By PROF. R. F. A. HOERNLE

*Chair of Philosophy, University  
of the Witwatersrand.*

of "intelligence," as Bergson calls it.

It is one of the miracles of thinking that it can exercise itself not only on stones and stars, on bodies and souls, on man and God, but also on itself. Its field is the whole of human experience with all that experience offers to reflection, including the act of reflection itself, and its nature and use.

In thus turning upon itself thought distinguishes itself from all that is "other" than it; more especially, from all experiences of a more direct, immediate, unreflective kind; experiences, other than thought, which we live through and which, in their infinite detail and colour, make

up the very texture of our conscious lives.

Thinking, as reflection, arises spontaneously out of these unreflective experiences. But, just here, thinking, taking stock of itself, asks the question: What is gained by this labour of reflection? What purpose does it achieve? What service does it render to unreflecting experience? Are not the high spots of life those moments when we utterly abandon ourselves to the feelings and actions of the moment? Does not reflection come after the event? Is it not retrospective and, by comparison, pale and lifeless?

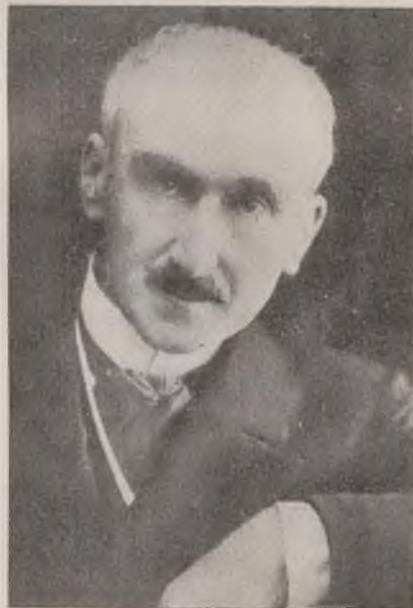
### Two Answers.

To these questions, two types of answer have been given in the debate of which I spoke above.

According to one type of answer, thinking is the effort to achieve that self-mastery, self-possession, self-understanding, by which immediate experience delivers its lessons to reflection. To illustrate: to be in love, whole-heartedly, passionately, but unreflectively, is one thing and a great thing. But, to understand the nature of love and to see one's personal experience as an instance of a universal phenomenon, itself understood in its full significance by reflection on other instances, is another thing, adding a fresh dimension of greatness to the greatness of the original experience. Thought, so this school of thinkers says, gives us, on the plane of reflection, the "essence," or "truth," or "reality," of what we unreflectingly already possess. In thinking, we rise to a higher, as it were, more god-like, mode of experience and of life.

According to the second type of answer, the function of thinking is a much humbler one. It is essentially instrumental and practical. Its task is to distinguish things according to their several kinds and to trace connections of cause and effect: in short, to make a picture or map of the world, and more particularly of the

(Continued on page 10.)



— The late Henri Bergson —

*France's greatest modern philosopher, whose death occurred recently at the age of 82. Bergson came of Jewish parentage, had a brilliant academic career, and was Professor of Philosophy at the College de France for over 25 years.*

# FREEDOM UNDER FIRE

## *The Vital Issue for our Generation*

By REV. FRANK KINGDON

HENRI BERNSTEIN, the most famous of all contemporary French dramatists, spoke at a luncheon recently attended by many of the leading figures of the American theatrical world. He is a man who attained luxury through his talents, and who revelled in the beautiful equipments and paintings of his home in Paris. For years he was an autocrat of the drama, for the public awaited his new plays as the leading events of the Parisian season. To-day, he is a refugee from the land that his talent adorned. He has seen his beloved France humiliated, and he has seen the soul of France killed with words—French words. So, when he spoke to us he told us what happens inside a man who lives through so great a catastrophe. One great sentence that he uttered has written itself with flames upon my heart. After telling us that material possessions seem unimportant in the hour when one has to give them all up, he declared: "Our only wealth, our only property, our only possession is Liberty."

### Strange Paradox.

Thus from the brands of a burning world, one man has recovered the flame that is the torch of the human spirit. And in the collapse of a continent we are reminded that the only treasury of the world is the greatness of the human spirit. It is one of the saddest truths of history that we do not learn this decisive truth adequately until we sit amid the ruins of our estates and are forced to come to terms with life at its most cruel, most desperate and most elemental level. The things of this world hold us literally in chains until we are forced to renounce them, and then we learn that they are unimportant; and the paradox is that when we are released from their tyranny we find within ourselves that strength

and that happiness that we thought our possessions could buy for us, but that are without money and without price. The dictator can control only those who are afraid, and the beginning of fear for most of us is that we shall lose what we possess. It is in the tyranny of things that all the tyrannies of the world take root.

We have seen this vividly illustrated on a national scale in the case of Britain. She began the war without much heart in it. She fought the first few months mechanically. Nothing had really come to life in the hearts of the British people. Then came Dunkirk. In that hour she was as nearly defeated as military defeat can come. There was no reason in the strategy of battles why her hundreds of thousands of troops were not killed or captured. It was the blackest hour of British history since the Norman Conquest.

### A Miracle.

And in that hour a miracle happened. We call it a miracle for we have no other word amazing enough to describe it. But it was a miracle as old and universal as human experience itself. What happened was this. The desperation of the hour made the people realise what was really at stake. They faced utter and blank defeat. For a moment Britain seemed lost.

Then they suddenly realised all that their country meant to them, and what would really happen if she were brought under the heel of the tyrant. And, having faced the depths of apparent defeat, they had nothing left to fear, and so all terror died in their hearts. In the agony, a new love for Britain and a new courage were born. The human spirit faced the final loss, and rediscovered its own greatness. Since then, the Battle for Britain has been guns against morale, and even in this day of

*To-day, as never before, the forces of liberty are under attack, from groups within the democratic state as well as from without. In this challenging article, Rev. Frank Kingdon discusses the struggle for the preservation of freedom as the vital issue of our time.*

*The writer is Chairman of the New York Committee to Defend America by Aiding the Allies, as well as Director of Citizenship Educational Service, and a noted American publicist. His article is of a special interest at the present time, when America is playing an increasingly important role in mobilising world opinion.*

mechanised warfare it remains true that guns can smash every battlement except the hearts of men, and that the spirit is greater than the flesh.

I do not recite the story of Dunkirk to praise Great Britain. I tell it only to emphasise one fact, that all men—British men, Scandinavian men, European men, Asiatic men, American men—attain a strength that is as the strength of ten when they have purged their hearts of selfishness and fear.

\* \* \*

Sometimes it falls to the destiny of a generation to decide the shape of things to come for many generations. Such a fate is ours. The men of the future will look back upon our times as one of the watersheds of history. If liberty dies among us, humanity will pass into a new Dark Age, one that may be even darker than the last, for tyranny has new weapons for its repression. If we keep faith with freedom at whatever cost, then in our day the tides of tyranny will be hurled back, and men will date a new era of emancipation from our times. To win the fight for freedom, however, is going to take all the courage, all the power and all the sacrifice of which we are capable. It is this that we must face. We shall not save our liberty easily. We shall not save it at all if

we put comfort or luxury ahead of liberty.

It is written in the law of life itself that only those can defend freedom who love it more than their own lives. All others will compromise with tyranny. They will say: "After all, we must be practical," or "We must do business with those who have the power whoever they may be," or "A man must live."

#### Life and Death.

Those who say: "A man must live," have failed to read the most heroic pages of our human story, for the best men the world has known have been those who have seen that to live is sometimes to enter into shame, that to live is emptiness if faith and truth and honour must die. I wish that I knew how to say with sufficient impressiveness the one final fact about all freedom: freedom can be successful only in the hands of men and women who are fit to be free.

So, when we get all through talking about international affairs and ideological conflicts, we have to come back to ourselves. What kind of a person am I? Suppose that in my own deepest consciousness I come to the conclusion that I must give up my position or my earnings or my economic advantages to advance the cause of freedom, am I willing to do it? Do I love liberty more than life? These are hard questions. Most of us avoid them. I believe that I speak for the deepest voice in every one of our beings when I say that every one of us knows that the battle of tyranny against freedom is being fought out on the battlefield of each of our own hearts, and that the beginning of our own enlistment in the armies of liberty is to win that battle within ourselves.

#### Selfish Interests.

I put the issue as plainly as I know. There are forces within the democracies that are not first of all

devoted to liberty. They use the word, but behind it they are primarily interested in their own power, their own profits, their own prestige. Nor are they all the tools of any foreign government. They are corrupted not by money from without but by their own narrow self-interest working in their own minds and breasts. They are the appeasers and the compromisers. They are not Quislings, they are Bonnets and Thyssens and Ullsteins, men so wrapped up in their possessions that they cannot see the true character of events, and so afraid of losing their social positions that they compromise with tyranny, yet in their own day so powerful that few dare oppose them. It is such men, even though unconsciously, who are the chief threats against liberty. Every one of them—every man who puts his selfish ambition ahead of the

*(Continued on page 12.)*



The "New Order" in Europe.

*A Cartoon by Jack Betts.*

## OUR DEBT TO HENRI BERGSON (Continued from page 7.)

world accessible to sense-perception, on the basis of which we can act efficiently for the satisfaction of our "practical," i.e., bodily and social, needs. But the real dynamic, creative forces in ourselves and in the Universe of which we are part, thinking cannot touch. It cannot replace them or do their work. It cannot understand them or grasp them "from within." It cannot evaluate them or appreciate the values which they carry in themselves. Its point of view, in Bergson's language, remains "external." Reality escapes thought; and what thought offers is an "appearance," practically useful, ultimately deceptive.

This is the type of answer which Bergson has elaborated in all his works with unrivalled subtlety. "Intelligence," or thought, is directed upon "matter"; the mechanical interpretation of Nature, the invention of machines, the organisation of a machine-civilisation are its proper achievements. "Intuition," on the other hand, is the process by which

"spirit," or, as he prefers to say, the *élan vital* (the "vital urge"), seeks to grasp and express its own nature. The achievements of the *élan vital* are seen in the evolution of new organs and new species; in the creative activities of artists; nay, in any human action, however humble, which is truly "original" in that it cannot be predicted from any knowledge, however complete, of antecedent events. This is the thesis which Bergson elaborates through all his works. In *Time and Free Will*, he illustrates it by distinguishing between time "as lived" (i.e., as immediately experienced) and time as conceived by scientist and mathematician; and by distinguishing between actions which merely repeat a conventional habit-pattern and actions which establish a new and original pattern. In *Matter and Memory*, he argues that the brain is the instrument which at once serves and restricts intelligence, but that intuition and the *élan vital* are not confined to what the brain can do. In *Creative*

## THE FIGHT FOR GOODWILL

"In these days when racial antipathies are often deliberately fostered for political or propagandist ends," a recent circular issued by the Society of Jews and Christians declares, "it is of the utmost importance that men of goodwill should play their part in counteracting the evil. Those who wish to safeguard racial co-operation and democratic principles in this country must take up the challenge actively against the mischief-makers."

In order to assist to the greatest possible degree with this work, the Society has organised a panel of speakers who have generously agreed to address constituent societies and other bodies upon request. No fee is charged for this service, undertaken in the interests of spreading the truth and promoting good race relations, and it is hoped that Church bodies, youth clubs, goodwill organisations, etc., will avail themselves of this service and write to the Secretary of the Society, P.O. Box 7791, Johannesburg, who will gladly make the necessary arrangements for a speaker.

Among the topics on which addresses are offered are the following, and groups are asked to indicate which they would prefer:—

*Fundamentals of the New World Order.*  
*Hitler's Secret Weapon in South Africa.*  
*Cross and Swastika.*  
*What is Tolerance?*  
*A Christian Looks at Jewry.*  
*A Jew Looks at Christendom.*  
*Anti-Semitism: Who is to Blame?*  
*The Nazi Conspiracy Against the Jews.*  
*Facing South Africa's Problems Squarely.*  
*The Pros and Cons of Zionism.*  
*Minorities in the Democratic State.*

## GERMANY AND GREECE

WHILE German forces are moving down to aid Italy against Greece, it may be of interest to recall what good Nazis were saying about the Greeks a couple of years ago:—

... "Communism in Greece is dead. In the first place, because it has been fought with energy, and then because a new social programme of the Government has won the soul of the whole people, viz.: (1) the policy of Socialism in action . . . and (2) the State Organisation of Youth under the personal leadership of Prime Minister Metaxas. To-day the National Youth of Greece is the bulwark of the new State and the irreconcilable foe of any enemy of the State."—(*Contra-Komintern*, Berlin; June 1939, p. 288.)

On another occasion, the late General Metaxas was represented as the next best thing to a Nazi. The *National Zeitung* of Essen (No. 145, May 28, 1937) declared: "It is not the welfare of the individual that is to determine thought and action, but the welfare of the State. . . . Here it becomes only too obvious that Metaxas followed the great example set by National-Socialism. . . . The close connection between Germany and Greece is to the Greeks a source of exceeding happiness."

*Evolution*, he seeks to exhibit the *élan vital* at work in the Universe, and views "matter," apparently lifeless, as merely the deposit of the "detension" of the *élan*. In *The Two Sources of Morality and Religion*, he contrasts the morality and religion appropriate to intelligence with another morality and religion through which new values are creatively introduced into human life.

Proverbially, it takes all sorts to make a world. It certainly takes all sorts of minds and visions to exhaust the many-sided mystery of the Universe. Whether individually we accept or reject Bergson's vision, is important only to ourselves. The vision of the Universe which is his own original and creative gift to European thought, will remain as something for which men are indebted to him, so long as they reflect on the Universe at all.



# Christian Isolation or Christian Unity?

A REPLY TO THE REV. D. F. B. DE BEER

By the REV. HENRI PHILIPPE JUNOD

(Swiss Mission, Pretoria.)

*In the December number of "Common Sense" the Rev. A. W. ("Tubby") Eaton wrote an open letter appealing to the Dutch Reformed Church not to withdraw from co-operation with the English Churches. Last month the Rev. D. F. B. de Beer replied, stating the case for the D.R.C. In this issue the Rev. Henri Junod deals with certain aspects raised by the Rev. de Beer. A number of letters have also been received from readers, but these have been unavoidably held over for the next issue.*

THE letter sent by Rev. D. F. B. de Beer in answer to Rev. Eaton must be acknowledged as a frank statement of the opinion of many members of the Dutch Reformed Church, and the situation created by this answer has passed the stage where only Afrikaners and British South Africans are implicated. Rev. de Beer's clear indictment of the Christian Council of South Africa is such that I may perhaps be allowed, as a member of the Executive Committee of this Council since its inception, to sum up the situation as it appears to Christian men and women who have given their lives to this country but who originally belonged to other branches of the Christian Church. Rev. de Beer writes: "Until our British friends, who in many cases have spent a lifetime in South Africa, prove their sincerity by speaking and writing Afrikaans at least as well as the average Afrikaner speaks and writes English, the Dutch Reformed Church must be pardoned for withdrawing from bodies like the Christian Council."

Not so long ago, our Dutch Reformed brethren were sitting with us in the Christian Council; they were, in the words of our President, who was a member of the Dutch Reformed Church, "sharing the same life in Jesus Christ." He then added: "When we speak of churches we refer to bodies which owe their origin to the saving acts of God in the Incarnation and the Atonement. Seen as such, all true churches are really one. We must be logical and either deny the right to an organisation to call itself the Church of Christ, or we must accept it on the basis of its own confession and grasp every opportunity for communion with it, to serve it as the right hand serves

the left, and to correct it as the eye would the straying foot. This is the ultimate argument for all closer contact and co-operation." If there was need for an answer to the isolation argument, these words are more than sufficient; it is difficult to see how the point made by Rev. de Beer on language can overcome the clear lucidity of that Christian statement.

## Attempts to Heal the Breach.

It is extraordinary to realise that, in these un-Christian times, so many Christian people accept the fallacy of "isolation," of "preserving one's identity," of "national culture," as an expression of a real Christian point of view. It is hardly possible for any Christian to believe that, in South Africa, to all the beautiful Christian blossoms which are not national in their origin, must be applied the word of St. Paul: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Just before the Dutch Reformed Synod of the Cape Province decided not to affiliate with our Council, and thus prevented the Transvaal Synod from remaining with us, a deputation from the Executive Committee of the Council interviewed the Synodical Commission of the Transvaal Church, and a comprehensive memorandum was drafted and presented to the Commission. Among those who had to present it were: a Dean of the Church of Sweden, a Superintendent of the Presbyterian Mission, an Anglican Priest and a representative of the Calvinist Churches of Switzerland. As regards this memorandum, some quotations will indicate what was the attitude of the Christian Council towards our Afrikaner brethren, and I

may be allowed to reproduce them here:—

"Although our Constitution gave complete freedom and complete scope for co-operation, as well as an assurance that the independence of all was preserved, although the fundamental rights of Afrikaans were recognised, in practice the members of your church did not feel entirely at home in the Council. There are various points of view, various policies; and some uneasiness prevailed. . . .

"With a deep realisation that we have failed to gain your complete confidence, we come to-day to extend anew to you the hand of Christian co-operation. We urge you to pause for a while, and to think of South Africa in her relation to the Kingdom of God, and we ask you frankly to continue to work with us. If the basis of our Council must be changed, we are ready for it, and we know that nothing is impossible to God. We would beg you to remember that there are steps forward which cannot be retraced. We ask you before our Lord and Saviour Jesus Christ not to let cultural or personal questions take precedence over His prayer that we should all be one. This endeavour is above nation, race, colour or any other human factor. We are ready to make good anything which has been unfortunate in the past years, and we ask you to do the same. . . .

"As far as the vital question of your mother-tongue, Afrikaans, is concerned, we wish to state clearly that your rights and wishes are fully in accordance with the aims of the Council, but we would remind you that, as a matter of expediency, English has been mostly used, because we have in our membership many men and women who are plunged

### CHRISTIAN ISOLATION OR CHRISTIAN UNITY (*Continued from page 11.*)

into missionary work, and have had to learn one, two or more Bantu languages, apart from English, which is not their mother-tongue. We would ask you to bear with us and to have patience, to give us the opportunity of a few years of transition, until the time when all members of our Council will be conversant with your national tongue. We pray you to remember that Christ is above all our differences, and that our Father is above all our human tongues, realising at the same time the complete justification for the love of every man for his national heritage.

"It is obvious to us that, if the Dutch Reformed Church of the Transvaal withdraws from our Council, the gesture will be interpreted by every man in the street as an overwhelming influence of secularism, that is political secularism, over the spiritual force of religion. To the average man, it will be the proof that Christian oecumenism has given way to a national conception of religion which has little basis in Scripture."

We still insisted on the grave consequence of a withdrawal in view of the rife separatism prevailing amongst the Bantu Christians, and we concluded:—

"With deep reverence, sincerity and brotherly love, we come to you, at this last juncture, and urge that co-operation should be continued. We are ready friendlily to discuss with you all changes in our Constitution or our proceedings which you may desire. . . ."

This is the spirit in which the Christian Council of South Africa is working, and the Memorandum was handed to the Commission by members of our Executive Committee, representing a far wider constituency than Rev. de Beer assumes, when he represents the Christian Council as an English or British body.

Our Dutch Reformed President during the past years has shown us how great the contribution of our Afrikaner brethren could be. He himself could say: "Taking it all together, I say emphatically that our opportunities, and the full use we are called to make of those opportunities,

compel us to get together on such a basis as the Christian Council can offer."

Some of us believe that the Christian Council must go on, nay, strengthen its action at present, in spite of the withdrawal of the Dutch Reformed Church, keeping all doors open and all seats ready for our brethren to resume their collaboration with us. We maintain that the strain caused by the war situation, which has brought many of our responsible members to a crusade against anti-Christian forces in our world, cannot prevent us from sharing the same life in Christ and plan-

ning for a better distribution of the Christian forces in South Africa. There is no confusion of issues. In times of national crisis, more than ever, isolation is no remedy. Christian unity requires patience and forbearance. For a number of years, we have tried to build with patience and faith a constructive Christian Council, and we shall go on. And I conclude as our President, some time ago, concluded:—

"Although the winds are not all favourable to our movement, we are convinced that we are on the right track, and by the Grace of God, we shall continue in His Name."

### FREEDOM UNDER FIRE (*Continued from page 9.*)

building of the good community—is essentially a traitor against the very idea of freedom. When we find such a one, we must deal with him as he deserves. He must be named and examined. He must give proof of his democratic faith by his unselfish works.

In this matter, he who is not for us is against us. Democracy is essentially an ethical concept, and if it ever becomes less than that, it degenerates into a chaos of warring special interests that will collapse under the threat of the first opposition. No nation will attain a renewal of its life at the hands of men not renewed within themselves. Most of us live narrowly, even meanly, because we have not found anything outside ourselves and greater than ourselves to which we can devote our lives. Thus consumed by our own pettiness we put the stamp of division upon our whole people.

It is fashionable just now to talk a good deal about national unity. It is an ideal devoutly to be desired, but, like many a splendid conception, it can be a dangerous idea if it be not rightly conceived. Democratic unity can never mean uniformity of thought or word or deed; it must never stifle the free expressions of all men and of all groups; it cannot be allowed to stifle honest differences of party and opinion; it must never be confused with any kind of regimentation of our people. Our diversities are our strength as a

free people. We each stimulate and contribute to each other at the points where we are different from one another. Out of the sharp clashes of minds comes a wider truth. From the mingling of many customs comes a more colourful and exciting community life.

The totalitarian state can make a parade of efficiency that we do not ordinarily match, but it is fundamentally weak, for the minds of its people are fettered. That is a false unity, and, for all its mechanical impressiveness, we want none of it. We want men and women alive—with all their differences, all their eccentricities, all their spontaneities, and all the fullness of their complete strength. Not outward uniformity, but inward unity is our goal. The sources of a revival of our national life are in a rediscovered consecration to liberty, to equality, and to brotherhood, not as slogans or words on the tongue, but as values so real that we live by them, and count our lives as not dear without them.

—(Courtesy of *Opinion*, N.Y.).

#### WANTED.

Canvassers for "Common Sense."

Apply to P.O. Box 7791,  
Johannesburg.

IN "The Great Hatred" (published in the Borzoi series by Alfred Knopf, New York), Mr. Maurice Samuel sets forth an original thesis on the problem of Anti-Semitism. He unfolds the details of what he regards as the Great Conspiracy against Christianity. He warns the world that a calamitous anti-Christian movement masquerading as Anti-Semitism is "trembling now on the brink of irretrievability." He reckons that we need the warning, because the critical situation has arisen from the fact that we have been living in a kind of fool's Paradise, and have not seen the true meaning of the facts. He proceeds to open our eyes. His purpose is to use his rich and varied experience of world affairs in general and Jewish affairs in particular to throw fresh light on the inward character of anti-Semitism, believing as he does that "when once evil is understood it is no longer formidable."

First, he takes to task the churchman and the liberalist, the religionist and the humanitarian. A deadly new form of anti-Semitism has arisen in the modern period since the beginning of the industrial revolution. The machine age has seen a slump in morality, and the guardians of morality have treated it lightly and, through fear, have let it slide. Mr. Samuel uses hard words here. He talks of conspiracy and collusion and complicity; he uses also the harsher term of cowardice. He says that the problem could only be met by self-purgation and spiritual revolution and accuses us of being "afraid of a backfire of revelation."

### A Grave Hallucination.

We have treated this thing as though it were an ordinary case of race hatred, like a normal type of simple dislike, say, of Natives, or of Scotsmen or of Afrikaners, and all we had to do was to get to know one another a bit better and the mists of understanding would disappear. Whereas actually it is a unique and deadly disease—an anti-Semitism that is both mythic and demoniac. Here is something that has passed away beyond the realm of normal sinfulness, and has entered into a world of moral pathology and of the complete denial of reason—into a world of hallucination. The anti-

# . The Plot . To Destroy Christianity

A CHALLENGING NEW  
BOOK REVIEWED BY

REV. W. SAMSON, M.A., B.D.

(*St. Andrew's Presbyterian Church,  
Benoni.*)

Semite is delivered from reality: he can say just what he likes without the bondage of reference to facts. It is futile to argue with him as though he were rational: the relation of his statements to the actual facts has nothing to do with the question. Says Mr. Samuel, "as a problem in ponderable realities anti-Semitism eludes analysis." And further, "anti-Semitism has no functional relation to the actualities of contemporaneous Jewish life, to the number of the Jews, their possession, structure, influence and behaviour."

### The Arch Conspiracy.

What, then, is this extraordinary thing? It is the Revolt against Christianity. It is "the expression of a concealed hatred of Christ and Christianity, rising to a new and catastrophic level in the western world . . . the expression of the movement to put an end to the Christian episode in human history . . . the conspirational implacable campaign against Christ the Jew." At last man has dared to defy Christ. The rebel element has declared war, and aims at death to Christianity. But unfortunately Christianity is too big a thing to attack openly. So the rebel has to find a substitute. He must vent his repressed wrath on something smaller but related. A perfect substitute is to hand in the Jew, the Christ-giver, who can be attacked on the ground of being the Christ killer. So the Revolt against

Christianity appears on the surface in the form of anti-Semitism.

And who are the rebels? The Reactionaries, the folk who, defeated in the struggle to sustain the moral burden of the way of life that repudiates Force, have surrendered themselves to the acceptance of force as the way of life. They are the Nazi-Fascist nations, the intense nationalists who, belatedly, are making haste to express themselves nationally just as the world is entering on the international stage of its existence. Their surrender to force has produced a mechanistic type of humanity that denies personality and enjoys the escape from responsibility. He lays down the spiritual burden on the shoulders of his Fuehrer. This explains the attraction of Nazism-Fascism, and its capacity for fanaticism. Says Mr. Samuel, "The relapse into anonymity is a thrilling sensation."

On the other side are the Progressives, the folk who have accepted the non-force principle of life. The highest manifestation of this moral principle is in that Judaeo-Christianity which came into the world in Christ and through the Jews. Though the Jews have not accepted Christian Christology yet they have always been on the side of the progressives and of the anti-force way of life. Hence their suitability as the target for the attacks that the rebels dare not yet make openly on Christianity.

### South African Situation.

The situation in the Union of South Africa appears to Mr. Samuel to be sufficiently serious to merit special attention. It is a miniature replica of the world situation. Here are five million Natives and two million Whites of whom eighty thousand are Jews (four per cent.) Between the Afrikaans-speaking and English-speaking sections of the community there is a struggle for supremacy which is Nazi-Fascist and anti-Semitic in character. Mr. Samuel says: "It is a strange picture. Here the Afrikaners are engaged in a life-and-death struggle with the British, and facing, together with them, the immense rising tide of colour. And they have nothing better to do than squander their emotional energies in

(Continued on page 16.)

## "National-Socialism is Anti-Christian"

### PROF. BOTHA ON DANGER OF DICTATORSHIP

A warning against Fascist tendencies in South Africa, and a reaffirmation of democratic values, formed salient points of Prof. Botha's inaugural address when he took office as Rector of the Pretoria University this month.

Prof. Botha said that it was disturbing to observe the hostility to the democratic system of government that was being manifested in certain circles in South Africa, and the occasional tendency to ape dictatorship in Europe.

"I say 'occasional,'" Prof. Botha remarked, "because we have no Nazi or Fascist party in this country. But we should be careful of the impressions we create. It is obvious that people do not always satisfy themselves on the point whether circumstances are the same as those in Germany or Russia, or not, and the adventures of dictatorships in history seem to be a sealed book to the advocates thereof in South Africa."

It was also disquieting to note the attempts being made to reconcile the idea of a national-socialist dictatorship with the deeply-bedded Christian spirit of South Africa.

**"The deification of the State at the expense of the liberty of the individual is not merely anti-democratic, but also anti-Christian," Professor Botha declared.**

"Christianity is much more than a political and philosophical viewpoint which one can embrace like republicanism when it suits one's purpose, and make ridiculous the very next day when it no longer suits one's purpose. The adherence to the Christian faith implies an adherence to eternal and unchangeable truths which are embodied in the teaching of Christ and which the Christian must realise in his own life. Hatred and enmity and deceit and cruelty and murder and suchlike inhuman deeds are certainly not to be found among Christian virtues.

"Our entire western culture will be doomed if the Christian and ethical foundations upon which it has rested and upon which it must continue to rest, if it is to exist at all, are systematically undermined.

"If the word Christian is merely to be coupled as a party political motto or slogan to an unholy nationalism—unholy in so far as it is based upon hatred of our fellow-beings instead of upon love of our fellow-men—it would be much better to exclude the word from our vocabulary and not be guilty of the sin of hypocrisy as well.

"However that may be, Democracy has its roots in the teaching of Christ, as ex-

pounded in the New Testament. That teaching may be distorted by the Church in order to be able to drift along with the current of an un-Christian nationalism, but this will make it a church without the Calvinistic principle, according to which the Christian and the citizen form an inseparable whole, and according to which the Church and society cannot be divided into separate camps."

The new Rector admitted that there was much in the working and methods of the democratic system of government that required to be changed and reformed. But that did not mean that the democratic principle should necessarily be discarded. "It becomes us," he said, "as men with an academic training, not to be in too much of a hurry to express our adherence to some form of 'new order.'"

He did not speak in any party spirit. He had never pretended to be anything but an Afrikaner in the Afrikaans sense of the word; but this did not mean he must take up a hostile attitude to his English-speaking fellow South Africans nor to other sections of the people, no matter what their race, colour, language or religion might be. He also pleaded for a thorough and complete bilingualism, stressing that there was practically no Afrikaans-speaking South African who did not occasionally read English, but unfortunately the same thing did not equally apply the other way round. He expressed the conviction that if only every English-speaking South African would also from time to time go to the trouble of reading an Afrikaans book or Afrikaans journal, they would make rapid progress on the road to better understanding between the two main sections of the South African people.

## MARITZ'S BOOK BANNED

ALL who believe that it is one of the functions of the democratic State to protect the various sections of the people against malicious calumny and the sowing of group hatreds, will welcome the Government's decision to ban the late General Maritz's book, "My Lewe en Strewe." The ban has been imposed under the section of the Emergency Regulations which prohibits the incitement of one section of the people against the other.

"My Lewe en Strewe" was the subject of a case in South-West Africa in 1939 when Mr. Justice Hoexter and two assessors found the late General Maritz guilty, in the High Court at Windhoek, of contravening a provision of S.-W.A. law against race incitement. In imposing a fine of £75, or nine months' imprisonment, on Maritz, the Judge said: "The court regards the book 'My Lewe en Strewe' as a striking example of vile, venomous and detestable racial propaganda, and is convinced from the book itself, as well as from the attitude and behaviour of the accused, that the book was written with the express purpose and deliberate intention of promoting a strong feeling of hostility against the Jewish race."

The book, which purports to be an autobiography of the writer, is to a large extent a collection of crude anti-Semitic allegations and forgeries taken from various Nazi sources. *Common Sense* has more than once pointed out that this book is a typical example of Nazi propaganda methods, reproducing, as it does, in a spurious South African context all the lies used by the Nazi movement elsewhere in the world. Among the material of this kind which Maritz "took over" and reproduced almost verbatim, is a collection of quotations originally published in the Canadian Fascist anti-Jewish pamphlet, "The Key to the Mystery," compiled by Adrian Arcand, who was interned in Canada last year, following conclusive evidence that he had been acting as a Nazi agent.

### TO MEN IN THE FORCES.

We shall be happy to send copies of "Common Sense" free to all men on active service. Simply send name and military address to:—P.O. Box 7791, Johannesburg.

# THE RISING TIDE

A COMMENTARY ON  
CURRENT ESSAYS IN  
COMMON SENSE

By the  
Rev. A. W. ("Tubby") Eaton

I WANT to be quite sure that my comments this month shall be in accord with the spirit of goodwill that will, I hope, prevail throughout every religious community in South Africa on "Goodwill Day," March 30. I can think of no more appropriate subject to deal with than the work being done by some of the great religious leaders of our time.

### A United Front.

The serious plight of the world has set its religious leaders to some revolutionary thinking. Division, suspicion and mutual ignorance have taken the edge off the spirit of dynamic religion. But when the enemy is at the gates the crisis almost compels co-operation. This has happened not only in England but also in Europe, the Far East and the Americas. The most significant act of co-operation and goodwill was that of the Archbishop of Canterbury and York (as representing the Anglican Church), the Moderator of the Free Churches, and the Cardinal Archbishop of Westminster (as representing the Roman Church), who signed a joint appeal to the whole of Christendom for solidarity and determination in the struggle against injustice, irreligion and slavery.

### A Further Conference.

The act of co-operation did not end with just an appeal. It has been followed up most intensely by co-operative demonstrations, by the establishment of guilds, and in so far as the Anglicans were concerned, by the calling of a conference of their leaders to discuss practical ways and means of carrying on the good work and of laying plans for the future. This conference was presided over by the Archbishop of York who startled the world (except those who knew him) with his radical, indeed one can justly say, his revolutionary leadership.

### Religious News Broadcast.

The very first outcome of the Conference has been the establishment of a "Religious News" broadcast of the B.B.C. Dr. Temple said that half if not the whole of our trouble

is due to ignorance of each other. We just don't know what the Catholic is thinking and doing. We have ignored the Jewish contribution to religious stability. Therefore a decision has been taken to broadcast a series of news talks first, as an indication of our growing sense of unity and, secondly, to let the whole world know what is being achieved by all the people of God.

### A Hint for South Africa.

I wish to repeat here what I have said elsewhere: that here is an excellent chance for the S.A.B.C. to promote a better understanding among the religious bodies in South Africa. Take, for instance, the all-too-common fallacies that the Dutch Reformed Church is only concerned with politics, or that the Presbyterian Church is only another patriotic society for Scotsmen, or again that Roman Catholics are only concerned with "Latinising" South Africans, and last but not least, that the Jews are not interested to-day in religion. These are all common fallacies which have been allowed to gain widespread currency, and each one of them is quite untrue. But how are we ever going to find out the other man's true value unless we see or hear what he has been able to achieve or hopes to achieve? I would earnestly appeal both to our religious leaders and the S.A.B.C. to realise what an effective weapon for good they possess in the microphone.

### The Church in the Political Arena.

I presume to draw yet another lesson. The religious leaders overseas have not forsaken the political arena. They have not said "politics are not their concern." On the contrary, they are vitally concerned about wages, racial and class inequality, minority groups, markets, the monetary system: because these things deeply affect the Kingdom of God on earth. What is true of England, is also true of South Africa. The religious leaders must be interested in the political and economic problems of the country, *but*, and I emphasise this, only in the interests of the Kingdom of God, not in terms of party or prejudice. Here again there is fertile ground for all who would like to see a new order of the right kind.

### Our Women at Prayer and Work.

So many of the really important things go unnoticed in the headlines of the daily press. A most significant annual event took place a few days ago, when Christian and Jewish women all over the world spent a day in united prayer for peace, racial co-operation and deliverance from the evils of this age! It was a mighty demonstration of unity and co-operation and indicates what could happen if Jews and Christians, Afrikaners and English, all joined together in prayer. It is also worth mentioning how the women are working together in other ways as well, on practically every social welfare committee, war committees, National Council. Much is achieved, because of each woman's determination to forget racial and religious distinctions and to get on with the job.

I believe that South Africa has great possibilities if only we can throw off the shackles of a few rather determined obstructionists. It is my earnest prayer that March 29-30 will mark a step forward towards lasting progress. I am the more hopeful because Goodwill Day will have a religious background.

**GOODWILL SUNDAY.****A National Broadcast.**

**T**HE message of Goodwill Sunday will be brought over the air to every home in South Africa on the afternoon of that day in two special national broadcasts to be relayed over all stations of the S.A.B.C.

Broadcasts will go over the air at 5 p.m., when the Bishop of Johannesburg, the Rt. Reverend G. H. Clayton, will speak in English and Ds. Wm. Nicol, Moderator of the Dutch Reformed Church, will speak in Afrikaans.

**THE PLOT TO DESTROY CHRISTIANITY**

(Continued from page 13.)

a shadow-fight against non-existent Jewish forces." This is a book which South Africans should certainly read if only for the sake of seeing in its right perspective South Africa's problem in the growing virulence of its Nazi anti-Semitism.

And what advice has this writer to give us in the face of all these things? Firstly, to the Jews he says that nothing is to be gained by arguments to disprove the myths of the anti-Semites. The Jewish part in the conflict is to work for the anti-force progressive principle. The Jews must take sides actively and openly with the moral powers, and identify themselves with the morality of Judaeo-Christianity. To the Progressive Gentile his advice is: "Aim at moral revolution. There can be no neutrality in this struggle. The motivation of the good citizen must be primarily moral." And this is his word of encouragement to all who answer the call in this struggle: "Will not the Nazi-Fascist defeat in the last analysis be due to the plot that was hatched long ago in the little country between the Jordan and the Mediterranean?"

**CAPE TOWN'S NOON PAUSE.****A Correction by the C.P. Church Council.**

The Editor, *Common Sense*.

Sir,—The attention of the Executive of the Cape Peninsula Church Council at its last meeting was drawn to the following taken from the Rev. D. F. B. de Beer's reply to the Rev. A. W. ("Tubby") Eaton's "Open Letter" issued in your latest *Common Sense*: "History repeats itself and to-day we find the Cape Town Church Council, against the wishes of the Mayor and the Prime Minister, inflicting the mid-day pause for prayer on a much-suffering Afrikaner community."

The Cape Peninsula Church Council has no desire or intention of entering the field of controversy about the question at issue in the "Open Letter" and the "Reply." It favours the principle of absolute freedom of the press and public speech. It does, however, regard the above statement as calling for correction, since at no time has the Mayor of Cape Town ever indicated a wish to abolish the mid-day pause. As Secretary of the Cape Peninsula Church Council, I am able to state that in all our dealings with His Worship the Mayor of Cape Town anent the pause, he has always expressed himself as definitely opposed to its cessation.

As for the Hon. Prime Minister, all South Africa knows that in Parliament he declared the pause an entirely local affair, and therefore refused to interfere with the City of Cape Town's domestic concerns.

We shall deem it a kindness if you will allow this correction of the above to appear in the next issue of *Common Sense*.

On behalf of the C.P. Church Council,

Yours, etc.,

L. GOODMAN,  
Hon. Secretary.

**THE RUMANIAN EXCESSES.****A Sermon by Rev. Cutten.**

**T**HE terrible excesses that occurred recently in Rumania formed the subject of a special sermon delivered last month at St. Mary's Church, Potchefstroom, by the Rector, the Rev. J. A. Cutten. The cruelty which was being done to the Jews of Rumania, for no other reason than that they were not of the same race or religion as their persecutors, made his blood boil, the Rector declared. Blame a man because he is a thief, liar, drunkard, adulterer, he said; but do not attack him because he is not of your race or ecclesiastical organisation.

South Africans ought to be thankful that they had been spared all these troubles, the Rector went on to state. As members of the British Commonwealth they were assured of law and fair dealing, the free expression of opinion and the fullest liberty to worship God in any way they chose.

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Goodwill**

Month by month more and more South Africans are reading this thought-provoking journal, which aims to explain the various sections of the nation to each other and thus to promote mutual understanding and interest. If you are not already on our list of subscribers, fill in this form to-day.

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# Common Sense

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APRIL, 1941:

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BALKAN BACKGROUND.

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"A FAITH TO FIGHT FOR."

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DIE TOEKOMS VAN DIE AFRIKAANSE  
KULTUUR.

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HOW GOODWILL SUNDAY WAS  
OBSERVED.

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THE MENACE OF JAPAN.

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"COMMON SENSE" FORUM.

THE RISING TIDE.

# Common Sense

*A Magazine to Promote Goodwill.*

## Editorial Board:

A. W. EATON, C. H. S. RUNGE,  
R. F. A. HOERNLÉ, G. SARON,  
H. SONNABEND.

APRIL, 1941.

## : CONTENTS :

Editorial—Hoofartikel .....	3
Notes and Comments .....	4
“A Faith to Fight For” .....	5
<i>By Prof. J. L. Gray.</i>	
Stryd: Die Toekoms van die Afri-.....	
kaanse Kultuur .....	6
<i>Deur Ehrhardt Planjé.</i>	
How Goodwill Sunday was Observed	7
Balkan Background .....	8
<i>By Dr. H. Sonnabend.</i>	
The Menace of Japan .....	11
<i>By Tom Macdonald.</i>	
“Common Sense” Forum: Religious	
Co-operation and the D.R.C. ....	12
The Rising Tide .....	15
<i>By the Rev. A. W. Eaton.</i>	

“Common Sense” is published monthly by the Society of Jews and Christians, P.O. Box 7791, Johannesburg. Membership to the Society is 2/6 per year; *Subscription to “Common Sense”*: 3/- per year, post free, to members of the Society; 4/- per year to non-members (single copies 3d. to members, 4d. to non-members).

Copies may be ordered from the Secretaries, P.O. Box 7791, Johannesburg, as well as from the Secretaries of Affiliated Societies in other centres of the Union.

*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in “Common Sense.”*

## Notes of the Society.

### JOHANNESBURG.

Prof. Gray elected Chairman.

At the first meeting of the newly-elected Executive Council of the Society in Johannesburg, Prof. J. L. Gray, Head of the Department of Social Studies at the University of the Witwatersrand, was unanimously elected Chairman of the Council.

Prof. Gray has prominently been associated with the Society practically since its inception, and his appointment as Chairman will be warmly welcomed.

### ON THE REEF.

On the 22nd inst. Dr. H. Sonnabend addressed a well-attended meeting of the Springs Wesleyan Guild at the Methodist Church, Springs. The Rev. Frank H. Edmonds presided. Dr. Sonnabend, speaking on “The Great Challenge,” outlined Nazism’s threat to Western civilisation, showing how anti-Semitism was an integral part of the whole totalitarian attack.

On March 20th the Rev. A. W. Eaton addressed the Earl of Warwick Lodge of the S.O.E. at the Masonic Hall, Brakpan. There was a good attendance, and Rev. Eaton’s lecture, “Facing South Africa’s Problems Squarely,” was followed with keen interest.

On March 25th the Rev. Eaton addressed the Captain Oates Lodge of the S.O.E. at the Kensington Hall, Johannesburg. His lecture on the subject, “Die Reddingsdaad—For Good or Evil?” made a deep impression on the audience.

### EAST LONDON.

Prof. G. F. Dingemans, of Rhodes University College, Grahamstown, was the guest-speaker at a meeting of the Society of Jews and Christians in East London on the 15th inst. There was a large attendance of members, and the audience followed the speaker’s thought-provoking address most attentively. We hope to publish a fuller report next month.

Last month the Chairman and Vice-Chairman of the Society, Rev. C. W. Pobjoy and Rabbi Dr. M. Wald respectively, were invited to address the East London branch of the National Council of Women. Rev. Pobjoy spoke on “Aims and Objects of the Society,” and Dr. Wald on “The Society in Peace and War.” Councillor Mrs. Newman was in the chair, and in the course of her remarks commended *Common Sense*, which, she felt, was a most useful publication.

### BLOEMFONTEIN.

A most interesting meeting was organised by the Bloemfontein Society during the month, when Dr. L. B. Kreitner, a Czech journalist at present in South Africa, delivered an address on “The Persecution of the Church in Czechoslovakia.” The meeting was held in the Library Hall, and there was a large attendance.

Dr. Kreitner showed how the entire religious history of Czechoslovakia had taken the form of a struggle for Pure Christianity. When the Nazis occupied the country, they immediately started persecuting the Churches. Hundreds of Catholic priests were sent to concentration camps, church property was seized and given to Nazis. The campaign was directed against the Protestant Churches as well. The Czechoslovakian National Church, the Calvinists and the Moravians were dissolved and prominent ministers imprisoned. Dr. Kreitner also gave details of the terrible anti-Jewish persecution in Czechoslovakia by the Nazis.

The meeting was presided over by Mr. F. W. Storey, Chairman of the Society, and a vote of thanks was proposed by Mr. J. Horwitz.

Two members of the Bloemfontein Society addressed a meeting of the National Council of Women held in the city, and a lecture was also delivered to the Wesley Guild.

(See also Page 16.)



**Editorial****A Challenge to Our Leaders**

HOW South Africa is to weather its political and ideological storms and reach the haven of national unity, is a question which must constantly occupy the minds of all thinking and patriotic persons, irrespective of the rival camps to which they may belong. There are signs that deep heart-searching is going on to-day and that is all to the good. Critical examination of rival standpoints will, we believe, inevitably lead, not only to the conclusion that our main ideal must be national peace and unity, but also to the quest for ways and means of achieving that ideal.

In recent numbers this journal has endeavoured, in a modest way, to reflect the competing and often conflicting viewpoints holding the South African scene to-day. Our people are sharply divided on many important questions of principle. Even the ideal of national unity itself is assailed, and a doctrine of virtual separatism is often preached. This is reflected in the religious and spiritual sphere (where official co-operation between Afrikaans and non-Afrikaans churches has broken down); in the educational sphere (where some are advocating the establishment of "Christian-National" schools in which Nonconformist and English-speaking children will have no place); in the economic sphere (where a doctrine of Afrikaner economic chauvinism is advocated); and latterly attempts have even been made to divide the people in their sport and recreation.

We believe that ultimately all these doctrines of separatism will be shipwrecked on the rocks of hard fact and everyday experience; and it is encouraging to note that this is becoming more and more recognised. In the meantime, it is vital that men and women of goodwill should constructively search for the middle course: one in which diversity of viewpoint and different group loyalties are respected, but are synthesised within the framework of a basic South African unity. It should be possible to reach widespread agreement on many essentials: for instance, the acceptance of the democratic way of life as contrasted with the totalitarian; complete bilingualism in the language and culture of this country; the promotion of truly Christian ideals and practice; devotion to the advancement of South Africa and of all its constituent elements. There is ample room, too (as the Rev. Wm. Nicol said in his admirable Goodwill Sunday broadcast), for the co-operation of all elements in the combating of poverty and the improvement of social conditions.

What is urgently required is greater emphasis on these points of agreement, and less suspicion and bitterness. Our present difficulties present a challenge to men and women of moderation and vision in the diverse political and ideological camps. Let them come together, endeavour honestly to understand their respective points of view, and seek avenues of co-operation. Let them give the lead: we are certain that the rank and file will readily follow it.

**Hoofartikel****'n Uitdaging aan ons Leiers**

HOE Suid-Afrika sy politieke en ekonomiese storme die hoof sal bied en die veilige hawe van nasionale eenheid bereik is 'n vraagstuk wat voortdurend die gedagte van alle denkende vaderlandsliewende persone moet besighou, onverskillig tot watter politieke kamp hulle mag behoer. Daar is vandag tekens van ernstige selfondersoek wat 'n verblydende verskynsel is. 'n Kritiese ondersoek van die verskillende standpunte sal, vertrou ons, ongetwyfeld nie alleen tot die slotsom lei dat nasionale vrede en eenheid ons hoogste ideaal moet wees nie, maar ook tot 'n ernstige poging om weë en middele te vind om daardie ideaal te bereik.

In vorige uitgawes van hierdie tydskrif is getrag om op beskeie wyse die verskillende en dikwels teenstrydige standpunte wat vandag in die Suid-Afrikaanse gemoedere heers, weer te gee. Ons volk is omtrent verskillende belangrike beginselkwessies skerp verdeeld. Selfs die ideaal van nasionale eenheid as sodanig word aangeval en 'n leer van besliste afskeiding word dikwels verkondig. Dit word in die geestelike en godsdienstige sfeer (waar offisiël die samewerking tussen Afrikaanse en nie-Afrikaanse kerke verbreek is) weerspieël; sowel as in die skoolwêreld (waar party mense die stigting van „Christelik-Nasionale” skole aanbeveel wat geen plek vir kinders van ander godsdienstige rigting of vir Engelssprekende kinders sal bied nie), en op ekonomiese gebied (waar 'n stelsel van Afrikaner ekonomiese chauvinisme gepropageer word), en onlangs is selfs 'n poging aangewend om die volk op die gebied van sport en vermaaklikhede te verdeel.

Ons glo dat die leerstellings van verdeeldheid uiteindelik op die rots van werklikheid en daaglikse lewenservaring sal skipbreuk ly, en dis aangenaam om op te merk dat daardie geloof meer en meer ingang vind. Intussen is dit van lewensbelang dat manne en vroue van goeie gesindheid op opbouende wyse aan die opsporing van 'n middelkoers sal deelneem, 'n koers waarin verskil van standpunt en groepgetrouheid gerespekteer word, maar binne die struktuur van 'n onderliggende Suid-Afrikaanse eenheid. Dit moet moontlik wees om tot 'n wydverspreide ooreenstemming te geraak op verskillende grondbeginsels, bv. die aanvaarding van 'n demokratiese lewensbestaan in teenstelling met 'n totalitariese; volkome tweetaligheid in die taal en kultuur van die land; aankweking van waarlik Christelike ideale en praktyke; toewyding aan die vooruitgang van Suid-Afrika en sy samestellende bestanddele. Verder is daar voldoende ruimte (soos ds. Wm. Nicol in sy uitmuntende radiorede op Welwillendheids-Sondag gesê het) vir die samewerking van alle groepe in die bestryding van armoede en die verbetering van maatskaplike toestande.

Wat nodig is is meer nadruk op die punte van ooreenstemming en minder wantrou en bitterheid. Ons teenswoordige moeilikhede het 'n taak berei vir manne

(*Vervolg op bladsy 16*)

## NOTES AND COMMENTS

### The Search for a Sober Policy

NO observer of the South African scene to-day can fail to be impressed by the thinking that is being done on the question of sound and sober principles on which to build our national life. South Africans are coming to realise, in increasing measure, that a conflict is proceeding in other parts of the world which affects this country vitally—the conflict of two conceptions of life, the democratic and the totalitarian. An earnest searching of hearts is being made in all camps, and, most important factor of all, the issue is being steadily lifted above the party-political field to the objective plane of national well-being.

South Africans, these days, are reminding themselves of this nation's historic roots in the soil of freedom, nourished for so many years by the rains of a healthy individualism. So the totalitarian idea that was being irresponsibly preached is now meeting with an ever-sterner measure of resistance. Not only the churches, but also influential Opposition elements are deploring the recent tendencies to ape National Socialism. Mr. J. G. Strydom, the Nationalist leader in the Transvaal, came out with an unequivocal statement on the subject some time ago and declared open war on those in the Party who thought the democratic idea could be abandoned in favour of the totalitarian. He has since had several skirmishes with Rev. C. W. M. du Toit, Mr. Oswald Pirow and other "New Orderites" on the subject.

#### "Slandering Stories."

A Party colleague of his, Capt. G. H. F. Strydom, took the idea a stage further when he said in the House: "I do not believe that there is anybody sitting on this side of the House, if he speaks from his heart, who will say that we want Germany to obtain victory. . . . Those slanderous stories that we want to see a German victory are all nonsense. I realise quite well that if the Germans were to occupy our country to-day it would be all over with us. Then I shall no longer be able to come here and talk to the Prime Minister as I do now; then I shall not be able to talk my own language—perhaps I should not be able to speak English, but would have to speak German. . . . We admire the way in which the English nation to-day is standing together. . . . But we want to say to the imperially-minded people to-day that they should really learn a lesson now. . . ."

The Federal Council of the Nationalist Party issued a significant statement on the subject. While adhering to the Party's previous criticisms of democracy, the Federal Council declared that it would nevertheless be wrong and fatal to deduce that the National-Socialist system, because it had done so much in Germany, would necessarily suit other nations, more particularly the

Afrikaner nation with its different traditions, national character and circumstances. It was wrong to attribute all present-day evils to democracy as such. From the days of the Protestants, the Huguenots and the Voortrekkers, Afrikanerdom had progressed to its present position because it had made the widest use of the democratic right to protest. The Council recommended the democratic system of government employed in the old Boer Republics as the most suitable for the "new order" in South Africa.

#### The Stellenbosch Manifesto.

But the most memorable statement of all—indeed, the most signal statement that has been made in South Africa for many years—was that which came from Stellenbosch a week or two ago. Stellenbosch has for long played a leading part in South African thought and has on more than one occasion effectively influenced the trend of national development. Now a group of fourteen of its leading professors and five lecturers, alarmed by the present divisions among the people and the dangerous susceptibility to the influence of alien systems, made a reaffirmation of all those values by which South Africa must stand or fall, and repudiated the slave mentality being spread from the totalitarian states.

"As university men and women, we readily concede to everyone the right to his own political and other opinions," they declared, "but when a doctrine of political and national intolerance is preached to the great masses of the people, and when leaders declare that their group aims at a system under which it will not pay an Afrikaner not to belong to that group, then indeed it is time that all thinking people should raise their voices against such terroristic methods—not only because they are a denial of human freedom, but also because they repudiate our own Afrikaans national past in which the right to personal freedom has always been of paramount importance." They reaffirmed that "the best and happiest communities have always been those in which the state was based on the voluntary co-operation of its citizens and not on compulsion imposed from above by a ruler or a group of rulers." They also thus clearly defined the democratic character: "Democracy is by no means a perfected and static system, but a means, continually growing and becoming more efficient, for achieving those ideals which from time to time man, as a free moral being, sets himself and the society in which he lives."

That last quotation well epitomises the basic drift of South African thought at present. Throughout this country people are beginning to realise that democracy as we know it is not "a perfected and static system." There may be defects in the democratic structure; but they are not defects fixed and final. Properly taken in hand by the free governments of free nations, the structure of democracy, "continually growing and becoming more efficient," can be wrought ever nearer to that shape of the heart's desire in which it will achieve "those ideals which man, as a free moral being, sets himself and the society in which he lives."

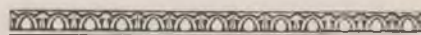
**I**N *A Faith to Fight For* Mr. John Strachey, the foremost theorist of English Socialism, has written what is incomparably the best book that this war, or indeed the last, has produced, with the possible exception of Bertrand Russell's twenty-five year-old *Principles of Social Reconstruction*. It is inherently simple, but draws upon great reserves of historical and philosophical insight; it is sincere but not sentimental, far-sighted and practical in the same breath and everywhere lucid and eloquent and passionate. I shall be astonished if it does not go straight to the hearts and minds of all who are not depraved by vested interests or sectarian dogma—to the hearts and minds, that is to say, of the vast majority of ordinary, decent folk both here and overseas and in America.

Written in the autumn of 1940, after the shock of near-defeat and the opening of the "airblitz" over Britain, it is the story not of one man's recovery of his senses and courage after lethargy and suspicion, but of all of us who want to be free. I feel it acutely because it is my story too. Mr. Strachey describes the war as one in which defeat means both the subjugation of our soil and enslavement of the masses.

#### Errors of the Left.

Pouring scorn on the Left Wing, jargon-haunted opponents of the war, he exclaims, "It is literally mad to compare the permanent, final and hopeless enslavement which must result from a total defeat at the hands of the Nazis, with the exploitation which we suffer at the hands of the British capitalists to-day." And again, "To talk to-day of an unassisted people's uprising or revolution *after* their conquest by a power such as the Nazis, is about as ludicrous as to talk of the possibility of a child of two overthrowing the power of its parents. . . . The force and, above all, the *speed* of modern weapons of war make it possible for a conqueror to rule at least a continent, and probably the whole planet, in perpetuity, once he has subdued it."

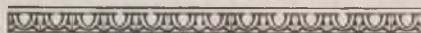
Under the leadership of men like Mr. Winston Churchill and General Smuts, most of us have at last learned this. But Mr. Strachey reminds us that it is not nearly enough. Our social institutions are not



## "A FAITH TO FIGHT FOR"

### JOHN STRACHEY'S NOTABLE BOOK

By PROFESSOR J. L. GRAY



superior to those of the Nazis by a margin sufficient to persuade the bulk of the masses to go on fighting to the death for them. Our *faith* is probably not strong enough, based as it is on mere patriotism, to overcome the black, tribal faith of the Nazis and the allegiance they can compel through force and fear. Two things are needed, therefore, to win the war. We must make explicit and self-conscious the faith which we oppose to the creed of the Nazis. We must put our own house in order, so that it approximates more closely than it does to-day the actualisation of that faith in our social and economic relations.

Mr. Strachey's book is mainly devoted to the former and, indeed, more urgent task. For the tragedy is that we can't wait until a better social order has engendered a faith to live and die for. It is too late. The elements of freedom and nobility in our history, in the meaning of civilisation, even in our contemporary capitalist democracies, must somehow be mobilised and made to come alive and flaming in our consciousness *now*. This is, I think, what has made Mr. Strachey write an eloquent, passionate and short manifesto for "truth and love," rather than a work of analysis and particularisation. It is bound to be misunderstood by many of his Marxist fellow-travellers. It has already been reviled by the Communists. But it is as well-timed and right as the speeches of Mr. Churchill. Paradoxical as it may seem, a burning faith in the virtues

of truth and love is to-day an urgent military necessity.

Upon the masses of western Europe capitalism has exacted the cruellest revenge. It has dimmed for them the essential meaning of human destiny. As the brutality and hypocrisy of capitalism increased side by side with its inner decay as a socio-economic system, the values of truth and love, which are the very breath of the socialist revolt against capitalism, became clouded in the minds of an increasing number of workers and intellectuals. While the Marxism of Marx was highly ethical and indeed "perfectibilitarian," modern Communism has become tainted with a theology of violence and cynicism, a contempt for ethical formulations and a deep despair of the power of truth and love in the improvement of social relations. Hence arises the passive revenge on the part of the workers of Continental Europe upon the governments which had deceived and neglected them, the German conversion to Nazism and the collapse of French resistance. Hence also the defeatism, the "exchange of masters" nonsense of the British People's Convention movement. The Communists are in as real a sense dupes of Nazi propaganda as the capitalist Fifth Column.

#### Marxist Dilemma.

I cannot help feeling that there is something inherently wrong with modern versions of Marxism as an impulse to timely and fruitful political action. Philosophically, it is nine-tenths correct; there is no contemporary body of doctrine so relevant, cogent and scientific. But it is psychologically feeble and fails to provide a faith to live and die for. In this respect it is vastly inferior to natural rights doctrine or that combination of love of freedom and national self-determination which even to-day makes the morale of nationalist China a safer thing than the morale of Communist Russia.

I cannot discuss here the numerous apparent inconsistencies with his former expositions of Marxism disclosed by Mr. Strachey in his new book. They are not, I believe, incapable of resolution in a new and better model of Marxist philosophy. I have not found anywhere a book which so clearly illumines, from an

(Continued on page 14.)

ONS opposisie-mense is danig strydlustig. So heet een van hul tydskrifte „Stryd” (die orgaan van die Nasionale Jeugbond), terwyl ’n ander weer „Wapenskou” heet (die orgaan van die Afrikaanse Nasionale Studentebond). Daar is dus geen twyfel daaraan nie dat hulle die Afrikaanse kultuur in terme van stryd opvat.

En hierin het hulle tot ’n groot mate gelyk. Daar bestaan ’n stryd-verhouding tussen die Afrikaanse en die Engelse kultuurvorm, en ook by die beste vriendskap tussen Engels- en Afrikaanssprekendes sal daardie strydverhouding bly bestaan. Daarom doen die welménende mense wat heeldag sussend „vrede” roep (asof dit ’n kibbelpartytjie in die kinderkamer was) meer kwaad as goed, want hulle versuim om die feite onder oë te sien en te ontleed.

Waar twee kultuurvorme langs mekaar bestaan, moet daar stryd tussen hulle wees, eenvoudig omdat in die aard van die saak lê dat die een ten koste van die ander wil uitbrei. Hierdie wet geld vir alle kultuurvorme, van die heusalagtigste tot die lewensgewigtigste.

### „Heen en Weer.”

Daar is bv. stryd tussen jazz-musiek en wat gemakshalwe „klassieke” musiek genoem word. Daar is konfessionele stryd in die wêreld. Daar is stryd tussen rugby- en sokker-voetbal (want dis ook kultuurvorme), tussen die dubbelbors- en enkelborsbaadjie vir mans (want mansmodes is ook kultuurvorme), tussen die twee verskillende uitsprake van die Engelse woord „either,” tussen die Engelse en die Waalse taal, tussen die gewoonte om jou vurk in die linkerhand te neem en die gewoonte om jou vurk in die regterhand te neem. Dis alles ’n wisselwerking en ’n heen-en-weer. Party kultuurvorme win veld (b.v. in die Ooste die gewoonte om te soen, wat daar vroër heeltemal onbekend was, maar nou onder invloed van die westerse rolprent meer en meer in gebruik raak). Ander kultuurvorme verloor weer grondgebied (b.v. die gewoonte op die Kontinent onder mans om vir mekaar die hoed af te neem).

Hierdie soort stryd tussen verskillende kultuurvorme is eenvoudig ’n voorbeeld van die stryd wat aan die hele lewe ten grondslag lê en wat orals in die natuur waargeneem kan

## STRYD: Die Toekoms van die Afrikaanse Kultuur

Deur EHRHARDT PLANJE

word. Dis ’n biologiese beginsel, net soseer as wat dit ’n sosiaal-anthropogiese beginsel is.

In die biologie heet dit „*ekologiese stryd*.” Die biologie praat van „*ekologiese opeenvolgings*.” As die klimaatstoestand in ’n sekere streek verander, of as die mens daar die land kom bewoon, dan gee dit ’n hele verandering in die veldgewasse en die daarmee samehangende diere-wêreld af. Gras en heide is in stryd teen mekaar; bosveld en woud; dennewoud en eike-beukewoud. Altyd neig die een om verowering te maak ten koste van die ander. Word die klimaat droër, dan tree die woud-wêreld terug vir die bosveld en grasveld, en omgekeerd. Word die klimaat kouer, dan tree bladwisselende woud terug vir dennewoud, en dié weer vir tundra. ’n Groot gedeelte van Europa is van nature woud-wêreld, en sou die mens daar ophou om in die aarde te krabbel, dan sou dit binne ’n paar geslagte weer die ene digte bos wees. Andersom is dit met bosse in die grootste gedeelte van Suid-Afrika. Daar word hulle kunsmatig teen mededingende ekologiese vorme begunstig—maar sou die mens met sy bemoeiings ophou, dan sou die grasveld weer sy plek inneem.

So sterk kom die mededinging tussen kultuurvorme met dié tussen lewensvorme ooreen, dat ons eersgenoemde ook gerus ekologies kan noem. En wat ons nou veral moet onthou is dat, ook onder die liefste, sagsinnigste, vreedsaamste, edelste, beskaafste, verligste mense, daardie ekologiese kultuurstryd ewe sterk sal word as onder wildes—ja, sterker: want kultuurvolke is kultuurbewus. Daar sal ook onder sulke mense altyd stryd wees tussen taalvorme,

kunsvorme, modevorme, denkvorme, vorme van wellêwendheid, sportvorme.

So is daar dan stryd, ekologiese stryd, tussen Engels en Afrikaans, en dié stryd sal altyd bly bestaan solank soos die een langs die ander lewe, soos twee veldgewasse. En geen sussende wiegeliëdjies van „vrede, vrede” sal daar iets aan verander nie.

Tot op hierdie punt het die nasionalistiese drywers gelyk; tot op hierdie punt denk hulle realities. Maar van daar af dwaal hulle—dwaal hulle so deerlik, dat hulle hul eie saak skade doen.

Waar hulle dwaal, is in hul opvatting van die stryd, in hul strydmetodes. Hulle wil harde geweldmetodes gebruik. Hulle wil met geweld die Afrikaanse element isoleer, afdryf, afsonder, eensaam en eenselwig maak.

Daargelate die vraag of dit in Suid-Afrika moontlik is om so ’n isolasie te bewerkstellig, moet dit toegegee word dat ’n mens deur middel van isolasie seer seker ’n kultuurvorm in stand kan hou. In afgesonderde dele van die wêreld (ontoganklike bergstreke soos die Karakorum, afgeleë eilande soos Tristan da Cunha) leef daar kulture voort wat nog altyd nie deur die westerse vorme aangeraak is nie.

### „Museum Kulture.”

Maar dis museum-kulture. Hulle is onvrugbaar en die meeste daarvan vertoon tekens van ontarding, van degenerasie—en daarby voortsykrydende degenerasie. Kennis, kundighede, kunste, is aan’t verdwyn: ’n regressietoestand. Die heersende temperament is ’n sure agterdogtigheid.

Dit is die hoogste wat die isolasie-mense met die Afrikaanse kultuur sou kan bereik, as hulle ooit werklik iets van hul isolasie tereg sou kan bring: ’n sure, agterdogtige museum-kultuurtjie, wat dadelik die pad van regressie sou begin inslaan: ’n kultuur van weinig waarde, en met verloop van tyd van al hoe minder waarde.

Heelbesmoontlik is daar bekrompe nature onder die isoleerders wat ook met so ’n lot vir die Afrikaanse kultuur volkome vrede sou hê, solank soos dit dan maar net „suiwer” bly.

Vir elke werklik nasionaalvoelende Afrikaner is egter die idee van ’n klein Afrikaanse museum-kultuurtjie

(Vervolg op bladsy 14.)

# HOW GOODWILL SUNDAY WAS OBSERVED

## Encouraging Response throughout the Country.

*When all the difficulties are taken into consideration, Goodwill Sunday—observed on March 30th—must be voted a distinct success. It brought the teaching of Church and Synagogue more concretely to the man-in-the-street. "Religion preaches brotherhood; what does brotherhood mean to you?" That was the message of Goodwill Sunday.*

It was an experiment, the first of its kind to be organised in South Africa. It was an effort to lift the problem of race relations out of the political sphere and make it a matter between man and man—a simple matter for the conscience of the individual.

There were many difficulties in the way. The present intensified feeling of bitterness in many quarters, made it questionable whether an appeal to goodwill would be heeded. Time, also, was short, and much had to be done within three or four weeks. But despite all these factors, reports now coming in from various parts of the country show that, as a first effort, Goodwill Sunday exerted an even stronger influence than was anticipated.



In all communities the booklet, "Towards Goodwill—Die Pad Na Welwillendheid," was warmly welcomed. "The booklet was excellent and should do an immense amount of good," one minister wrote. "The booklet was a very reasoned argument for co-operation in this country and likely to do much good," another reported. Congregants who came to Goodwill Services took copies home with them, and the majority subsequently declared that they had found the various articles provocative of deep thought. Several ministers and laymen wrote to offer concrete suggestions in regard to the booklet, while a few wrote to voice criticisms.

Special Goodwill services, held in churches and synagogues throughout the country, were attended by large congregations. In addition, combined services were held in several centres, with many denominations participating. A pleasing feature of these combined services was that in practically every case they were bilingual,

prayers being offered in English and Afrikaans, and addresses also being delivered in both languages.



Impressive services were held in Johannesburg, Pretoria, Bloemfontein, Durban and other large towns. Details of all the services held have not yet come to hand, and what follows is merely a selection from reports so far received.

In Potchefstroom, the Mayor arranged a largely-attended Goodwill Service at the Town Hall, at which the officiating clergy were ministers of the Anglican, Dutch Reformed and Methodist Churches and the Jewish Synagogue. The Methodist minister also preached from the pulpit of the Potchefstroom Synagogue at a special Goodwill Service arranged by the Jewish minister.

In Bethlehem there was a combined service at the Town Hall at which the officiating clergy were the ministers of the Anglican, Apostolic, Presbyterian and Methodist Churches,

**G**OODWILL SUNDAY was organised under the combined auspices of the Christian Council of South Africa, the Cape Peninsula Church Council, the Society of Jews and Christians and the Witwatersrand Church Council.

The accompanying account of its observance throughout the country has been compiled from Press reports and letters received by the Christian Council from ministers recording their impressions of Goodwill Sunday.

and the minister of the local Jewish community.

There was a most interesting Goodwill Service at the Great Synagogue in Cape Town, which was attended by the Archbishop of Cape Town, the most Rev. J. R. Darbyshire, the Coadjutor Bishop of Cape Town, the Rt. Rev. S. W. Lavis, the Dean of Cape Town, the Very Rev. J. C. H. Brooke, the Rev. Dr. Wark (Presbyterian), the Rev. Alfred Walls (Methodist) and Dr. Kingon (Methodist). The sermon was preached by the Rabbi, Prof. Israel Abrahams.

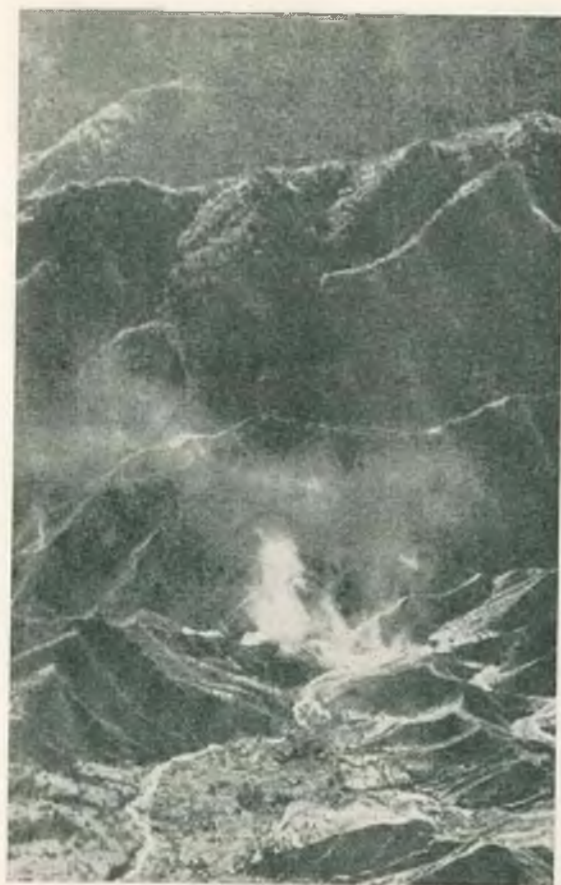
A special inter-denominational service was held on Goodwill Sunday at the military camp at Kaffirskraal. The service was conducted by Father C. H. S. Runge, Senior Divisional Chaplain, with the participation of Chaplains of all denominations.



An exchange of pulpits took place in several centres, and among these particular mention should be made of Krugersdorp and Vereeniging. In Krugersdorp the Methodist minister preached from the pulpit of the Synagogue on the Friday evening preceding Goodwill Sunday, and on Sunday evening the Jewish minister preached from the pulpit of the Methodist Church. In Vereeniging the local Jewish minister was invited to preach from the pulpit of the Methodist Church, and his address was deeply appreciated.

Services which did valuable work in the cause of goodwill were held in a large number of rural centres. At one such service in the Harrismith area, the congregation consisted of fully 90 per cent. Afrikaans-speaking people. The service was conducted in both languages, and the sermon was preached in Afrikaans. At Rietvlei, a small centre, some 45 miles

(Continued on page 10)



The Balkan Terrain.

A mountain scene in northern Greece typical of a large part of the Balkans.

SOME years ago a Croatian friend pointed at the map of his country and told me: "Across this map German designers are sketching the Berlin-Bagdad line and Nazi engineers are drawing plans for a magnificent Autobahn leading straight to the Near East." He looked round to see whether any hostile ears listened and added with a reassuring smile: "Still, we can rely on our protector, Little Mother Russia." My friend reminded me with great pride that the founder of Pan-Slavism was a Croat, Krijanitcha, who as far back as the Seventeenth Century dreamed of the union of all Slavonic nations under the "very gentle and very illustrious Lord of Russia."

Both the constant fear of a German drive to the Near East and the naive faith in Slavonic solidarity epitomise the whole drama of Balkan politics. Since the days when the Ottoman Empire was pronounced "the sick man of Europe," the Emperors of Austria and the Tzars of Russia have aspired to the rôle of undertakers in the Balkans. Greedy Teuton hands stretched across the Danube, and the miniature kingdoms of Serbia and Bulgaria evinced a touching faith in the "Holy Mother Russia." Whilst the Croats still lived beneath the yoke of Hungary and the Slovenes endured Austrian domination, the fiercely race-conscious and ambitious kingdom of Serbia blocked the attempts of the Hapsburg

# BALKAN BACKGROUND

## CONFLICTS AND RIVALRIES OF EASTERN EUROPE'S STORM CENTRE

By DR. HANNABEND

Empire to expand further into the peninsula. The shots that rang out at Sarajevo on June 28, 1914, were but the sign that the conflict between Austria and Russia had reached a decisive moment.

At the end of the Great War the new kingdom of Serbs, Croats and Slovenes found itself without the traditional Russian guarantor. The Tzarist régime had disappeared in a violent social upheaval; the Communist dictatorship was no ally for those who controlled the destinies of the Southern Slavs. Yugoslavia was one of the last States in Europe to recognise the Soviet régime; for the Serbian princes had been brought up at the Court of the Tzars, and the intelligentsia exiled from Russia was strongly entrenched in the Balkans.



This disappearance of the traditional protector was of no immediate significance as long as Vienna was the capital of a tiny republic and of a people known for its lack of aggressiveness. The danger from Italy was not taken too seriously. To his Slavonic fighting neighbours Mussolini was always no more than "the swollen bull-frog of the Pontine marshes." The tragic hour of the Balkans struck when Prussian boots trampled through the streets of gentle Baroque Vienna. The pressure from across the Danube now became ruthless and systematic. The Yugoslavs and Bulgarians again turned their eyes to "Mother Russia," but it was only during the last few months of their independence that they made official overtures to Moscow.

Long before Nazi motorised divisions moved across the Balkans, the Peninsula had already become the victim of Nazi economic penetration and domination. Wheat, maize, soya beans, timber, poultry, livestock, tobacco and fruit needed a market; the German buyer was at hand. Already in 1937 the Reich was purchasing 44 per cent. of all the Yugoslavian exports and not less than 58 per cent. of all the exports from Bulgaria. In 1938 Germany bought the entire tobacco crop of Bulgaria. Agriculture is the mainstay of Balkan economy; only 20 per cent. of the population of Yugoslavia and Bulgaria live in towns.

Whilst economically the resistance was almost non-existent, the ideological Nazification met with stern opposition. This must be ascribed to the peculiar character of the Balkan intelligentsia. The engineers, technicians, advocates, medical men are all sons of the peasantry. The middle-class is only in its incipient stages. In no other country in Europe could one meet with such a large number of struggling poor students; at the Zagreb University the fees were only £7 a year. The peasant economy could not absorb fast enough the flood of professionals, and the often unemployed intelli-

gentsia gave to the country a "radical" complexion. Most remarkable was the contrast between the "leftism" of the student body in Yugoslavia and Bulgaria and the "rightist" tendencies of the intelligentsia in Poland and Rumania. This striking contrast was partly due to the absence of any large commercial and professional Jewish group. The Yugoslavian and Bulgarian students were thus immune to the Right Wing anti-Semitic propaganda of the Nazis.

The sons of the Balkan peasants dreamed of a time when all Southern Slavs would be united in one great federation. Nevertheless the new Left Wing Pan-Slavism could meet with but little practical success. The stimulus of the Russian Protector was missing, and the main contrasts and conflicts between the "Slavonic brothers" were artificially but consistently stimulated by Germany.



The two kindred nations of the Serbs and Croats trace their mythical descent to two brothers who led their invading tribes into the Balkans. The relationship of the two tribes was certainly very close, and this is still evidenced in the almost complete identity of language and folk-lore.

Yet almost from the very beginning the social civilisations of Byzantium and Rome brought the two groups into opposite directions and moulded their outlook in different ways. The Serbs came under the influence of the Byzantine Empire, accepted the Greek Orthodox religion and took over the Cyrillic alphabet. Serbia, almost alone in Europe, never passed through the stage of feudal economy, and remained a community of peasants, 95 per cent. of whom possessed their own land. The Croats, under the spiritual dominion of Rome, accepted the Catholic religion and the Latin script. During centuries under Austrian dominion they developed a class of landed aristocracy. The Austrians and later the Germans tried to deepen the gulf between these two nations. To-day Hitler's dupes proclaim "independent" republics of the Croats and Slovenes.



Map shows the Main Balkan Area.

[Courtesy of the "Rand Daily Mail."]

In their desire to fish in waters troubled by national feuds the Nazis also sought to intensify the conflict between Yugoslavia and Bulgaria. The Serbs and the Bulgars both aspired to leadership in the Balkans. The history of these two neighbours is one of conflict and war. After 1918 the best elements in both countries clamoured for a close understanding, and at one time their Governments, although very reluctantly, seemed to bow to public opinion. These plans of a peaceful understanding came to nought when Hitler offered to the military rulers of Bulgaria a slice of Serbia as compensation for the right to march through their country against their Greek and Slavonic neighbours.

Yet the idea of Slav solidarity is not dead. It was prevented from becoming a positive, unifying and consolidating force by semi-Fascist rulers who talked of racial pride but were at any moment prepared to sell out to those who had only contempt for the Slavonic race.

German pseudo-scientists trace the name of Slav to the root "slave," and their Italian friends speak of Serbs as "serfs." And the rulers of Bulgaria are prepared to assist in the enslavement of their Slavonic neighbours.

Centuries of conquests, forced and voluntary migration, dynastic wars, arbitrary partitions and annexations have produced the Balkan tangle of nationalities and peoples. Hitler is now attempting further to Balkanize the Balkans by creating a crazy patchwork that he chooses to call a "New Order." But he is, in fact, doing no more than repeat the old disorder—a by no means difficult task in the framework of Balkan politics.



## GOODWILL SUNDAY

*(Continued from page 7)*

from Pietermaritzburg, there was a special service attended by a reverent congregation, many of whom had travelled a considerable distance to be present. The officiating ministers preached in both languages, and copies of the Goodwill booklet were gratefully received by the congregants.

In the Kimberley area there was a service at Sydney-on-Vaal, at which all denominations were present, and keen interest was taken in the message of goodwill.



One of the leading features of Goodwill Sunday was the series of broadcast addresses delivered from various stations of the South African Broadcasting Corporation. A national broadcast was relayed from all South African stations on the afternoon of Goodwill Sunday, in which the message of goodwill was conveyed by the Bishop of Johannesburg, the Rt. Rev. G. H. Clayton, speaking in English, and Ds. Wm. Nicol, Moderator of the Dutch Reformed Church, speaking in Afrikaans.

Ds. Nicol made an earnest appeal to the people of South Africa to promote a better spirit towards each other in public life. He also referred to the necessity for getting to work on the problem of poverty, and said that here was a field in which all sections of the population could immediately co-operate.

The Bishop of Johannesburg said that the population of South Africa was composed of many different groups, which should be able to exist side by side with mutual goodwill. The only thing there was no room for in South Africa was the spirit that denied the other fellow the right to live. Everything, except that, had something of value to contribute to South Africa.

A special Afrikaans broadcast address was delivered from the Irene Dutch Reformed Church in Johannesburg by Prof. J. H. Kritzinger, and an English broadcast from the Central Methodist Church by the Rev. A. S. Clegg. The Rev. I. C. H. Brooke broadcasted from St. George's Cathedral, Cape Town, and the Rev. C. W. Alderson from the Cathedral

in Grahamstown. Rev. C. Edgar Wilkinson delivered a broadcast sermon from the Central Methodist Church at Durban, in which he included a special message in Afrikaans to Afrikaners.



The idea of Goodwill Sunday was, in general, warmly welcomed by the South African Press, which gave the occasion widespread publicity. Many papers devoted editorial comment to the subject. A leading article in the *Star* declared that goodwill ought to be the common denominator of all faiths which believed in the brotherhood of man, and such occasions as Goodwill Sunday should be eagerly seized upon to stress the things which united rather than divided men. "Every individual citizen must make his contribution to the cause, if antagonism and ill-will are to be eradicated," the *Cape Argus* said. "May Goodwill Sunday launch a movement that will continue and expand."

The *Natal Mercury* reminded its readers that the dark days through which we were passing were the direct outcome of race-hatred and that in South Africa it was imperative to forget grievances, jealousies and suspicion, and concentrate on the task of constructive co-operation. *Die Vaderland* warmly welcomed Ds. Nicol's broadcast address and praised it as drawing attention to many aspects of national life that needed improvement. The *Rand Daily Mail* commended the Bishop of Johannesburg's broadcast and supported his statement that South Africa was a big and open-hearted country, in which there was room for the freest interaction between all points of view.

Goodwill Sunday was also warmly commended in leading Afrikaans journals, like *Die Volkstem*, *Ons Land*, *Die Suiderstem* and *Die Volk*, while the *Zionist Record*, the *S.A. Jewish Chronicle* and *S.A. Jewish Times* acclaimed the Day on behalf of the Jewish community.



A discordant note was struck by the Johannesburg Nationalist organ, *Die Transvaler*, which bitterly attacked Goodwill Sunday and the whole Goodwill movement in several editorials, and published many "letters from readers" criticising the occasion. *Die Transvaler* accused the

organisers of Goodwill Sunday of abusing religion for political purposes, and urged its readers to oppose the Goodwill campaign. Its allegations were vigorously denied by the Christian Council in a reply by the Rev. James Dexter Taylor, Hon. Secretary of the Council, who pointed out that the only purpose of Goodwill Sunday was to lift the problems of racial, social and economic and political contacts between the different elements of South Africa's population into an atmosphere where they could be faced and dealt with as in the sight of God. The Goodwill movement was directed against the unreasoned prejudices which were making their appeal to savage and un-Christian forces.

The attitude taken up by *Die Transvaler* was keenly deprecated by *Die Vaderland*, which said that it did not believe the Afrikaner spirit could gain anything by ill-will towards other people. *Die Transvaler's* criticism was also vigorously replied to by *Die Volk*.

In contrast to *Die Transvaler*, the Free State Nationalist organ, *Die Volksblad*, said there could not be any sober and responsible person who would not be prepared to do all in his power to bring about a spirit of mutual tolerance between the different races.



From the correspondence received by the Christian Council it would appear that in certain Afrikaner circles the Goodwill appeal met with suspicion, to a certain extent on political grounds, to some extent on the ground of special religious problems, and to a further extent out of the belief that goodwill must come primarily from the English side. But it was anticipated that, in the present tense political atmosphere, there would be some such resistance to this experiment in goodwill. The response, however, from the large body of South Africans, both English and Afrikaans, gives hope that in more normal times this element of suspicion and mistrust will disappear. It is clear that the large mass of South African people want to build bridges across which one section can join friendly hands with the other, and it is to be hoped that politicians and the petty quarrels of the political arena, will not be allowed to stand in the way.

JAPAN is waiting and watching, with her keen eyes on the battle-fronts of Greece and of Egypt, and more than all, she is waiting for the new phase of the Nazi onslaught on Britain. There is less talk of the Hitler invasion these days, but the Japanese still believe that the Nazis will make the attempt. After all, Matsuoka has been in secret council with Hitler and Ribbentrop, and should know something of the secrets of his partners.

Japan will put her fleet full steam ahead in an attempt to dominate the China Seas and the wide Pacific if Nazi successes point to a good chance of victory. At the same time her armies will march. By land from Siam there will be an attack on the Malay Peninsula, and from the sea the bastion of Singapore will be stormed. But Japan will go on watching if Hitler's successes do not point to the possibility of complete victory. If she strikes, Japan will use blitz tactics all along the line.

### The Japanese Mind.

The question is asked: How can Japan launch a war against Britain and America while she is up to her neck in trouble in China? It is true that China has given the Japanese a headache, that the Chinese have taken a big toll of the Japanese army, that even in conquered tracts of China the conquerors are up against a defiant people. . . . But Japan believes that she can bide her time to swallow China if Hitler conquers in the West and gives her a chance of ousting Britain and America in the Pacific. Of course, the Japanese dragon hasn't much hope of swallowing China and digesting the vast country, but you must understand the Japanese mind. . . . The little yellow men think that they are supermen.

The whole nation has swallowed the "New Order for East Asia." Japan believes in her destiny of conquest. She aims at dominating the Pacific with Australia and New Zealand in that sphere. If she marches, she will meet the Australians long before one of her battleships can reach the Australian coast. The Australians are waiting in Singapore. And Japan's dream can only be smashed by terrific knocks.

Japan is to-day controlling most

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# THE MENACE OF JAPAN

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The War Situation in  
the Far East  
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By TOM MACDONALD

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of the vital industries of China, coal and iron among them. From the conquered provinces she is stealing sinews for war. She is using conquered Chinese to help build her new war machine. In spite of the China War, her machine is quite powerful. That machine swept through large parts of China, smashing through ramparts of flesh and blood. The Japanese Navy, although it has yet to be tested, is powerful; the Japanese is a born sailor, and it is likely that the navy would take a great deal of hammering.

On the other hand, there is Singapore. . . . Whoever controls Singapore, controls all that lies east of it.

### Oil Will Decide.

In the big battle—if it ever comes—oil will decide much of the conflict. That is why the Dutch East Indies are such a prize. The islands are guarded, waiting to repel any attack, and should they fall there are plans for blowing up the oilwells. The destruction would be so complete that it would take years to make the wells function again. Today Japan still has to buy four-fifths of her oil requirements from abroad. The bulk comes from the Dutch East Indies.

It is one of the riddles of this "all-in" war that the Allies are still selling oil to Japan. America has banned the export of octane spirit to Japan. There may be clauses in the recent pact with Russia for a greater exploitation of oil on Sakhalin Island, but Sakhalin oil would

not satisfy the appetite of a war machine setting out to conquer East Asia and the Pacific. The capitalists should have stopped selling oil to Japan years ago. Without oil she could not have gone far in China.

The peaceful penetration of the Dutch East Indies by Japanese immigrants has gone on for years. In the event of war they may become a dangerous Fifth Column. Japanese penetration has also been marked in the Phillipines and in all the islands of the Pacific. Japan secured a string of South Sea islands as booty from conquered Germany at the end of the last war. These islands can be used as sanctuaries for sea raiders.

It is quite possible that, if Japan joins Italy and Germany in this war, Japanese warships, for a time, will cause havoc in the shipping lanes of the Pacific, and Australia and New Zealand will be affected adversely. Yet, in the long run, the British Far Eastern Fleet and the American Navy should bring the Japanese Navy into battle, and it is not likely that Japan will win that.

### The Singapore Base.

But the nightmare in all the Japanese dreams remains Singapore, "The Gibraltar of Asia." The fortress is only 2,800 miles from Tokyo and in the event of war it is even a menace to the Japanese homeland. Japan thus requires two master keys to conquer in the march southwards, Singapore and oil. Is she likely to get either?

If she can take Singapore and the base of Hong Kong, the way is open to India and the Philippines, and the Dutch East Indies are doomed. But Singapore will repulse any Japanese onslaught. The Far Eastern navies of the Allies, and that counts America as well (for America must fight if Japan attacks) can shelter easily in Singapore. Added to the power against Japan would be an air force, the like of which Japan has never faced. In spite of her big war machine, her air power is small. It has been comparatively easy for the Japanese airmen to bomb the matchboard cities of China, where incendiaries can start terrific fires, but if they ever meet Empire and American airmen, they will be shot out of the skies in no time. More-

(Continued on page 14)



"Common Sense Forum"**RELIGIOUS CO-OPERATION and the D.R.C.****SOME COMMENTS FROM OUR READERS****LANGUAGE DIFFICULTIES.**

*Mrs. E. E. Dent, of Gilletts, Natal, writes:—*

The article in your February issue by the Rev. D. F. B. de Beer has much in it that reveals the true situation; but there are some misconceptions under which he and his fellow-Afrikaners suffer which I should like to make plain.

Regarding English-speaking people in this country, Mr. de Beer does not grasp the position. To begin with, we are handicapped by our poor linguistic ability, and little chance is given us of picking up Afrikaans. Every Afrikaans person I meet insists on speaking English. I have studied Afrikaans and can read it easily and write it with the help of dictionary and grammar book; but I cannot carry on a conversation. Every conversation lesson I have had in Afrikaans, I have paid for. Yet even when paying for lessons, I have had difficulty in keeping my instructor from speaking English. Our children suffer from the same difficulties. They learn Afrikaans in school, but get no practice in speaking it outside nor in hearing it. A year or two after leaving school many consequently forget most of it. Many of my friends who can afford it are sending their children to Afrikaans farms in the holidays on an undertaking from the family that only Afrikaans will be spoken. But only a small minority can afford to do that, and others do not like to make their children spend their holidays among strangers and away from home.

I was instrumental in sending to the Natal Education Department from the Federation of Women's Institutes a resolution asking that in every school, one subject at least outside the language lesson should be taught through the medium of Afrikaans. Unfortunately, the resolution was turned down by the Department.

A second misconception in Mr. de Beer's article is that the Anglican Church represents all the English-speaking people. But there are many—the Wesleyans, Presbyterians and the Baptists, for example—who are at one with the Dutch Reformed Church on such matters as Sunday observance, and co-operation with them should be easy. It is the question of language which again introduces difficulties. Cannot we co-

*Keen interest has been displayed by readers of "Common Sense" in the articles by Rev. A. W. Eaton, Ds. D. F. B. de Beer and Rev. H. P. Junod, dealing with the withdrawal of the Dutch Reformed Church from co-operation with the English Churches, and published in recent issues. Several letters have been received, and salient extracts therefrom appear on these pages.*

operate in getting over this very practical difficulty first? Our children and grandchildren will not regard England as their home. They will be true South Africans. We must take the long view and see that they are not hampered by unilingualism. We have taught the Afrikaners English: cannot they help in teaching us Afrikaans? We shall inevitably be part of the South African nation, and every true patriot must work for a united nation. There is much wrong-headedness on both sides, but the right must prevail. Let us all work for that and meanwhile, "Judge not that we be not judged."

**CHAPEL SERVICE  
IN AFRIKAANS.**

*Rev. C. W. Alderson, Warden of St. Paul's College, Grahamstown, writes:—*

In regard to what Rev. de Beer desiderates concerning the use of Afrikaans, it may be of some interest to record that for the past two years it has been the custom at St. Paul's College, Grahamstown, which is the European Theological College of the Anglican Province of South Africa, to have chapel services (including the Eucharist) in Afrikaans on one day in the week.

This step has met with the wholehearted approval of the present and past members of the College, many of whom are as much at home in Afrikaans as in English. I did have one vigorous letter of condemnation from a former member of the College, who pointed out with justice that the worship

of God was not intended to be a means of learning new languages: but when it was pointed out to him, as it had been to the students, that the object (far from being this) was that we might express, in our highest human acts, our desire for fellowship with our brother South Africans, he made a ready withdrawal of his disapproval.

**ENGLISH CHURCHMEN  
NOT HOSTILE.**

*Reverend A. Pierce-Jones, of Woodstock, C.P., writes:—*

Mr. de Beer is completely wrong in describing English churchmen in South Africa as being animated by an un-South African spirit. Most of them are South Africans, and a growing proportion of the clergymen are South Africans by birth. If they seem "anti-Afrikaans" it is largely through reaction to certain political tendencies and resentment at political discrimination. In any case it should be borne in mind that the words "South African" and "Afrikaner" are not synonymous terms. The latter is in fact only a part of the former.

We all agree that there is much in Afrikaner culture and tradition that is well worth preserving as being of infinite value to the South African nation which is growing up. English churchmen do not, as Rev. de Beer alleges, deny, ridicule or actually seek to destroy these traditions. Indeed, such traditions are actually being fostered by means of an ancient British institution, viz., the Eisteddfod.

Mr. de Beer, in his remarks on patriotism, aptly quotes Scott's fine lines, but why should he argue that British South Africans have no South African patriotism? Because Scott loved his native Scotland, did he sympathise with France in the Napoleonic wars against Britain? The King had no more loyal subject. My own people, the Welsh, are renowned for their love for the land of their fathers; but they are second to none of the units that form the Empire in their response to the call of duty (was it not the Welsh who held Calais to the last man last June?). Nor do they or their children make worse

South Africans than those of other origin.

The two loyalties do not conflict: they strengthen each other; whereas exclusive patriotism only tends to narrow itself.

As regards the Afrikaans language, Mr. de Beer is less than just. The younger generation in South Africa has to learn Afrikaans, and if a young person is not proficient in the language, it is his own fault.

It is scarcely an overstatement to declare that the younger generation is bilingual. But that does not mean that the young South African may not personally prefer either to speak mainly in English or in Afrikaans. That is a matter of individual preference. What British people have resented is not the use of Afrikaans, still less the right of those to use it who wish to; it is the forcing of the language on to others by political means to which they object.

Let me indicate one error which runs right through Mr. de Beer's article, which is, in general, temperately worded and written with every intention of being fair. This is the identification of one section with the nation as a whole. Apparently if we do not all share the views, use the language, and submit to the authority of this section, we are not to be considered as belonging to the nation and are to have no right to a voice in the conduct of its affairs.

The decision of the parliamentary majority to declare war in 1939 is held to be wrong on the grounds that the majority did not consist of Afrikaners, but were British, Jews and "renegades." Is the Dutch Reformed Church really going to disown those of its own people who believed that their duty was to join the battle for human freedom? Is Dr. van Broekhuizen, who himself fought against Britain in the Boer War when some of our most vocal politicians went about with British passes and sometimes adopted British names, to be counted a "renegade."

Dr. Inge, a shrewd critic, once told a party within the Church of England that they had set up an "ecclesiola" within the church. Mr. de Beer and his friends are attempting to set up a "nationala" (if I may be pardoned for coining the word) within the nation.

### UN-SOUTH AFRICAN TRENDS.

*Mr. H. S. Coaker, of Ladybrand, O.F.S., writes:—*

I can sympathise with a great deal of Mr. de Beer's attitude, but I join issue on what appears to be his main premise,

viz., that the Afrikaners are essentially South African in their outlook and that British South Africans, like myself, are un-South African. The fact of the matter is that the D.R. Church, epitomising best the *Boerenasie* as a whole, is grievously un-South African (just as are many English-speaking South Africans), whereas the majority of "British Churchmen" (these are Mr. de Beer's words) are far more Pan-South African in their outlook and cleeds.

Mr. de Beer assumes that South Africa belongs to the *Boerenasie*. It does not: it belongs to 10 million South Africans.

The plain fact is that the D.R. Church is sectional and not truly South African: it thinks in terms of approximately 12 per cent. of the South African nation and it never ceases to tell those who think in terms of all South Africans that they are un-South African.

One has to have sympathy with the Afrikaner for whom Mr. de Beer speaks in his predicament. He has been taught that this is his country. His drive to unilingualism, with the corresponding increase of bi-lingualism of the British section, is injuring his people; he is haunted by the phobia of what the black man will do to him; his last stronghold, the D.R. Church, is torn asunder and rent with schism; the *Wederdoppers* are drawing away masses of urbanised people; and the British seek to destroy the national soul of the people by substituting a creed of tolerance and Pan-South Africanism.

There is no short-cut for any of the South African peoples. The mills of the gods will grind to dust any section that denies the inherent rights of the other sections. Evolution means: go with the stream or go under, and the stream is that of South Africanism. Liberal opinion has no fear or doubt of what the next thousand years will bring forth, but the illiberals walk in fear and dread.

### A DISTURBING STATEMENT.

*"Lover of South Africa," Johannesburg, writes:—*

Rev. Eaton's "Open Letter" to the Dutch Reformed Church in your December issue has done a real service to all who are striving for a better understanding between Afrikaners and non-Afrikaners in eliciting the reply from Ds. de Beer, of Linden, in your February issue.

As a bilingual South African, I support the Dominie's complaint that too few ministers of English Churches speak, or at least

understand, Afrikaans sufficiently for the proceedings of such bodies as the Christian Council to be conducted in both languages as a matter of course. This is a real obstacle to whole-hearted co-operation, and Ds. de Beer, who would surely have preferred to write in Afrikaans, is putting to shame those among the readers of *Common Sense* who suffer from linguistic limitations, by writing in English, and such excellent English at that!

I agree, too, with him that there are occasions when "isolation" is the only possible "Christian" line of action. Given a division of opinion so deep that no compromise is possible, the only alternative to fighting may be for each side to go its own way, avoiding to the utmost anything that may give offence to the other.

This is what I took Ds. de Beer to mean until I came to his concluding paragraph, quoting the words of St. Paul: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." These words, adduced to illustrate the spirit of Ds. de Beer's "isolation," made me feel, when reading them, as I imagine I would feel if I saw one man lash another man's face with a whip. These words are not a mere command not to co-operate with those from whom one differs in principle: they condemn those from whom one differs as "unclean" and as shut out from the company of the Lord.

Can Ds. de Beer seriously mean this? It amounts to saying that all those who differ from him and his church on "fundamental dogmatic and ethical" questions are "unclean" and untouchable. Does he really so regard not only Roman Catholics and Jews, but also other Protestant denominations? Indeed, it seems to be equivalent to saying that only he and his church are true Christians for, clearly, he identifies himself and the D.R. Church with the "clean" who alone are received by the Lord, whilst the "unclean" are rejected.

If this is what Ds. de Beer does mean, I, for one, am deeply disturbed and distressed by the prospect here opened up for the future of South Africa. For, what possible co-operation or harmony can there ever be between two sides, one of which, priding itself on being "clean," looks down, in its heart, on the other as being "unclean"?

I appeal to you to ask Ds. de Beer, or some other member of his church, to assure us through your pages that this is not what the Dutch Reformed Church feels and thinks; that it is not in this spirit that it feels it necessary to isolate itself from the rest of us,

## THE MENACE OF JAPAN

*(Continued from page 11)*

over, with the use of air carriers the war can be taken over the Japanese cities. During recent months big air-raid shelters have been built in Tokyo, Kobe, Nagasaki. Japan was not then sure of finding Stalin amenable to closing the back door through Manchukuo, but it may very well be that the Japanese planned A.R.P. measures for the possible eventuality of finding themselves facing Britain and America.

America has many strong bases in the Pacific, but none that compare with Singapore. And it is abundantly clear that Japan knows that in any Pacific war, she would not stand a chance of victory while that bastion remains. A sudden swoop on the Dutch East Indies may be the first move. She must not get that oil, for its acquisition would prolong the war and make it dangerous to the Allies.

But Hitler must have many striking successes before Japan moves.

At the moment, she is waiting for another Dunkirk; yet even that may not be enough to warrant the risk of meeting the combined forces of Britain and America in the Far East. A successful invasion of Britain by Hitler, on the other hand, would bring Japan in quickly. But to-day Britain is a mightier bastion than Singapore.

The Japanese are realists. They have made a religion of war, although they still worship cherry blossom. Almost every Japanese family is mourning the loss of at least one member of the family in China. But they have made shrines of the blood-stained uniforms of their dead. They are the people who began, with the Manchurian War, the first act of aggression and ruthlessness which led to this second Great War. By forcing Britain to watch her far-flung Empire, Japan is already helping the Axis. She will come in with blows if the time grows ripe.

## STRYD

*(Vervolg van bladsy 6)*

onuitstaanbaar. Hy voel dat 'n Afrikaanse kultuur *waarde* moet besit, anders is dit nie die moeite werd om dit te laat voortleef nie. Hierdie gevoel is herhaaldelik ge-uit deur werklik verligte nasionaal-voelende Afrikaners, soos van Wyk Louw, prof. C. M. v. d. Heever en dr. M. C. Botha.

Wat betref die gewelddadige onderdrukking van die mededingende kultuurvorm—daar sou die drywers die les kon raakgesien het van die mislukte pogings om in ons land Afrikaans en Hollands met geweld te onderdruk, was dit nie dat hulle almal so vreeslik verlief is op alles wat Nazi-agtig is.

In alle gevalle sou isolasie dit ten enemale onmoontlik maak vir Afrikaans om in die ekologiese stryd *veld te wen*. Dit sien mense soos dr. Verwoerd dan ook wel in, en juis *daarom* is hulle gedwing om te hoop dat geweldmetodes die uitbreiding sal verseker.

In werklikheid is oorwinnings vir Afrikaans in die ekologiese stryd alleen moontlik deur een middel, 'n

middel wat prof. C. M. v. d. Heever in sy boek „Die Afrikaanse Gedagte” beskrywe het. Hierdie middel is die verhoging van die *aantrekkingskrag* van die Afrikaanse kultuurvorm. En hierdie aantrekkingskrag staan in regstreekse verhouding tot sy kultuurwaarde. Mooi Afrikaanse boeke, mooi Afrikaanse gedigte, mooi Afrikaanse liedere verhoog die aantrekkingskrag. Een goeie Afrikaanse roman bring die Afrikaanse gedagte in die ekologiese stryd 'n hele end verder as al die isolerende kultuurverenigings en politiek makende kultuurpredikers bymekaar. Een hoogstaande kritikus soos van Wyk Louw is duisend Verwoerds werd.

Dit is die ware, vrugbare metode om die ekologiese stryd vir Afrikaans te probeer wen: nie die metode van die bokswedstryd nie; nie met die vuus en die voet en die fietsketting nie; maar die metode van die kunswedstryd, waar dië mededinger die oorwinning behaal, wat die aantreklikste prestasie bied: die metode van die viool en die singstem.

## “BAN PARTY-POLITIEKE DWEEPSUG”

“WAARHEID is egter wat die akademiese gees, d.w.s. die gees wat toegewyd is aan die ideale van waarheid en menslikheid, in ons tyd te dikwels ook in die universiteitskringe skitter deur sy afwesigheid. Die metodes van 'n veelal patologies-histeriese pers en van 'n emosioneel onbeteuelde party-politieke dweepsug dring al meer en meer deur tot ons universiteitslewe, met die gevolg dat waarheid en menslikheid ontaard in die laagste vorm van propaganda en liefdeloosheid.

“In fisiese sin is ons natuurlik bereid om die feit van die bestaan van andersoortige mense rondom ons te respekteer. Wanneer dit egter kom tot 'n erkenning van hulle reg om te bestaan en wel op 'n gelyke voet met ons self, dan sluit ons ons oë vir die werklikheid en word ons geleidelik deur onwetenskaplike vooroordeel. As ons in Suid-Afrika bv. daartoe kom om in der waarheid die bestaan van verskillende bevolkingsgroepe te erken, sou ons veel nader kom aan die ideaal van eenheid in verskeidenheid, en sou ons ons Suid-Afrikaanse samelewing sien as 'n wordende mosaïek liever dan as soveel verskillende mishope waarop elke groep op sy eie wyse in dwase isolasionisme vergaan.”

—Prof. M. C. Botha, Rektor van die Universiteit Pretoria, in sy *gradedag toespraak*.

A FAITH TO FIGHT FOR  
*(Continued from page 5)*

account of the growth of Western civilisation, the part played by the twin virtues of truth, or the attempt to interpret the reality of social life on our planet, and love, or the power of co-operation and brotherliness, in making human life tolerable. And nowhere is there so plain a prophecy, of what the world would be like, if it were organised on the basis of the Nazi creed of Total Lying and Total Hate. All honour to Mr. Strachey for his courage and common-sense and notable contribution to victory!

“I can assure you that we Army men appreciate the points of view of “Common Sense.” Racialism is almost as dead as the dodo in the Army.”

—A Soldier at Premier Mine Camp.

### Christian National Education.

Nobody is more interested than I am in the efforts being made by various Church bodies to introduce proper religious teaching into the educational system of South Africa; but the attitude taken up on this subject by the Synodical Commission of the Dutch Reformed Church is one which, I feel, can meet with little approval.

That our children in South Africa need dogmatic religious training, few will dispute; but it seems to me that the Dutch Reformed Church is making a grave mistake in laying such emphasis on Christian *National Education*. Surely these last few years of history should have taught all branches of the Church that any attempt at the *nationalisation* of Christianity is a most dangerous thing. The doctrine of Christ transcends all barriers of nationality, and to attempt to limit it by tying it to Afrikaner nationalism, is as bad as saying that a Christian and an Englishman are one and the same thing.

Churches will agree that the present "non-committal please-everybody" attitude of our Education Department leaves room for very big improvement, as far as religion is concerned. But the question is: where is the process to begin?

### Starting With Youth.

The key to the situation is teacher and student. As far as I can see, the majority of teachers are honest folk, the products of the Department's religious policy, and most of them have but a loose, if any, attachment to religion. Yet nearly all of them are interested in the production of the true South African.

This is the most hopeful field. I am convinced that the vast majority of youth, and those who work for and with them, see the urgent necessity of "stopping the rot" that has set in, and are looking for the leadership which will achieve this. Other countries, both of our enemies and of our allies, have seen the necessity of directing youth. With many, it is

# THE RISING TIDE

A COMMENTARY ON  
CURRENT ESSAYS IN  
COMMON SENSE

By the

Rev. A. W. ("Tubby") Eaton

a specific government responsibility. Even England has seen the necessity for officially organising a youth movement. If they can do this, why cannot South Africa undertake a similar task in the cause of our own nationhood? Only drastic action will stop the forces of ignorance and prejudice from spoiling the beauties of this land.

I should like to see a national movement in which imagination, faith and daring experiments would feature—experiments by which the true South African could be moulded anew. Once we could camp together, work together, worship together, we would have found the surest way to a genuine understanding; one which would also help effectively to train youth for the job of education.

I would further say to our Church leaders: the door to more efficient religious training in schools is being opened, but what are the Churches doing towards facing the problem of dogmatic teaching? To what extent are the English-speaking Churches sufficiently South African to justify their being given a freer hand in Education? As for the Dutch Reformed Church, it is vitally important that, while our national life needs to be cleansed and redeemed, and our children taught the true faith "as it is in Jesus," the primary object of our teaching as Churchmen is to build the *Kingdom of God*, not the Republic of South Africa.

### Stellenbosch and Democracy.

The manifesto issued by a group of professors at Stellenbosch will come as a much-needed eye-opener to many. There has been a growing tendency on the part of several English South Africans to talk as if one of the main internal problems of South Africa was the "Afrikaner vs. English" question, when in fact it is not. Just as the war is a battle of ideologies, so the present struggle in South Africa is not a racial but an ideological struggle. The Stellenbosch Manifesto shows that thinking Afrikanerdom is also prepared to make its contribution towards speaking up for democracy.

We must not forget that, though the vast majority of English-speaking South Africans happen to be on the side of democracy, not all are. There are some in the Nationalist camp, and some among the Communists. Among Afrikaners the same divisions exist, with, naturally, a much larger proportion in the Nationalist camp. The democratic Afrikaner element, however, is strong and influential. A very large number of Afrikaner democrats are in the Army, or are holding important executive positions in the country. We need to be reminded of this fact much more often. The Stellenbosch Manifesto will do much to strengthen the ties between the English and the Afrikaans South Africans, who have basically the same goal in view.

### The Census and the Jews.

Debate in the House of Assembly once again sank to a low level when the new Census Bill was discussed. Threats, insinuations, calumniations and lies featured in those portions of the debate where certain speakers sought to drag in the Jew as the age-old scape-goat. And all because the Government, for purely technical reasons, has this year omitted the customary question on religion from the Census form.

Personally, I believe this omission was a mistake; but why the Opposition must seek to take vengeance on  
(Continued on next page)

## THE FIGHT AGAINST INTOLERANCE

### What the Society of Jews and Christians Stands For.

Thought-provoking addresses on the fight against intolerance in South Africa were delivered by Senator Dr. Edgar H. Brookes, Mr. A. Goldberg, M.P., Mr. B. K. Long, M.P., and the Rev. Mrs. Wilna Constable, at the Annual General Meeting of the Society of Jews and Christians in Cape Town, which took place on March 18th.

Senator Brookes said that the primary object of the Society was to fight anti-Semitism, which spread like a poisonous weed on alien soil. He did not think South Africa would ever have to face the brutal form of anti-Semitism that was shaming older countries; but there were other forms of anti-Semitism, more subtle and more refined than the cruder form, which often appeared in social and economic life. These flourished often in circles which called themselves liberal and broad-minded, and which professed to be shocked by Hitler's tactics.

Both Jews and Christians acknowledged the fatherhood of God and should join in making more real the brotherhood of man.

Mr. A. Goldberg, M.P., said that he did not believe that a decent and honest relationship between man and man regardless of race and colour could not be achieved. One of the features of anti-Semitism was its shallow inconsistencies. We were engaged to-day in a struggle to preserve the true spirit of Christianity, and Jews and Christians should stand side by side. The war had brought home to us the dangers of false propaganda: we must bring home to those undermined by the technique of Nazi propaganda that without the realisation of the brotherhood of man, life is merely an empty husk.

Mr. B. K. Long, M.P., said the rise of Hitler was due to the feeling of inferiority latent in the German people. Hitler's most powerful weapon was his dislike of the Jews. In South Africa there was a deliberate attempt by certain public men to imitate the success of Hitler. In their propaganda anti-Semitism was a very formidable element.

The chief function of the Society was to face facts and to try and bring about a better state of affairs. The co-operation of Jews and Christians in the war was producing a feeling of comradeship and brotherhood. When victory was achieved, it would be our duty to consolidate this feeling and to unite in solving South Africa's problems. The poor-white problem could be solved by the co-operation of all who believed in the brotherhood of man, and a more enlightened policy must be evolved towards the Natives and Coloured peoples.

Rev. Mrs. Wilna Constable said the Society was just at the beginning of its great work. There would be a great responsibility on Jews and Christians for the creation of the new world order when victory was won. Jews and Christians had great ideals in common: now was the time to make a stand together. The Society was inspired by the spirit of fellowship, goodwill and active co-operation; if we wanted to play a constructive part in the future, we must do our thinking now. We must get each nation to think, not of itself alone, but as one great human family. We would be truer citizens of our own country by being true citizens of the world.

The Rt. Rev. Bishop S. W. Lavis, who presided, reported that good progress had been made during the year. Group contacts had been formed, and out of these had grown the idea of Goodwill Sunday. He paid tribute to the work done by the Rev. William Constable as Secretary of the Society, and regretted that he and Mrs. Constable were leaving South Africa. He wished them Godspeed and happiness and success in their new sphere of activity in the U.S.A.

The Rev. William Constable gave a summary of the year's activities.

(Continued at foot of next column)

## CAPE TOWN'S NOON PAUSE.

### A Statement by the Mayor.

The Editor, *Common Sense*.

Sir,—My attention has been drawn to a paragraph appearing on page 16 of your February issue where the writer of a letter states: "To-day we find the Cape Town Church Council, against the wishes of the Mayor and Prime Minister, inflicting the mid-day pause for prayer on a much-suffering Afrikaner community."

I deny emphatically that the midday pause is against my wishes. On the contrary, I am proud of the part I was able to take in the pause being instituted.

The numerous expressions of opinion by visitors to Cape Town, Afrikaans as well as English-speaking, in support of this opportunity for mutual prayer would make the heart of any religious person fill with thankfulness to Almighty God.

Yours faithfully,

Cape Town.

W. BRINTON.

## THE RISING TIDE (continued from page 15)

the Jew for it, is beyond my understanding. I notice, for instance, that Mr. le Roux made the following statement: "I want to make the statement—I cannot support it; nobody knows—that I believe that not less than 7½ per cent. of the population of South Africa are Jews." This sort of statement from a so-called responsible man is outrageous.

Mr. le Roux knows quite well that the official figure of the 1936 Census is 90,645 Jews, constituting 4.6 of the total population. The Minister of the Interior recently gave the figure of Jewish immigration since then as approximately 6,000—a figure which would have a negligible effect on the total percentage. And as Jewish natural increase is lower than that of other sections of the population, this could not tend to increase percentage. What right has Mr. le Roux, therefore, to come forward with these wild and irresponsible, and, in my opinion, definitely misleading statements? I was glad to see that Minister Lawrence effectively replied to this sort of talk.

## HOOFFARTIKEL (vervolg van bladsy 3)

en vroue van gematigdheid en wye uitsig in die verskillende politieke en ideologiese kampe. Laat hulle bymekaar kom, eerlik trag om hul uiteenlopende gesigspunte te verstaan, en bane vir samewerking soek. Laat hulle die leiding gee; ons is oortuig dat die volk met bereidwilligheid sal volg.

Rabbi I. Abrahams proposed a vote of thanks to the speakers and the chairman.

The following list of members of the Council (who are to appoint the officers and Executive Committee) was moved, seconded and carried unanimously: The Rt. Rev. Bishop S. W. Lavis, D.D., Rabbi Abrahams, The Dowager Lady de Villiers, Adv. M. Alexander, K.C., M.P., Professor Dr. A. W. Falconer, Mr. L. Segal, Mrs. W. P. Steenkamp, Professor Shapiro, Adv. D. M. Buchanan, Mr. P. M. Clouts, Mr. W. Chappell, Mrs. S. R. Sloman, Mr. A. Friedlander, M.P., Mr. C. Pearce, Mr. F. S. Bosman, Miss S. E. Goldblatt, Rev. Dr. D. Wark, Mr. A. M. Jackson, Mrs. S. Benjamin, Rev. P. S. Latzky, Dr. A. Birnbaum, Dr. C. Resnekov, Mr. V. A. Smart, Mrs. Harold Jones, The Rev. Dean Brookes, Mr. J. R. Haddow, Rev. Father Bull, Mr. J. A. Cunningham, Rev. Le Mesurier, Mr. Pollard, Mr. Emery, Mr. G. W. Lyon, Mr. Pells, with power to add.

## Lecture on Modern Palestine.

On April 15th Mr. Harry Levin was the guest-speaker at a meeting of the Society of Jews and Christians in Cape Town, where he addressed a well-attended meeting at the Cathedral Hall. In the unavoidable absence of the chairman (the Rt. Rev. Bishop S. W. Lavis), Mr. G. W. Lyon presided. The topic was "The spirit of modern Palestine." Mr. Levin, who is a well-known Palestinian journalist, dealt most effectively with his subject, and his address made a deep impression.

# Common Sense

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UNITY THROUGH SERVICE.

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EDUCATION FOR SOUTH AFRICANISM.

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RUSSIA AND THE WAR.

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"HIERDIE SKADELIKE ONKRUID"

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THE NORWEGIAN CHURCH STANDS FIRM.

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BOOK REVIEWS.

THE RISING TIDE.

# Common Sense

*A Magazine to Promote Goodwill*

## Editorial Board:

A. W. EATON, C. H. S. RUNGE,  
R. F. A. HOERNLE, G. SARON,  
H. SONNABEND, J. L. GRAY

MAY, 1941

## CONTENTS

In War, Prepare for Peace .....	3
In Oorlogstyd, Berei vir Vrede Voor .....	3
Notes and Comments .....	4
Education for South Africanism .....	5
<i>By Dr. E. G. Malherbe.</i>	
Russia and the War .....	7
<i>By Prof. R. F. A. Hoernlé.</i>	
Unity Through Service .....	9
<i>By Senator E. H. Brookes.</i>	
„Hierdie Skadelike Onkruid” .....	11
<i>Deur Prof. G. F. Dingemans.</i>	
The Norwegian Church Stands Firm .....	12
The Rising Tide .....	13
<i>By the Rev. A. W. Eaton.</i>	
Book Reviews .....	15

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*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in “Common Sense.”*

## Notes of the Society

### Many Meetings Addressed.

It is gratifying to note that the number of invitations to speakers of the Society is steadily increasing.

On May 10th, Dr. H. Sonnabend addressed the staff and pupils of the St. Peter's Secondary School on the subject, “Facing South Africa's Problems Squarely.” Mr. Darling, the principal of the school, presided, and a very lively discussion took place. The audience was particularly interested in the question of the contribution the Bantu intelligentsia could make towards the improvement of race relations in South Africa.

Another meeting addressed by Dr. H. Sonnabend took place on May 14th, when he spoke to the Women's Group of St. Mary's Cathedral on the subject, “Minorities in the Democratic State.” The chair was taken by the Rev. Clack. The speaker dealt with the problem of South Africanism as compared with the nationalism of the groups forming the population of this sub-continent.

Dr. Sonnabend also spoke on May 23rd to the Royal Standard Chapter Lodge of the S.O.E. in Pretoria, on “A Jew looks at Christendom.”

### Workers' Educational Association.

On April 22nd Mr. G. Saron addressed a well-attended meeting under the auspices of the Transvaal Workers' Educational Association. His exposition of the Nazi propoganda method was followed by the audience with great interest, and the Press has given considerable publicity to the lecture.

Mr. Saron also addressed the S.O.E. of Germiston on May 16th. He dealt with the menace of anti-Semitism as one of the chief weapons in Hitler's war of propoganda.

On May 19th Mr. Saron addressed a lunch-hour meeting of the “Schoomunch,” under the auspices of the Sunday School Union, on “Anti-Semitism as Hitler's Weapon in South Africa.”

The Toc H, Darragh Hall Group, was addressed by Dr. H. O. Simon on May 13th. The speaker illustrated the methods applied by the Nazis in undermining the morale of the peoples they had chosen as victims of their aggression.

### Address by Bishop of Johannesburg.

The Very Reverend the Bishop of Johannesburg has kindly consented to address the Cultural Society of the Medical School on May 27th. The Bishop has chosen the subject, “After Victory—What?” The meeting will have taken place by the time this appears in print, and we hope to publish a report next month.

The Executive held a meeting at which the policy of the Society was fully discussed. It was agreed to make a further effort to establish branches in the smaller towns, including the Reef centres.

## In War Prepare for Peace

TO look forward to a better order of life when the war is over is surely a very natural thing. Men of all sorts and conditions are electrified by the vast contingencies of war into high hopes and bold plans, unlike any they entertain in the piped-down times of peace. Like fire or earthquake, the disasters of war are the opportunities of a great re-building.

It is therefore with a shock of painful surprise that we read two of Mr. Winston Churchill's recent speeches (not adequately reported in the Union), damning with faint praise dreams of a new social order after the war. It is not just that Mr. Churchill can't be bothered with them. He has his own war-and-peace aim, which is to "build a society where there will be wealth and culture, but where wealth shall not prey on commonwealth, nor culture degenerate into class and pride."

The common people of blitzed Britain, humiliated France and Nazi-ridden Germany, will hardly respond warmly to such empty phrases. They cannot be blamed if they see in them a threat to restore the discredited *status quo* of huge inequality, poverty, economic chaos and political drift that has marked the wretched history of our century.

In a speech to the Conservative Association, Mr. Churchill showed further his contempt for creative social thought. He said, "I know it is provoking when speeches are made which seem to suggest that the whole structure of our decent British life and society, which we have built up so slowly and patiently across the centuries, will be swept away for some new order or other, the details of which are largely unannounced."

To whom are such new order speeches provoking? Not to the masses of British people denied almost all the privileges of "our decent British life and society." Is everything built up across the centuries sacrosanct? Is it not the job of the Allied Governments to think and plan the details of a new social order and announce them to the whole world?

This is the crux of the matter. Unless they can be promised and feel sure of a genuinely different social and economic order, the workers of Britain may not have the heart to go on with this war. Unless the masses of Europe can be convinced that we do not aim at a revival of British-American imperial plutocracy, they are not likely to rise and help overthrow the Nazis. Unless in South Africa the Afrikaner people can be persuaded of our honest intention to help them to uplift themselves economically and to abjure outworn jingoism, the future of racial concord in this country is dark. Let us stop pretending that we have no responsibility for the eclipse of democracy in Europe, for the poverty and despair that drives men to Fascism, for the drift to a war which mixes international and civil war more horribly than any since the Thirty Years War. Let us in the Union of South

(Continued on next page)

## In Oorlogstyd Berei vir Vrede Voor

DIS tog doodnatuurlik om vooruit te sien na 'n beter lewensorde as die oorlog die dag verby is. Hoë verwagtings en heldhaftige planne wat hemelsbreed verskil van enigiets wat in die onverstoordheid van vrede bedink kan word, word deur die geweldige voorvalle wat hulle in oorlogstyd afspeel, in die harte van mense van alle klasse en soorte aangewakker. Soos na brande en aardbewings, gee ook die rampe van 'n oorlog ons die geleentheid vir grootse heropbouwerk.

Met die oog hierop het twee van mnr. Winston Churchill se onlangse toesprake (wat weliswaar nie volledig in die Unie gerapporteer is nie) as 'n pynlike skok vir ons gekom. Deur floue hulde aan die droom van 'n nuwe, na-oorlogse maatskaplike orde te bring, het hy hierdie droom in werklikheid tot in die grond verdoem. Vir mnr. Churchill is hulle net bloot 'n beslommering. Wat die oorlog en die vrede betref, hou hy sy eie idees daarop na, nl. die daarstelling van 'n „gemeenskap waarin daar wel rykdom en kultuur sal wees, maar waar rykdom nie op die algemene welsyn sal aas, en kultuur nie in klasse-bewustheid en trots sal ontaard nie."

Dat sulke holklinkende frases enige indruk op die mense van die „geblitste" Brittanje, die vernederde Frankryk of die Nazi-oorheerste Duitsland sal maak, is baie onwaarskynlik. Hulle kan skaars geblameer word as hulle dit beskou as 'n poging tot die herstel van die eerlose *status quo*, met al sy reusagtige ongelykheid, sy armoede, sy ekonomiese chaos en die politieke weifeling wat so 'n kenmerk van die armsalige geskiedenis van hierdie eeu was.

Ook in 'n toespraak voor die Konserwatiewe Vereniging het mnr. Churchill sy veragting vir die skeppende sosiale denker duidelik aan die lig laat kom. Hy het gesê: „Ek weet dis uitartend wanneer toesprake afgesteek word om die idee te laat posvat dat die hele raamwerk van ons beskaafde Britse samelewing, wat ons deur die eeue heen so stadig en so geduldig opgebou het, uitgewis sal word deur die een of ander nuwe orde, die besonderhede waarvan nog grotendeels ontbreek."

Wie word deur sulke nuwe orde-toesprake uitgetart? Nie die meerendeel van die Britse volk wat van byna al die voorregte van „ons beskaafde Britse samelewing" ontrief is nie. Is alles wat deur die eeue heen opgebou is dan so heilig dat die nie aangeraak mag word nie? Is dit nie die plig van die Geallieerde regerings om die besonderhede van 'n nuwe maatskaplike orde planmatig uit te werk en aan die hele wêreld openbaar te maak nie?

Hier lê die knoop. Tensy hulle die belofte kry en oortuig daarvan is dat 'n maatskaplike en ekonomiese orde tot stand gebring sal word wat in sy wese van die huidige verskil, sal die werkers van Brittanje miskien nie geneë voel om met hierdie oorlog voort te gaan nie. Tensy die massas in Europa oortuig kan word dat ons nie na 'n herlewing van die Brits-Amerikaanse imperiale pluto-demokrasie streef nie, sal hulle waarskynlik nie opstaan en ons help om die Nazi's te oorwin nie. Tensy

(Vervolg op volgende bladsy)



(Vervolg van bladsy 3)

(Continued from page 3)

ons die Afrikaners in Suid-Afrika die eerlike versekering kan gee dat ons hulle wil help om op ekonomiese gebied vooruit te gaan, en dat ons bereid is om die uitgediende jingoïsme te verloën, is die kans op rassesamewerking in hierdie land maar skraal.

Laat ons ophou om onself wys te maak dat ons nie verantwoordelik is vir die ondergang van die demokrasie in Europa nie, vir die armoede en die wanhoop wat die mens na Fascisme dryf, vir die afstuur op 'n stryd wat internasionale en burgeroorlog op 'n afskuweliker wyse vermeng het as enige ander sedert die Dertigjarige Oorlog. Laat ons in die Unie ophou om onself te paai met die gedagte dat ons geen verantwoordelikheid dra vir adv. Pirow se Nazi's of die ekstremiste van die Ossewabrandwag nie.

Sodra u ophou om uself te mislei, begin u dink. En as u eers begin dink, dan begin u ook planne vir 'n nuwe maatskaplike orde beraam. Om militêre sowel as

Africa stop pretending that the prosperous amongst us have no responsibility for Mr. Pirow's Nazis and the Ossewa Brandwag extremists.

To stop pretending is to start to think. To think is to begin planning a new social order. Such a new order is not only a military but also a human necessity. It alone will save mankind from undergoing another post-Versailles tragedy of economic withering, murdered liberty and spreading death wish. In war, prepare for peace.  
J.L.G.

menslike redes het so 'n nuwe orde 'n noodsaaklikheid geword. Dit alleen kan die mens red van agteruitgang op ekonomiese gebied, die onderdrukking van sy persoonlike vryheid en 'n steeds toenemende vernietigingsdrang—die tragedies wat Versailles ons op die hals gehaal het. In oorlogstyd moet ons ons op vrede voorberei.  
J.L.G.

## NOTES AND COMMENTS

### Springbok Triumph

THE striking achievements of the Union Forces up North have shed a new lustre upon the name of South Africa throughout the world. There, an army consisting entirely of volunteers, comprised for the most part of civilians hastily trained after the outbreak of war, has, in country quite unfamiliar to the average South African, achieved victories that have been hailed in Britain and America as among the most significant military feats of the war. From the start of the campaign on the Kenya border, the Springboks have pressed relentlessly forward across the dusty, sparsely-wooded plains, over the bleak hills, under the glaring tropical sun.

Now, with the campaign in Abyssinia not far from its triumphant conclusion, the Springboks' eyes are turned to Egypt and the Western desert, where the next important job awaits them. Free sons of a free land, they will go "anywhere in Africa" to keep the Nazi menace from their homes and protect democracy against the greatest assault it has ever known.

### The Struggle at Home

While they press victoriously northwards, united in the common cause, their South African homeland unhappily presents a scene of many divisions and much internal strife; and although the dogged mood of the Springbok soldier remains the keynote, a great deal of confusion exists in hostile camps as to the real nature of this war and the present state of world affairs.

Nothing is more symptomatic of this confusion than the continued propagation of anti-Semitic ideas among certain sections of the people. This anti-Semitism is, of course, an importation from Germany and aims, by

a deliberate confusion of issues, to mask the real anti-democratic attack. Men of sober thought to-day realise this, as both the Prime Minister and the Minister of Justice emphasised to the Conference of S.A. Zionists which has just concluded in Bloemfontein.

General Smuts, in a message to the Conference, stated: "Anti-Semitism and Jewish persecution, which had rapidly become a matter of world-wide concern, was, however, only the symptom of a deeper and more widespread disease, which has at last come to head in another world war. . . . In such sad circumstances of calamity we can but stand loyally by each other and range ourselves in joint defence of the ideals which we share in common."

### The Fight for Freedom

General Smuts also commented appreciatively on the response of the Jews of South Africa to the Union's war needs, remarking "the response of our Jewish citizens is on the whole just as good as that of other sections of the population; their percentage of volunteers for military service is approximately the same as that of Afrikaner and British sections. This is but what I have expected, but it should be mentioned in view of the gibes and sneers one sometimes hears."

Dr. Colin Steyn, who opened the Conference, also pointed to the link-up between intolerance and anti-Semitism, and paid a warm tribute to the participation of Jews in South African life.

Both General Smuts and Dr. Steyn touched on the fundamental factor at the root of this war: that this is in its essence, a fight for freedom, and therefore the fight of all who sincerely desire freedom; that an attack on the liberty of any race or group is an attack on the liberties of all mankind; that men may hope for a free and decent life only if the principles of freedom and decency are protected and made secure for everyone throughout the world.

# Education for South Africanism

## TEACHING CO-OPERATION IN OUR SCHOOLS

**D**URING the four years I spent in America, I devoted a good deal of attention to their efforts at nation building. One thing which impressed me more than anything else was their deliberate efforts to foster "Americanisation." I was there in the days when immigrants were pouring in at the rate of over a million a year. No sooner did they land on Ellis Island than they were taught by means of a big organ to sing "America the Beautiful" and "The Star-Spangled Banner." You would meet these men and women later on and notice from their speech that they were foreigners. You might ask them: "Of what nationality are you?" "I am *American*," they would answer with pride. They had come to make the country their home, and after a few years their children could not be distinguished, in speech or dress or aspirations, from the children of the *Mayflower* descendants.

### No "Two-Homers."

There are among them no "two-homers" such as we too often still find in South Africa. The Federal Government spends over £10,000,000 per annum to foster the teaching of *Americanisation* in the schools. This is all the more significant when one recalls that the public schools do not fall under the Federal Government, but are administered and financed by the individual States themselves. But so seriously is this formation of national solidarity regarded that the Federal Government is not prepared to leave it to chance or to the fancy of the individual State. A conscious national effort is made to cultivate a common language and common ideals by virtue of which all citizens become Americans.

Now, I have often wondered whether we in South Africa could not set up a similar common ideal of *South Africanisation* for cultivation in our schools. Of course, it will be pointed out that South Africa has two languages, English and Afri-

By **DR. E. G. MALHERBE**

kaans, whereas the U.S.A. has only one language, English, which is the sole official language recognised in their Americanisation programme—and, therefore, such a programme will be impossible in South African schools. I do not think it is as impossible as it is made out to be, *provided the will to make it possible is general*. It is not without precedent, as Prof. Haarhoff has so convincingly shown us from ancient his-



[Courtesy "Sunday Express."]

— DR. E. G. MALHERBE —

*the writer of this article, is known all over South Africa, not only as Director of Census and Statistics, but also as a leading authority on educational questions. He has written this article to voice his deep concern over the recent growth of a spirit of separation and intolerance, which, from the political arena, has invaded the schools. It is an eloquent plea for stressing in and out of school whatever will unite English-speaking and Afrikaans-speaking South Africans in creating co-operation for the welfare of their common home-land.*

tory in his interesting book: "The Stranger at the Gate." Besides, Switzerland has a nation as united and patriotic and economically prosperous as any, in spite of the fact that it is a trilingual country.

I do not think it is expecting the psychologically impossible to insist, in our South Africanisation programme, that every citizen be bilingual, and have a common loyalty to the country which is his home, and a feeling of solidarity with all citizens who have made this country their home.

### The Segregation Mania.

The tendency is unfortunately all in the other direction to-day. Not only are children and young people segregated into separate schools and institutions for educational and cultural purposes, but this separatism is also showing itself in the economic sphere. As this tendency continues, we are gradually landing ourselves into a situation which is not only full of fears, suspicions and hatreds, but which will rapidly bring economic chaos and disaster. The irony of it is that many of those who are keenest on developing this kraal system in our national life have strong anti-Semitic feelings. And the reason given for this anti-Semitism is that Jews have a way of sticking together and of not allowing themselves to be assimilated by the whole social organism! Why, if such cliquishness is deplorable, extend it to other sections of the community? Can it be that imitation is the sincerest form of flattery to the Jewish citizens in South Africa who, after all, constitute no more than 5 per cent. of the total population of the Union?

Incidentally, while I am speaking of the Jews, I might mention an interesting phenomenon which I came across in the recent General Knowledge Paper for entrance to the Civil Service, viz., that over 90 per cent. of the candidates were under the impression that the Jews constitute more than 25 per cent. of the Union's total

population. This shows how foreign propaganda can, by playing on prejudice and appealing to fear, mislead our people regarding simple matters of fact and create all manner of bogeys in their minds. The school should here supply the corrective. But I am afraid it does not. The results seem to justify my fear.

One of the main reasons why the principle of single-medium schools has latterly gained ground is that the minority group within the dual-medium school is made to feel inferior and is often discriminated against. Therefore, it has been argued, it would be much better for the two groups to receive their education in separate schools, where each group would be free to develop on its own lines. It was thought that a better feeling of mutual respect would thus be fostered between the two groups. But it did not work out this way in practice. What happened was merely that the children were herded into two separate, hostile and isolated camps.

#### The Work of Paul Roos.

That the dual-medium school (i.e., the school where every child receives his instruction in the primary classes through the medium of his mother-tongue, and where the medium in the secondary classes is optional), is not such an impossibility as it has been made out to be, I can show from a number of schools that I know intimately. In these schools, I found not only an attitude of mutual respect and a spirit of co-operation between the two groups of children but also a proficiency in their respective home languages equal to that achieved in single-medium schools, and a proficiency in the second language which *far exceeded* that attained in the single-medium schools.

Let me quote an instance which shows how such results were achieved in a dual-medium school: The Boys' High School at Stellenbosch, as it was conducted under the principalship of Mr. Paul Roos. In this school, all the notices, the announcements at assembly, as well as the prayers, were conducted in English one week and in Afrikaans the next. I personally think it is a very good thing for English-speaking boys to learn to sing the fine old Dutch

psalms and to hear the Afrikaans Bible being read, and *vice versa*. Such interchange not only gives insight into the mentality of the other cultural group, but also enriches vocabulary in the second language in a way that the ordinary text-book methods seldom do. On the playground, the boys, irrespective of home language, played in the same teams and heard and spoke each other's language. They got to know each other and to respect each other's prowess in sport.

I never noticed any feelings of inferiority amongst the minority group; on the contrary, many life-long friendships between Afrikaans- and English-speaking boys were built up at that school.

Why was all this possible? It was because Mr. Paul Roos was the kind of man he was. Having been, in his younger days, captain of the Rugby team that first brought international fame to the Springboks, he was used to having under him, in the same team, English-speaking and Afrikaans-speaking players who were united by such a fine co-operative spirit that it did not matter who scored the try or kicked the goal as long as it was South Africa that won the day. While Mr. Roos was perhaps a unique figure in South African education, there are other schools where the results are no less happy, because of the spirit which actuated the principals.

#### Breeding the Wrong Type.

If only the education departments could systematically set out to train more principals of the breed of Paul Roos—a man who could bring out the best in the English- and the Afrikaans-speaking South African and unite them in a common effort. But, no! They have, in the majority of training institutions, gone in the very opposite direction. First, the young boy goes to a single-medium school. Then he is sent to a single-medium Normal College to be trained as a teacher. His chances, therefore, of learning to associate with, and to understand, his fellow-South African speaking the other language are reduced to a minimum. The only mental picture of his fellow-South African he has in the end is what he gets in a distorted form from an extremist daily Press. He learns to think in

terms of labels and clichés, instead of in terms of experience born from warm and intimate contacts. By this procedure we actually breed the very type of teacher and principal against whose one-sidedness the single-medium school was a reaction!

The cumulative effect of this consistent separation is that we are deliberately breeding two separate sets of people in South Africa who do not speak the same language—not only literally, but also in the sense that they will have no common concepts and attitudes regarding human association. More and more the two sections will cease to understand each other, and where there is lack of understanding there are always fears and suspicions. With many, even the *will to co-operate* has ceased to exist. They do not share my distress over the increasing rift amongst our South African population, because their fundamental aim is different. They arrive at different conclusions, because they start from different premises. What these premises are, was clearly stated in Rev. de Beer's article in *Common Sense* a few months ago. He even quoted Scripture in justification of those premises.

I know educators who believe in single-medium schools because they feel that the activities of Afrikaans- and English-speaking citizens in every aspect of life—political, social and economic—should be separate. (They must develop on parallel lines, and like parallel lines, they should never meet.)

I, on the other hand, start out from different premises and, consequently, arrive at a different conclusion. I believe that South Africa can become great and strong only if both sections go out of their way to co-operate with each other, each enriching the whole by its own and unique contribution. Such an attitude demands the exercise of tolerance and real effort. And if it is such a united South Africa that we do in fact desire, the school should, in all its activities, reflect its society. For the school (and here I am on a sound basis of educational philosophy) is *the community in miniature*.

#### Face the Facts.

I believe that the best way out of the present unhappy state of division

(Continued on page 14)

THE pact between Stalin and Hitler which ushered in Germany's attack on Poland in September, 1939, came at the time as a bombshell to most people, not excluding even many members of the "Left." That Hitler should have crowned many years of denunciation of Communism by a treaty with Russia did not surprise those who had long summed him up as an unprincipled opportunist. But, that Stalin should make a pact with the arch-enemy of Communism at a time when he was also being wooed by the Western Democracies, left most men utterly baffled, especially as Russian foreign policy in the years immediately preceding the war had been devoted to building up an "Anti-Fascist Front" against the "Anti-Comintern" combination of Germany, Italy and Japan.

Moreover, Russia had assisted the popular side in the Spanish civil war against Franco, who had gained the victory by German and Italian help. Yet, within a few months of having been indirectly at war with Germany in Spain, Russia entered into an agreement with Germany which could only assist Germany immensely in her war against Great Britain and France. Indeed, Stalin carried his new orientation to the point of ordering the Communist parties in Great Britain and France to switch over to a policy of sabotaging, as far as they were able, the war-efforts of their countries against Germany.

#### Stalin's Main Aim.

None the less, there was method in his seeming madness. Strange as it may seem, these apparently contradictory oscillations of policy are explicable in the light of a single principle. There is one Great Aim to which Stalin's foreign policy has consistently been true: *the survival of the Communist experiment in Russia.*

Whether his judgment concerning the best means for the realisation of this end has always been sound, only the outcome of the war can show. But, that all the baffling shifts and changes in Russia's policy can be explained as means to this single end, can easily be demonstrated.

Lenin had agreed, unwillingly enough, to the disastrous terms of the Brest-Litovsk peace with Ger-

# RUSSIA and the WAR

## A Study of Soviet Policy

By PROF. R. F. A. HOERNLE  
(University of the Witwatersrand.)

many, because he needed peace at any price in order to start the Communist experiment. Undoubtedly, he then shared the belief of most Marxists that the Great War would end in Communist revolutions, at least in most of the Central European States. But, the short-lived Communist Republics which were started in Bavaria and Hungary in 1919 proved to be a "false dawn." Presently, Communism had to fight for its very existence in Russia itself. Obviously, the time for world-wide Communism—for Communism as an international phenomenon—was not yet ripe. If the Communist experiment was to be saved at all, it had to be saved in, and with, Russia: *the fate of Russia and the fate of Communism became one.*

Moreover, let us not forget that the men whose main concern was to secure the survival of Communism in Russia, look on the Western democracies, dubbed "Capitalist" and "plutocratic" democracies, as no



The Writer.

less the enemies of Communism than the German Nazis or the Italian Fascists. In November, 1939, the Soviet press published an address by Mikhail Kalinin, President of the Supreme Council of the Soviet Union, to the students and teachers of the Red Army Political Academy, in which occurred the following illuminating statement: "We are a besieged fortress. It is true that this fortress is a huge one—one-sixth of the earth. But, the remaining five-sixths are our principal and irreconcilable enemies." No distinction here, it will be noticed, between the Western democracies and the Fascist regimes: in Kalinin's eyes, both Democrats and Fascists, though they are enemies of one another, are also enemies of Communist Russia. The ideal for Russian Communism is, obviously, for its enemies to weaken, if not destroy, each other in war, whilst Russia stands by, conserving her strength, bringing the Communist experiment nearer to success, and waiting to gather in the spoils when Western Europe shall have been brought to utter ruin by the war. To keep out of the war is, therefore, Stalin's supreme concern. For, if war is forced on Russia now, it is likely, if not actually to destroy, yet indefinitely to postpone the success of, the Communist experiment.

#### Effect of the Pact.

But to keep out of the war meant, in the European summer of 1939, to keep out of war with Germany, whose overwhelming military strength Stalin had reason to fear then, just as he fears it now. From this point of view, the German-Russian pact was good business for both partners, in spite of their fundamental enmity. It secured the Germans against a war on two fronts. It secured Russia against a German attack, and enabled her to recover a slice of Poland—part of what she had lost in the settlement after the Great War; a settlement in which, being an outlaw then among the nations of the world, she had never been asked to participate. Moreover, in the slice recovered are the most valuable Polish oil-wells.

By comparison with these gains, let us look through Russian eyes at the terms offered to her by Britain and France in the early months of

1939. Russia had before her the recent spectacle of, first, the dismemberment and, then, the destruction, of Czechoslovakia. The Munich settlement of the Sudetenland question in September, 1938—in which, by the way, once more Russia had not been invited to share, though she had joined with France in a guarantee of Czechoslovakia's independence—convinced the Russians that France was not willing, and England too gravely disarmed, to resist German aggression in Europe. In 1939, she found herself invited by Britain and France to join in assisting Poland in the event of a German attack. Yet, it was obvious that neither Britain nor France were in a position to give effective help to Poland in Poland, nor was either of them able to promise an attack on Germany's Western front on such a scale that the bulk of Germany's forces would have been drawn away from Poland. Thus, it became clear that, if Poland were to be defended, Russia would have to do the defending. And, with Germany presumably able to hold off, behind her Siegfried Line, any attack in the West, Russia had to expect the full brunt of the German attack on herself, and this on behalf of a Poland utterly averse from an alliance with Communist Russia and unwilling to have Russian armies fight on her soil even in defence of that very soil.

In these circumstances, Stalin chose the lesser of two evils—peace, however precarious, with Russia's most dangerous enemy, plus a bloodless recovery of Polish territory, which increased his country's strategic and economic strength.

The rest of the story can be briefly told. Russia, though now having a common frontier with Germany, made use of the German pact to strengthen herself in every possible way along her exposed Western front. Undeniably, the policy she followed to attain this end was as ruthless and unscrupulous as the policy which Germany had already followed with respect to Czechoslovakia and was soon to follow with respect to Denmark, Norway, Holland and Belgium. Both Russia and Germany have been running true to form as totalitarian states: both have shown themselves to be past-masters of "Real-politik," or gangsterism in international affairs,

Here are the chapters of the story.

First, on November 30, 1939, Russia made war on Finland and by March 12, 1940, had extorted territorial, military and naval concessions which greatly strengthened her position in the Northern Baltic and made Leningrad less exposed to attack. Next, on June 26, immediately after the Franco-German armistice at Compiègne, Russia forced Rumania by an ultimatum to restore to her Bessarabia (which had been a part of Russia before the Great War), and to hand over Northern Bukovina, which had up to 1919 belonged to Austria-Hungary. Thirdly, three weeks later, the Baltic states, Estonia, Latvia, Lithuania, which in 1919 had gained their independence, were forced to vote themselves back into Russia and to become Soviet Socialist Republics. All these accessions of territory gave Russia better protection of her Communist experiment against a possible attack by a Germany which was fast becoming mistress of Central Europe. The recent pact with Japan seems to have gained for Russia security in the Far East, and thus to have made possible the transfer of troops to the West, as further insurance against the danger threatening there.

My argument has not been an argument for or against Communism as the ideal "new order" of the future. It has merely been an argument to

show that Russia's foreign policy since 1939—and the same could be shown for the whole period from 1920 to 1939—has consistently been directed towards the protection of her Communist experiment against its most dangerous enemy: Germany. That this policy since 1939 has not assisted the other enemies of Communism, viz., Britain and France, is another merit of it in Russian eyes. Actually, it has made any effective co-operation of Russia with Britain most difficult, for British public opinion was second only to American public opinion in the vigour of its condemnation of the spoliation of Finland, Rumania and, above all, the three Baltic States. Britain and U.S.A. cannot condone these "aggressions" any more than they can condone Hitler's aggressions, and yet they can hardly enter into an alliance with Russia without condoning them. There is no obvious way around this obstacle.

Meanwhile, Stalin still has to stave off the danger of a German attack. That an attack by Germany's mechanised army, carried through with German efficiency and ruthlessness, would cut through the Ukraine to the Caucasus like a knife through butter, can hardly be doubted. Whether Hitler will attempt it, or Stalin succeed in buying it off, may be known before this article appears in print.

## THE FIGHT FOR GOODWILL

In these days when racial antipathies are often deliberately fostered for political or propagandist ends, it is of the utmost importance that men of goodwill should play their part in counteracting the evil. In order to assist to the greatest possible degree with this work, the Society of Jews and Christians has organised a panel of speakers who have generously agreed to address constituent societies and other bodies upon request. No fee is charged for this service, undertaken in the interests of spreading the truth and promoting good race relations, and it is hoped that Church bodies, youth clubs, goodwill organisations, etc., will avail themselves of this service and write to the Secretary of the Society, P.O. Box 7791, Johannesburg, who will gladly make the necessary arrangements for a speaker.

Among the topics on which addresses are offered are the following, and groups are asked to indicate which they would prefer: *Fundamentals of the New World Order*; *Hitler's Secret Weapon in South Africa*; *Cross and Swastika*; *What is Tolerance?*; *A Christian Looks at Jewry*; *A Jew Looks at Christendom*; *Anti-Semitism: Who is to Blame?*; *The Nazi Conspiracy Against the Jews*; *Facing South Africa's Problems Squarely*; *The Pros and Cons of Zionism*; *Minorities in the Democratic State*.

# Unity Through Service

## *The Key to South Africa's Future*

Substance of an address delivered in the Union Senate by

SENATOR THE HON. EDGAR H. BROOKES

THE last war was fought "to make the world safe for democracy": Our task to-day is to make democracy safe for the world. Upon the basis of freedom, tolerance and Parliamentary institutions, by persuasion and not by coercion, we must build a new South Africa.

Loyalty to South Africa calls for practical service, and we shall get to know each other better by co-operation in that practical service. Intellectual agreement can best be reached, especially between men and races of different temperaments and traditions, by doing a hard job together. Cheap bids for popularity and appeals to prejudice or racial emotion will bring us nowhere.

### Emotionalism a Danger.

For the emotions are good servants, but bad masters. The man who never experiences emotion cannot help other men: we all have our moments of deep feeling. But the man who lets himself — or his race — be governed by emotion above reason, logic and conscience, is in the end a public danger. In the field of economic reconstruction the danger of emotionalism is that it leads us to fasten easily on race restrictions as a solution of economic problems. This is a most dangerous tendency and keeps us from getting at the real remedies. Anti-Semitism, for instance, has a highly emotional appeal; it coincides with popular prejudice and forms a substitute for thought. And so a wave of stupid sentiment, which is unjust in that it condemns good Jews and acquits bad Christians, prevents us from really examining such questions as the costs of distribution and the right function of the middle-men, dispassionately and in their true perspective.

In South Africa our national motto is: "Ex unitate vires"—"Out of Union, strength"; but large numbers seem to follow the motto: "Divided

we stand, united we fall," and strive continually to multiply points of division. No doubt we must make some effort to preserve the best traditions of the races from which we have sprung, but on the whole we can safely leave ourselves to God and Nature. If we aim at unity, the result will be a friendly diversity. If we make diversity an aim in itself, the result will be chaos and discord.

### "Culture Plus . . ."

Allow me here to say a few words about my own English-speaking group in South Africa. Personally, my view is that our aim should be English culture *plus*, not English culture *minus*; and the same holds good for the Afrikaans-speaking group. Neither of us can help by deliberately throwing away our tradition. But what we must strive to do is constantly to add to it the best in the other man's tradition, and to train our children to do likewise, taking a pride in the other language, and the achievements of the other race.

Naturally, the eventual coming-together will take time, and much must be left to God and to time's healing hand. It is quite inevitable that English-speaking South Africans should at this stage in history feel a special affection for the land of their forefathers and the Commonwealth of Nations of which it is the centre. I wish, in many cases, that their affection were wiser and more tolerant, that instead of taking the form of knocking off other people's hats when "God Save the King" is being played, it took the form of reverence for those great ideals of constitutional and personal liberty and Parliamentary Government which England has bequeathed to South Africa, and on which must be built the social reconstruction we are discussing. I wish from the bottom of my heart that in every English-speaking home where Afrikaans is despised and criticised



[Courtesy "The Forum."  
Dr. E. H. Brookes.]

before the children—an act of high treason to the South African nation—the same love of the English language were turned to the positive use of teaching the children to love the masterpieces of English literature and to read them instead of the cheapest American magazines. Yet, there are thousands and tens of thousands of English-speaking homes where these truths are recognised, and where every effort is being made today to train the children for a true South African patriotism.

### Loyalty and Service.

The problem is to combine loyalty to our own traditions with unity in service, and to learn to serve South Africa *together*. The English-speaking South African will learn a deeper loyalty to his land as he serves it; the Afrikaans-speaking South African will broaden, in that common service, the deep loyalty he already has. In East Africa this is being worked out in practice among the thousands of young South Africans of both races who are serving South Africa, and risking their lives in doing so.

They are learning to know each other. Our system divided them on week-days at school and university, on Sundays at church, and it has taken a war to unite them. No land can be happy when peace keeps its citizens apart and it takes war to help them to know one another.

Nor must we forget that a large proportion of our Afrikaans-speaking young people are not in East Africa. For them the war has come, not as a

factor of union, but as a further cause of division. Opinions sincerely held, opinions that must be respected, keep many of them here. For them the Ossewa-Brandwag has taken the same psychological place that the Army has for others. We may regret these facts, but they are facts, none the less; and among these Nationalist young people are many possessing the purest, most unselfish South African patriotism. . . .

When peace returns there must be some means of common service to South Africa which shall bring the ex-Serviceman and the Ossewa-Brandwag-man together—personal service, if not compulsory, at any rate actively encouraged by the State. I wish, for example, that the camps which during the last few years have been held in different parts of South Africa to combat soil erosion could be extended with a national movement. I personally know of one camp where a large number of English-speaking young people from the towns gave up their holidays and built without pay a 1,000,000-gallon dam on a farm which an Afrikaans-speaking farmer was trying to save from complete destruction by soil erosion, and I could give half-a-dozen other concrete examples.

Service to our non-European community should be another field of common activity. How can any one section of the European community solve the great Native and Coloured problems alone? How can we ever solve it at all if political parties exploit these problems? The non-Europeans are "South African Nationals": let there be no mistake about that. And the question arises: do we want them to love our orange, white and blue flag, or to hate it—to be a strength or a weakness to our national life? Are we willing to make them feel that they are not feared, hated or despised, but recognised with friendliness as having a great role to play in building up a great South Africa, having a future in their land, their progress on wise lines truly welcomed? We could revolutionise the whole future history of South Africa, and sweep half its difficulties away, if in our programme of social reconstruction such an aim as this took a prominent place.

And then we should fasten on the countryside and its problems. I live in the country myself, and I say that the future of our soil and the future of the "small man" on the land—be he black, brown or white—are urgent problems. We need to do more than we have done for the marketing of the small man's produce. Our whole credit system needs overhauling. The fight against soil-erosion needs to be taken up more vigorously, and we have got to help the small man here to help himself. Similarly, there is need for a State medical service for rural areas. Such a service would save hundreds of lives every year, lost to-day because in our remote country districts there are many homes too far from the doctor, and too poor to afford to pay his expenses. The training of doctors specially fitted to serve the *platteland* in preventive work and as general practitioners is urgently called for, and I believe that a Medical Faculty at an Afrikaans-speaking University such as Pretoria could do splendid work in such training.

We have scarcely begun to develop adult education, travelling libraries, lectures and film services in our

country areas. On to what more constructive work could our universities be put, and how much more useful would it be than exciting the students with angry political meetings.

The old question of whether it is better to change the system or to change the individual may be raised. One might as well ask whether men should eat or sleep. They must do both to keep alive and sane.

The point is that, change the system how you will, you will not achieve success unless thousands of individuals are changed, too. Honesty and high standards in professional and political life cannot be secured merely by legislation. It is only on changed lives that a new South Africa can be built; but that fact should not be an excuse to delay for one day any change of the economic system which can be made, for environment influences character just as character makes for improved environment.

If we have a strong will to create a new South Africa, if we *do* things instead of making speeches to explain why they cannot be done, we shall succeed. Can we doubt that in this great task God is with us, and if God be for us, who can be against us?

## EUROPE AFTER THE WAR

The kind of Europe envisaged by the allied communities now fighting the war is obviously a matter of great importance for the future. The following is taken from a study by a noted Czech writer, Iva Duchacek:—

"EACH one of the allied nations certainly has its own limited national programme. For a Czechoslovak, for instance, the war would not conclude victoriously if free Czechoslovakia were not restored within her natural and strategically and economically secure frontiers, and if within these old and good frontiers there were not a new spirit and harmonious balance between the freedom for which we are ready to die and the radical economic collectivisation which will necessarily come after the economic chaos of the present war.

"Nevertheless, this is only a small sector of the common struggle of Great Britain and her allies. We are all fighting for something more than our own selfish national aims; post-war Europe would be in sore straits if everyone acted only for himself and only afterwards sought out ways to his fellows. It is necessary to realise already to-day that after the war, too, we must all remain as firmly united as we are now, when the common danger fuses us into a single rank. On the aerodromes, in the trenches, young English-

men, Poles, Dutchmen, Frenchmen, Norwegians, Belgians and Greeks recognise that they are in fact on one side of the barricades and how they are all threatened whenever one of them is threatened. It is important that all these nations should maintain this consciousness of their fateful dependence and community also when they return home.

"The internal link between us all is the fight against violence, the fight for freedom; for political freedom, harmonised with the economic organisation of all Europe; for personal freedom, genuinely strengthened by a just social system; and finally, for social freedom guaranteed at the very least by military collaboration (and at the best by a common army) of this future great family of free nations.

"We are not concerned only with defeating dictatorships. . . . We are concerned with building up on these ruins a more moral and better, juster and more reasonable world, and what is most important—this better world must be protected against any adventurers."

Ek weier om te erken dat daar so iets soos 'n „Joodse vraagstuk” is. Ek erken wel dat daar 'n „anti-Semitiese vraagstuk” bestaan. Anti-Semitisme is die giftige voortbrengsel van 'n hele hoop skadelike onkruid wat 'n vrugbare bodem in die mens se hart gevind het. Daarteen voer die lewende en lewegewende Woord van God 'n nimmereindigende stryd. Waar die Woord van God, „die hoogste maatstaf van ons geloof en gedrag,” onbekend is of met voorbedagte rade veronagsaam of verwerp word, daar groei hierdie skadelike onkruid weelderig. Van al die vorms van rasse-, handels- of beroepsjaloesie en politieke huigelagtigheid is anti-Semitisme ongetwyfeld die gemeenste en veragtelikste.

Pogings is aangewend om anti-Semitisme verstandelik uit te lê; maar as u hierdie pogings van naderby betrag, dan vind u dat hulle geen beroep op die rede of die gesonde verstand doen nie. Intendeel word daar 'n beroep gedoen op alles wat onedel in die mens se karakter is—op jaloesie, op blinde vooroordeel, op hebsug, op rassehaat van die slegste soort, en partykeer selfs op 'n dweepsug wat die wesenlike ontkenning van die Christelike gees is. 'n Anti-Semitiese beweging in enige land wat al geslagte lank die onberekenbare voordeel van 'n „ope Bybel” geniet, is 'n onmiskenbare en onheilspellende teken van die morele en geestelike agteruitgang van daardie seksies waaruit die aanhangers van so 'n beweging gewerf word.

### „Ingevoer Uit Duitsland.”

In Suid-Afrika is die anti-Joodse agitatie (wat aangemoedig word deur mense wat beter behoort te weet en wel beter weet) pas onlangs ingevoer uit Nazi-Duitsland waar anti-Semitisme 'n politieke leerstelling geword het. Die amptelike pogings van die Nazi's om hierdie dogma verstandelik uit te lê, kan vergelyk word met die pogings van 'n bejammerenswaardige verdorwene om sy verdorwenheid weg te redeneer. Vir diegene wat hul Bybel vereer en bemin, is georganiseerde anti-Semitisme oneindig erger as enige gebrek aan welwillendheid of gesonde verstand; vir hulle is dit niks minder as 'n voorbedagte sonde teen die God van Openbaring en 'n uit-tarting van sy lewenswette wat

## „HIERDIE SKADELIKE ONKRUID”

### Gedagtes oor Anti-Semitisme in Suid-Afrika

Deur Prof. G. F. DINGEMANS  
(Rhodes Universiteits-Kollege,  
Grahamstown.)

niemand straffeloos durf oortree nie.

Omdat die Jode in Suid-Afrika 'n ten volle stemgeregtigde rasseminderheid is, is hulle besonder kwesbaar. Vir gewetelose persone is dit bygevolg nie moeilik om van die Jood 'n sondebok te maak nie. Dit is baie makliker om iemand anders te blameer vir jou tekortkominge en ondoeltreffendheid as om eerlike selfkritiek te beoefen (wat per slot van rekening 'n winsgewende, maar nie juis 'n aangename tydverdryf is nie). Weliswaar is daar baie dinge in ons Suid-Afrikaanse staats-houdkunde wat verander of hervorm behoort te word; maar om die skuld vir al die gebreke van ons staats-houdkunde op die skouers van een seksie van die blanke bevolking te probeer laai—en dit 'n seksie wat nie meer as vyf persent van die totale bevolking uitmaak nie—is 'n houding wat nie van elementêre gesonde verstand of billikheid getuig nie, maar eerder van verregaande onkunde of kwaadwilligheid, of miskien van albei. Daardie houding word des te onvergeefliker as daar in gedagte ge-

*Hierdie artikel bestaan uit 'n deel van 'n toespraak oor „Eenheid in Verskeidenheid in Suid-Afrika” wat deur Professor Dingemans gelewer is op 'n vergadering van die Vereniging van Jode en Christene op Oos-Londen. In 'n later uitgawe hoop ons om nog 'n deel van sy roerende toespraak te publiseer.*

hou word dat daar onder die Jode van Suid-Afrika 'n aantal van ons vrygewigste burgers en burgeresse is, manne en vroue wat bereid is om die hoogste offers te bring om die algemene welsyn te bevorder. Dit, tog, is 'n feit wat geen eerlike Suid-Afrikaner sal ontken nie. As 'n geheel geneem, dra die Jode van Suid-Afrika hul deel—en somtyds baie meer as hul deel—tot die opbou van ons nasionale welsyn en staats-houdkunde by.

In Suid-Afrika, net soos in ander lande, is daar in enige groot Joodse gemeenskap ongetwyfeld ook minder waardige lede. Maar hulle is indiwidue. Hulle is die uitsonderings, nie die reël nie. Ongelukkig, egter, moet 'n rasseminderheid as geheel gewoonlik die skuld dra vir enige antimaatskaplike wangedrag waaraan 'n lid van so 'n gemeenskap hom skuldig maak. Dit is onbillik, maar dit is nou maar eenmaal die lot van die rasseminderheid.

### Sionisme.

Ek wens ek kon breedvoerig ingaan op Sionisme en sy werklik verbasende prestasies op maatskaplike en kulturele gebied, sowel as op die gebied van die landbou en nywerheid. Sionisme help om die Volk van die Verbond voor te berei vir die roemryke bestemming wat op hom wag. Volgens die Heilige Woord, waaraan ons tog nie kan twyfel nie, sal die Jodedom hierdie bestemming bereik nadat hul voorvaderlike land aan hulle terugbesorg is en hulle weereens 'n geestelik bevoorregte posisie onder die volke van die wêreld ingeneem het.

Ek waag dit om hier te sê dat enigeen wat kennis van Sionisme en sy prestasies dra, net soveel bewondering daarvoor sal hê as ek.

Daar is persone wat die Jood daarvan beskuldig dat sy lojaliteit verdeel is. Die beskuldiging is 'n refleksie nie op die Sioniste-Jood nie, maar op diegene wat die aanklag doen. Lojaliteit aan jou geestelike en nasionale erfgoedere, die lojaliteit wat jou noop om die hoogste offer te bring, maak jou nie minder lojaal aan die land waarin jy saam met ander nasionale groepe woon nie. Die een lojaliteit vul die ander een aan. Dit verswak dit nie. Hierdie nouer en breër lojaliteite is soos konsentriese sir-

(Vervolg op bladsy 14)



# The Norwegian Church Stands Firm

## *Courageous Indictment of Nazi Regime*

*A most courageous stand is being made by the State Church of Norway against the so-called "new order" which the Nazis are seeking to impose on Europe. Brief reports of the stand taken up by the Norwegian Church have appeared in the daily Press; but details which have now come into our possession give a fuller and more significant picture of the struggle. The following summary outlines the broad issues and well delineates the firm attitude being taken by the Church.*

IN January, the seven Bishops of the State Church of Norway, gravely perturbed by the abuses which the Quisling puppet government was permitting, met and drafted a statement which they sent to Ragner Skancke, acting head of the Department of Church and Education.

"The foundation of the Church of Norway," this statement declared, "rests on a definite constitutional relationship to the State, and on the assumption that the duty of the State and all departments of the government is to uphold righteousness and justice in accordance with the Will of God. The Norwegian Constitution states: 'The Evangelical Lutheran religion shall be the official religion of Norway.' It is therefore imperative that the Church should know clearly whether the State, which is also concerned with ecclesiastical matters, accepts and honours the legal and moral obligations contained in the Church's articles of faith and in the Bible."

Following the Nazi invasion, the statement continued, assurances were given to church leaders that justice would be maintained in accordance with the law of the land, and that the independence of the courts would not be jeopardised. But recent events made it increasingly clear that this assurance was not being carried out.

### **Violence Condoned.**

"We point to three specific instances which, in substance, are interwoven and which bear out the contention that acts of violence, instead of being prevented, are actually condoned. That the fundamental principles of justice are being broken down is shown by the following concrete examples: (1) The systematic rule of terror by the Nazi Storm Troopers; (2) the resignation of the Supreme Court of Norway; (3) Interference with the ministers' pledge of silence."

In connection with the first, the declaration particularly cited the attack by Storm Troopers on the Oslo Business College on November 30, during which teachers and the director were knocked down and severely assaulted. Relative to this outrage the official Nazi organ had written: "We shall strike again in such a way that they shall lose both sight and hearing. Storm troopers, close your ranks! He who hits us once shall be hit tenfold. This shall be our watch-word."

"If a nation accepts such a watchword," the bishops' statement commented, "and refuses to uphold law and order, then it may truly be said that such a nation has abandoned the fundamental principles of law-abiding society." The situation was aggravated by the fact that not only had none of the culprits in this and other assaults been apprehended, but, on the contrary, a decree

had been issued instructing the police not to interfere in such incidents, and to give active support to the Storm Troopers.

The interference with the ministers' oath of silence was viewed as a direct blow against the Church. "Our right to professional secrecy is not only guaranteed by law," the Bishops pointed out, "but has always been a fundamental requirement in the churchly calling when we minister to sorrow and receive confessions from people in distress. . . . To abolish this Magna Carta of the conscience is an attack upon the very heart of the Church."

### **Quisling Government's Reply.**

Ragner Skancke's reply to this statement was a cynical denial of the charges made. "As far as I can see," he wrote, "nothing has happened which can justify the statement that the State has encroached on the Church's freedom to spread the Gospel in accordance with the Will of God, the Church's articles of faith and its right to be and act as a congregation. The motto of National Samling (the Quisling Party) is law, justice and peace. The present Government intends to live up to this motto to the best of its ability. . . ." The letter ended with a threat: "We hereby most sincerely warn the Church against any act which may increase the unrest of our people. Thoughtless action now may result in serious consequences for the Church. . . ."

### **Further Church Statement.**

This reply the Bishops considered totally unsatisfactory; and despite the threat at the end, they decided to make it public and to publish a further statement categorically condemning the attempt to nazify the Church.

"Signs of growing unrest and anxiety are becoming more and more evident," they proclaimed in this statement. "Can the Church quietly sit on the sidelines while the Commandments of God are set aside and while many other events take place which dissolve law and order? . . . The Acts of God comprise justice, truth and compassion, as conceived by the Church within the structure of the State. The framework of a national community is no concern of the Church. But when it comes to the Divine Commandments, which are fundamental for all community life, then the Church is in duty bound to take a stand. It is useless to wave the Church aside by stating that it is meddling in politics. . . . When the authorities permit acts of violence and injustice and exert pressure on our souls, then the Church becomes the defender of the people's conscience. One single human soul is worth more than the entire world.

(Continued on page 16)

# THE RISING TIDE

A COMMENTARY ON  
CURRENT ESSAYS IN  
COMMON SENSE

By the  
Rev. A. W. ("Tubby") Eaton

## Leadership Needed.

Here in South Africa, unfortunately, too many Churchmen—English as well as Afrikaans—are far too often content to preach a national gospel rather than the Christian Gospel, and although there are always a large number who listen to them, those whose minds are set on higher things, turn away in disgust. It is to be deeply regretted that at so grave a time religious forces in South Africa are suffering seriously through such reaction. Far too many who ought to be our religious leaders are tired of and nauseated by the political racket, and feel it their duty to leave the arena of temporal responsibilities and turn to the realm of eternal speculation and devotion, to be what they call "just ministers of the pure Gospel of Christ," concerned with the things of Heaven rather than the things of the Earth. I can appreciate that this path is easier but I cannot think it is the right path. As I see responsibility, it involves the duty of cleansing the streets and the lanes of your city, and of making it possible for all men to enjoy the good Earth. If righteous men will not descend into those streets and lanes, there is little hope that they will ever be cleansed.

This may seem almost a sermon; but South Africa has dire need, at the moment, of men who have the courage to speak out. At the moment, everybody seems afraid—afraid to

offend the Government; afraid to offend the English group or the Afrikaner group; afraid to tell the Jews what they think about them—or to admit what the Jews have done for us; and, above all, afraid of the Truth. This is just where true religious leadership, untrammelled by party or politics, could save the country.

## "Pastor Hall."

But I suppose what would happen to such leadership is what happened to "Pastor Hall"—the hero of a film produced by United Artists and now showing in South Africa, which all readers should make a point of seeing. Not only is it a good production: it is a living witness of what any man who really believes in truth and justice has to face under the totalitarian or ungodly State. This film, which was written around the life of Pastor Niemoller, should do a great deal of good. Naturally, there will be people who will condemn it as propaganda. In a sense, it is propaganda. But it is the propaganda of truth. As a distinguished church leader in the Transvaal said at the pre-view: "Gentlemen, the power of this film is that, for the most part, it is absolutely true." This minister spoke as one who knows more about Niemoller's sufferings under Nazism than anyone else in South Africa.

## Sport and Politics.

I cannot help adding my protest to those of others against the very invidious practice of dragging politics into the sporting arena—as evidenced in several incidents recently. I am convinced this is not being done by true sportsmen, but is a foreign importation.

For a long time I was privileged to follow "rugger" in both the Eastern and Western Provinces, and when I think of the personnel of those teams, and the hard battles fought in the spirit of true sportsmanship between Afrikaners and "rooineks," between Christians and Jews, I do not wonder at the force

(Continued on next page)

## "Rerum Novarum."

Roman Catholics throughout South Africa are making the most of the Jubilee of *Rerum Novarum*—the famous encyclical on Social Order issued by His Holiness Pope Leo XIII—in assisting the nation to formulate its "New World Order" programme. The Roman Catholic Church realises the vital importance of giving the deepest consideration to all the implications of any new social order, and of making sure that the principles underlying it are fundamentally right. They are not concerned with party politics and are not interested in racialism. Whether a man is Black or White, Afrikaans- or English-speaking, for them the cardinal principle in any new world order is that every person is created by God, and must always be considered in this light.

*Rerum Novarum* has rightly been called "The Workers' Charter," and although there is likely to be a good deal of Protestant and agnostic prejudice against it because it happens to have come from Rome, every right-thinking person in South Africa ought to do something about this particular basis of the New Order of the world.

## United Religious Front.

Division and prejudice still feature prominently in South African life; in England, however, the horrors of war have been responsible for the breakdown of these evils. There Roman Catholics, English Catholics, Protestants and Jews are working and praying together. War has brought the most remarkable unity of action on the part of all Christian bodies, and, perhaps for the first time, English public opinion to-day is hearing the voice of a unified Christianity. Nor is the voice merely that of a patriotic Church endorsing everything that the Government says. The Church to-day is trying to be the conscience of England, and much of what it says meets with little favour. The Malvern Conference report is but one example of this fact. But that is not stopping the mouth of the Church—and it is such fearless Christianity that men will follow.

## THE RISING TIDE

*(Continued from previous page)*

of the Springboks. Now we are being confronted by alien forces that wish to segregate us on the sports field as well. I can only hope that the spirit of the Louws, the Mosterts, and the de Villiers' will rise up and crush this evil once and for all.

**Dr. Landau turns 75.**

Both Jews and Christians joined in paying tribute to Chief Rabbi Dr. J. L. Landau on the occasion of his seventy-fifth birthday this month. Dr. Landau has always been a great friend and supporter of the Society of Jews and Christians and also a distinguished contributor to *Common Sense*. One of the outstanding qualities of this fine, old Rabbi is his deep erudition. He has to his credit a long record of scholarship in English and Hebrew and has written many distinguished books in both languages. He has for many years been Professor of Hebrew at the University of the Witwatersrand.

He is also a great orator. I first heard him at a civic service at Benoni when "one of his children," as he called him, was Mayor. Dr. Landau preached like an Amos of old. Seldom, I think, has any town council been talked to so sternly as the civic leaders of Benoni were that day.

To-day, Dr. Landau is feeling the weight of his 75 years, and is not able to get about as easily as of yore. But that does not interfere with his literary work. Only last week he addressed a stirring appeal to his community for patience in adversity. "Lincoln succeeded, because he could wait," he wrote in the course of this appeal, "and surely we need not refer to single individuals to prove this fact. How our own nation, with its long and rich history, vindicates this doctrine. It has suffered many a defeat, many bitter disappointments, yet it never lost faith in itself and faith in its cause."

We express the sincere hope that Dr. Landau will be with us for many years to come.

**"HIERDIE SKADELIKE ONKRUID"***(Vervolg van bladsy 11)*

kels met 'n gemeenskaplike middelpunt wat diep in ons harte gewortel is. Die hemp is weliswaar nader as die rok en jy moet eers mensliewendheid in jou eie huis leer beoefen. Maar dit bly nie daar nie. Dit gaan die wye wêreld in om te sien en om geseën te word. 'n Goeie Sionis is waarskynlik 'n baie beter Suid-Afrikaner as die onverskillige of loue Sionis, want Sionisme doen 'n beroep op al die edelste karaktertrekke van die Jood.

Die nasionale noodgeval wat vandag bestaan het 'n verdere treffende bewys van die waarheid van hierdie stelling opgelewer. Genl. Smuts het herhaaldelik reeds hulde aan die Joodse gemeenskap in Suid-Afrika gebring vir die magnefieke wyse waarop die Jodedom op Suid-Afrika se roepstem geantwoord, en die ideaal van vryheid help bevorder het, of dit noual op die slagveld of aan die binnelandse front was.

Maar basta met hierdie onnosele en kwaadwillige beskuldigings wat

sommige hul Joodse mede-burgers teen die hoof slinger. „Wie 'n hond wil slaan, kan maklik 'n stok vind," is 'n bekende ou spreekwoord wat ook in hierdie geval van toepassing is. As die geskiedenis van die afgelope paar jaar iets bewys het, dan is dit dat 'n aanval op die wettige regte van 'n godsdienstige of rasseminderheid net die voorloper is van 'n aanval op die wettige regte van die meerderheid. Beroof 'n Joodse minderheid van sy wettige status, en vroeër of later sal die res van die bevolking ook die lot van die Jode deelagtig word.

Die valse totalitariese gode wat onafhanklike gedagtes en oordeel onderdruk; wat aanspraak maak op die reg om te besluit wat goed en wat sleg is, en die reg om die voorskrifte van die gewete kragteloos te maak—daardie valse gode beskou elkeen, Jood of Christen, wat eerbied het vir die gebod: „Jy mag geen ander gode voor my aangesig hê nie" as 'n dodelike vyand. Hulle trek eers

teen die Jood te velde, daarna teen die Christelike Kerke en uiteindelik teen almal wat weier om die knie te buig voor die nuwe Baal, die superstaat wat aanspraak op goddelike prerogatiwe maak en alles in sy vermoë doen om die Wet van die Here te verydel.

**EDUCATION FOR SOUTH AFRICANISM***(Continued from page 6)*

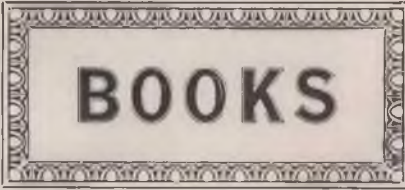
amongst our people, who have done such fine and great things when they have stood together for a common purpose, is to begin at the beginning—i.e., with the child—and to multiply the situations in which children of both sections do things together and thus learn to co-operate and jointly to create things for the common good. The children will do it readily enough, if only the older people would leave them alone. Facilities should be multiplied through which there can be interschool exchange of pupils, and through which they can visit each other's homes in urban and rural areas. And when they grow up they will fall in love and intermarry, as so many have already done, and thus still further contribute to the building of a united nation.

I have stated my fundamental premises, and the conclusions which follow from them. I can back these with indisputable facts, and not with mere assertions. Those who are on the other side argue from different premises. *They do not want a united South African people.* It does not suit their petty, parochial and personal ambitions. Hence their conclusions differ so profoundly from mine. Let us hope the country will discover which side is right before it is too late.

**APPRECIATION OF "COMMON SENSE."**

*"I am grateful for your paper from month to month, and I take delight in passing it on."*

—The Rev. Laurie J. Ray,  
Nigel.



## WHAT DEMOCRACY MEANS

### Mrs. Roosevelt's Simple Exposition

THIS book by Eleanor Roosevelt\* is in many ways one of the best expositions of democracy, written for the man in the street. Simply and briefly the wife of the American President has here set down the fundamentals of the democratic faith, its translation into action, and the problems with which it still has to deal.

Mrs. Roosevelt traces the connection between Christian thought and the democratic way of life, and shows how the ideology of totalitarianism must of necessity oppose and attempt to destroy both. She frankly acknowledges that there is much which democracy has not yet successfully tackled; but she feels that the responsibility for these shortcomings lies not with democracy, but with governments which have not carried out democracy in all its implications.

Citing Thomas Paine's dictum that "the right of property being inviolate and sacred, no one ought to be deprived of it," Mrs. Roosevelt says: "Our present situation, our present difficulties, arise from the fact that in the development of civilisation we have neglected to remember that the rights of all people to some property are inviolate. We have allowed a situation to arise where many people are debased by poverty or by accident of race and therefore have no stake in democracy. . . . We have never been willing to face this problem, to line it up with the basic, underlying belief in democracy. . . ."

Poverty, unemployment, racial and class distinctions—these, Mrs. Roosevelt urges, are the big problem with which we have to cope to-day. Democracy, through the war and its aftermath, must undergo a revolution which will lead to a greater sense of social responsibility in peoples and in governments.

Such a change, despite its revolutionary character, cannot come suddenly: "Great changes cannot take place overnight, for people have been born for generations under conditions which it will take generations to change. . . . We cannot expect that any development will go on without some setback." But, Mrs. Roosevelt be-

lieves, if the problems of democracy are tackled in all sincerity, the democratic spirit must win through. "If human beings can be trained for cruelty and greed and the belief in power which comes through hate and fear and force," she points out, then "if we develop the fundamental beliefs and designs which make us considerate of the weak and truly anxious to see a Christ-like spirit on earth, we will have educated ourselves for democracy in much the same way as others have gone about educating people for other purposes."

E. B.

\**THE MORAL BASIS OF DEMOCRACY.* By Eleanor Roosevelt. London: Hodder & Stoughton. Obtainable from all local booksellers.

## RESOLVING SOUTH AFRICAN CONFLICTS.

### Prof. Cilliers' Sober Study.

MANY Afrikaners are to-day giving earnest thought to the problem of resolving the racial conflicts of South Africa. Prominent among them is Prof. A. C. Cilliers, of Stellenbosch University, who has recently followed his booklet "General Hertzog and Hereniging" with a collection of papers entitled "Die Stryd om Volkseenheid."

In these papers, Prof. Cilliers faces up soberly to the realities of the South African scene. The quest for Afrikaner isolation, he says, is wrong; there can be neither racial isolation nor racial domination in South Africa. The various elements of our population have common interests and common roots in South African soil. This demands complete equality of rights between Briton and Boer, based on mutual understanding and a mutual sharing of culture and traditions.

Starting from these premises, Prof. Cilliers deplores the present drift, on the part of certain Afrikaners, towards economic chauvinism, with its unhealthy isolation of various racial elements into self-contained, watertight compartments. He pungently criticises the multiplicity of racialistic Afrikaner organisations that have recently sprung into existence, particularly the Ossewa-Brandwag. He feels that the Ossewa-Brandwag may have been born from legitimate Afrikaner needs, but that its development has followed a dangerous course. He condemns the boycott which the Ossewa-Brandwag and kindred organisations are trying to institute against Jews and Britons in the countryside. "The Jewish question is not

a question that can be taken in hand by an organisation like the Ossewa-Brandwag," he says. "It is a task for the State, which is the father of the whole nation and which must take care that all its children live happily together without internal quarrelling, exploitation, oppression and everything associated therewith." He warns against the prejudice which is fast creeping into many hearts over the war issue, and pleads for mutual understanding and a friendly "agreement to disagree" on this subject. "There are many thousands of Afrikaners," he points out to his people, "who, in this war, have thrown in their lot with the English, not actually out of love for England, but out of love for South Africa. They are, rightly or wrongly, afraid of Hitler. If we do not take care, they will also become afraid of us."

Prof. Cilliers' booklet is a valuable contribution to the study of our present-day problems, and should be widely read.

E. B.

*DIE STRYD OM VOLKSEENHEID.* Deur Prof. A. C. Cilliers. Obtainable from all leading booksellers, or from Pro-Ecclesia Drukkery, Stellenbosch, C.P. Price 1/6.

## A TRIBUTE FROM "UP NORTH."

The Editor, *Common Sense*.

Sir,—Rummaging around in a part of Mussolini's rapidly diminishing empire, I came across a copy of *Common Sense*. It was like meeting an old friend in some foreign clime—or, to use a metaphor much more appropriate, like finding an oasis in a desert. For this "city" (it boasts a cathedral) is a desert of which even Hollywood would be proud. The temperature of 110 degrees in the shade did not lessen my pleasure in reading your December number, nor diminish my desire to write to you.

I found your periodical in a palatial residence, recently occupied by Marshall Graziani. I believe it was still more recently inhabited by one of our own "big shots"; some empty bottles of wine and remnants of other ambrosia add colour to this belief. However, the purpose of this note is not to describe this embryo Hades, but to convey my appreciation of the pleasure afforded me in tasting something of home and something good.

Yours, etc.,

CAPT. G—.

"Somewhere in Africa."

S.A.M.C.

## The Virtue of Tolerance

An Address by Rabbi Hirsch.

A THOUGHT-PROVOKING address on "tolerance" was delivered by Rabbi W. Hirsch to the Pretoria Rotary Club on the 8th inst.

"Tolerance," said Rabbi Hirsch in the course of his address, "is a sure indication of progress and culture both in nations and individuals. Here in South Africa we have a fine school for mutual toleration. Fate has called to this land a diversity of peoples and laid on them the task of building a common nationhood. The work, admittedly, is not easy, for we have here not only a complexity of white peoples. The large native population may be a serious menace, if national growth is not accompanied by a consciousness of responsibility for their well-being. But it is from difficult conditions that real greatness emerges. England, America, Switzerland produced types of men whose spirit was enlarged by the very fact that in these lands nationhood was built on a diversified foundation. The virtue of toleration was learnt there not from the mouth of the teacher and preacher but in the school of necessity. For where there is constant danger of collision and conflict men learn to practise moderation and self-restraint for their practical utility till these fine traits of the mind become ingrained in the character of the nation. Who knows, our posterity may yet look back thankfully on the difficulties which beset now the work of nation building in South Africa, when the benefits that will grow from them will be manifest in the character of a people that will arise, whose tolerance will be great as its standard of culture will be high.

"Men always differed in their beliefs and ways of life, and so they will continue to differ. An attempt to equalise mankind is a vain pursuit. The Inquisition tried to do that. It achieved nothing but a record of shame. For human life, like nature

generally, is meant to have a varied not a uniform aspect. To flatten out humanity after a particular pattern is neither possible nor desirable. Universal toleration, is the hope of the future, and it is an ideal capable of realisation."

### POSED AS A POLICEMAN.

THE *Münchner Neuesten Nachrichten* in a recent issue, contains a report of a case against an individual who posed as a police officer in a way possible only in the Reich of the Gestapo.

This individual went about his jokes after the following fashion. In a shop the 'phone would ring: "Here is Police-Sergeant Wank. When decorating your window yesterday your saleslady displayed her legs in a manner that gave offence to the public. As a penalty for this indecent behaviour I order the young lady to be confined for 16 hours in her room, dressed in a black skirt and a white blouse. . ."

The Munich paper reports that in most cases these penalties were immediately complied with. One girl sacrificed her Sunday off to spend 13 hours on end on her chair. At the trial it emerged that "Police-Sergeant Wank" had amused himself on 79 different occasions, *inter alia* ordering the proprietor of a boarding-house to establish a prison cell on her premises because the police prison was at present overcrowded.

The details are not important, but it is significant that so many German people regard this telephonic procedure of inflicting penalties as possible, and indeed almost a matter of course, and submit to it without demur. The German loses his head whenever he hears the word "police."

—(Condensed from *Das Wahre Deutschland*.)

### NORWAY'S CHURCH STANDS FIRM

. . . In worldly matters the State may endeavour to use force against the Church. But the Church is a spiritual and sovereign entity built on the Word of God and unity of belief. The Church can never be silenced. Wherever God's commandments are deposed by sin, the Church stands unshaken and cannot be directed by any authority of the State. . . . In our congregations we now perceive a ferment of conscience, and we feel it our duty to let the authorities hear clear and loud the voice of the Church."

### SUBSCRIBE TO "COMMON SENSE"

A Magazine to Promote  
Goodwill

Month by month more and more South Africans are reading this thought-provoking journal, which aims to explain the various sections of the nation to each other and thus to promote mutual understanding and interest. If you are not already on our list of subscribers, fill in this form to-day.

CUT OUT AND POST.

To *Common Sense*, P.O. Box 7791,  
Johannesburg.

I am/am not\* a member of the Society of Jews and Christians, and herewith enclose my subscription of three shillings/four shillings\* for *Common Sense*.

NAME: \_\_\_\_\_

(PLEASE USE BLOCK LETTERS)  
ADDRESS: \_\_\_\_\_

\*Strike out the words which do not apply.

### TO MEN IN THE FORCES.

We shall be happy to send copies of "Common Sense" free to all men on active service. Simply send name and military address to:—P.O. Box 7791, Johannesburg.

(Continued from page 12)

This document was signed by each of the Bishops and sent to all ministers with the request that it be read out to the congregations. The Nazi authorities issued a decree prohibiting such a reading. Churchmen, undismayed, made arrangements for its publication in devious ways that circumvented the Nazi decree. It was passed from hand to hand; it was secretly distributed to congregations outside the Church; it was read at private gatherings, and copies were smuggled abroad for the information of the outside world.

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JUNE, 1941:

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KULTURELE SWERFGOED.

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THE STRATEGY OF BLOCKADE.

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CHRISTIAN NATIONAL EDUCATION.

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BEHIND THE SCENES OF U.S. ISOLATIONISM.

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A REPLY TO OUR CRITICS—IN ANTWOORD OP  
KRITIEK.

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BOOK REVIEWS.

THE RISING TIDE.

# Common Sense

*A Magazine to Promote Goodwill*

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JUNE, 1941.

## : CONTENTS :

Editorial — Hoofartikel .....	3
The Strategy of the Blockade .....	5
<i>By Morris Broughton.</i>	
Christian National Education .....	7
<i>By Prof. J. Chr. Coetzee.</i>	
Behind the Scenes of U.S. Isolationism .....	8
Kulturele Swerfgoed .....	11
<i>Deur Dr. A. J. Coetzee.</i>	
The Rising Tide .....	13
<i>By the Rev. A. W. Eaton.</i>	
Calvinism and the "Jewish Question" .....	15
<i>By Prof. R. F. A. Hoernlé.</i>	
The Ten Commandments of Brotherhood .....	16

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*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in "Common Sense."*

## Notes of the Society

The work of the Society has been making steady progress during the month, and it is particularly encouraging to be able to report that a number of new groups have been formed.

### JOHANNESBURG.

On May 27th the Bishop of Johannesburg, the Very Rev. G. H. Clayton, delivered a thoughtful address to the Cultural Society of the Medical School, taking as his theme: "After Victory—What?"

A very large gathering attended a lecture by Dr. L. B. Kreitner at the Darragh Hall on the 16th inst., when this noted Czech journalist spoke on "Hitler and Religion: the Persecution of the Church in Czechoslovakia." The Rev. Dr. J. Bruce Gardiner was in the chair, and Mr. M. Kentridge, M.P., proposed a vote of thanks to the speaker.

### ON THE REEF.

In accordance with the decision of the Executive Council of the Society, an attempt is being made to establish new Societies in various Reef towns. Several meetings with this end in view have taken place, and it is anticipated that a number of new groups will shortly come into existence as a result.

In Krugersdorp a preliminary meeting was held in the Mayor's Parlour on the 12th inst. It was attended by a representative gathering of clergymen of the West Rand and other prominent personalities, and was presided over by the Mayor of Krugersdorp, Councillor G. Delpert. Mr. G. Saron was present on behalf of the Johannesburg Society and delivered a brief address on its activities. It was decided to inaugurate a Society for the West Rand, and a provisional committee was appointed, with the Mayor in the chair.

A preliminary meeting with a view to establish a new Society was also held during the month at Germiston, where it is expected that a group will shortly be formed.

### BLOEMFONTEIN.

A well-attended meeting of the Society of Jews and Christians took place in Bloemfontein at the Library Hall on May 27th, when Mr. G. Saron delivered an address dealing with various aspects of Nazi propaganda and the attack upon democracy, with particular reference to South Africa. Mr. Saron illustrated his argument by referring to books and pamphlets published in this country, the Nazi origin or inspiration of which could be directly proved.

The meeting was presided over by the Bishop of Bloemfontein, the Rt. Rev. A. H. Howe-Brown, and a vote of thanks to the speaker was proposed by the Mayor of Bloemfontein, Councillor C. E. Kidger.

### DURBAN AND CAPETOWN.

The Rev. A. W. ("Tubby") Eaton, while on a recuperative visit to Natal, managed to address several meetings there, of which we hope to give full details in our next issue.

The Cape Town Society continues to provide a forum for the discussion of current problems and ideas, and a most interesting meeting took place under its auspices on the 4th inst., when Dr. S. H. Skaife delivered an address on "Science in the Modern World." Dr. Skaife covered the field very ably and in the course of his lecture also referred briefly to the Jewish contribution to science.

Rev. A. N. Sears has been elected Hon. Secretary of the Society in Cape Town, in succession to the Rev. W. A. Constable, who has left Cape Town for America.

### EAST LONDON.

Professor R. F. A. Hoernlé, of the Witwatersrand University, will be the guest speaker at a meeting of the Society of Jews and Christians in East London on the 24th inst., when he will deliver an address on "Democracy vs. Dictatorship."

*(Continued on page 12.)*

**Editorial****A Reply to Our Critics**

"COMMON SENSE" has been criticised, sometimes by friend, sometimes by foe, for being "too political," "too pro-Semitic," "too anti-Afrikaner."

The Editors offer the following reply, in order that all its readers may know the principles on which *Common Sense* is being conducted.

South Africa is riven by deep political divisions. To avoid these issues by keeping to innocuous non-political themes would condemn *Common Sense* to dull sterility. To express no convictions and to take no side would be mere flabbiness and timidity.

But there are many ways of being "political." *Our way is to try to the best of our ability to think in terms of South Africa as a whole.* From this point of view, we believe that the safety and survival of South Africa in this dangerous world can be secured, not by isolation and neutrality, but by membership of the British Commonwealth of Nations and vigorous participation in the war. At the same time, we have repeatedly shown our respect for the views of those who disagree with us, by giving them the opportunity of stating their case in our columns. And, when we have criticised their case, it has always been on the basis of the ideal of "South Africa as a whole." If this is to be "political," we plead guilty without repentance: we shall continue to be "political" in this spirit.

The charge of being "too pro-Semitic" we have, apparently, drawn upon us by fighting the present "anti-Semitic" propaganda in our midst. We have engaged in this fight, partly, because anti-Semitism is one of the most insidious weapons used by enemy propaganda to undermine our unity; and, partly, because we regard it, quite apart from the war, as a danger to that whole-hearted co-operation which the interests of South Africa as a whole seem to us to require. It has never been part of our policy to deny that among Jews, as among every other group in South Africa, there are individuals whose conduct is justly open to criticism. But, we have consistently protested, and shall continue to protest, against the foolish tendency to indict a whole community because of the faults of a few, or because of these faults of the few (magnified out of all proportion) to shut one's eyes to the genuine virtues and the solid achievements of the group as a whole.

Lastly, we have been taken to task because we have, on occasion, expressed vigorous dissent from the policies and activities of the Republican and Nationalist section of the Afrikaner people. Yes, we have done this and shall continue to do it, whenever we think that these policies and activities are in conflict with the interests of South Africa as a whole. The Republican-Nationalist section often talks as if it were the whole Afrikaner-volk. Against this false claim, we have tried to fight the battle

(Continued on next page.)

**Hoofartikel****In Antwoord op Kritiek**

VRIENDE—en somtyds ook vyande—het kritiek op *Common Sense* uitgeoeten omdat hy dan kwansuis „te politiek,” „te pro-Semities,” en „te anti-Afrikaans” sou wees.

In antwoord hierop verstrekk die redakteurs die volgende verduideliking van die beginsels waarop *Common Sense* gegrondves is.

Suid-Afrika is deur diepgaande politieke geskille verdeel. As ons hierdie strydvrage vermy en ons bloot by onskadelike, nie-politieke aangeleenthede bepaal, sou ons *Common Sense* tot eentonig-vervelende onvrugbaarheid verdoem. Om geen menings uit te spreek en geen kant te kies nie, sou van papbroekigheid en bedeesde skugterheid aan ons kant getuig.

Maar daar is baie maniere om aan die politiek deel te neem. *Ons manier is om tot die beste van ons vermoë in terme van Suid-Afrika as 'n geheel te probeer dink.* En, uit hierdie standpunt beskou, glo ons dat die veiligheid en die voortbestaan van Suid-Afrika in hierdie gevaarlike wêreld verseker kan word nie deur isolasie en neutraliteit nie, maar deur lid te bly van die Britse Gemenebes van Nasies en deur kragdadig aan die oorlog deel te neem. Terselfdertyd het ons herhaaldelik ons agting getoon vir die sienswyse van diegene wat van ons verskil deur hulle die geleentheid te gee om hul standpunt in ons blad uiteen te sit. Waar ons kritiek op hul standpunt uitgeoefen het, was dit nog altyd op grondslag van die ideaal van „Suid-Afrika as 'n geheel.” As ons deur dit te doen, die politieke strydperk binnegetree het, dan beken ons skuld sonder om te blik of te bloos. In daardie gees is ons dan ook voornemens om in die politieke strydperk te bly.

Die aanklag dat ons „te pro-Semities” is, het ons ons klaarblyklik op die hals gehaal deur die manier waarop ons te velde getrek het teen die huidige „anti-Semitiese” propaganda is ons midde. Ons neem aan hierdie geveg deel enersyds omdat anti-Semitiese een van die verraderlikste propaganda-wapens in die hand van die vyand is om ons eenheid te ondermyn, en andersyds omdat, heeltemal afgesien van die oorlog, ons dit beskou as 'n gevaar vir daardie heelhartige samewerking wat, onses insiens, onontbeerlik is vir die bevordering van die belange van Suid-Afrika as 'n geheel. Dit was nog nooit ons beleid om te ontken dat daar onder die Jode, net soos in elke ander groep in Suid-Afrika, enkelinge is wie se gedrag aan geregverdigde kritiek blootgestel is nie. Maar ons het konsekwent geprotesteer, en sal aanhou om te protesteer teen die belaglike neiging om 'n hele gemeenskap te veroordeel op grond van die gebreke van 'n paar van sy lede. Ons hou vol dat dit onbillik is om, terwille van die enkeling se foute (wat dikwels buite alle verhouding vergroot word) jou oë te sluit vir die innerlike deugde en onbetwisbare prestasies van die groep as 'n geheel.

(Vervolg op volgende bladsy.)



## EDITORIAL (continued from page 3)

of that large group of Afrikaners who stand by the decision of Parliament in September, 1939; the men who have volunteered for the Army, and who are fighting side by side with their English-speaking and Jewish fellow-citizens.

Again, when the Nationalist extremists strive to isolate the Afrikaner people and kraal them apart; to prevent all co-operation with other South Africans; to minimise, if not eliminate, all contact and intercourse, whether in politics or in business, whether in schools or in homes—then we protest against this policy of division, because it can make for nothing but mistrust and hatred and mutual ignorance; because it conflicts with the realisation of our ideal of South Africa as a whole. We believe that to work for this ideal is commonsense, and we are glad to know that we have the support of a very large number of Afrikaners in taking this stand.

On the other hand, in the name of commonsense, we have also insisted that the English-speaking South African who does not learn Afrikaans, or who looks down on the Afrikaners and their legitimate efforts to preserve their language and traditions and to build up an Afrikaans literature and culture, is no true friend of South Africa: he, too, fails to think in terms of South Africa as a whole.

And, in the same spirit, we have said, again and again, that the problem of the poor Whites, even if most of them are Afrikaners, is a national problem, a common problem; and that to treat it as merely the sectional concern of the Afrikaners themselves is for non-Afrikaners to fail in true South Africanism.

These are our "commonsense" principles. Let us add a final one: we acknowledge that we are no more infallible than other men. If our critics challenge the ideals underlying our editorial policy, we can only say to them: Go your own way. If, on the other hand, they merely mean that occasionally our judgment has been at fault in our advocacy of our ideals, then we say to them: Forgive us and help us to do better in future.

### THE FIGHT FOR GOODWILL

THE Society of Jews and Christians has organised a panel of speakers who have generously agreed to address constituent Societies and other bodies upon request. No fee is charged for this service, undertaken in the interests of spreading the truth and promoting good race relations.

The chief topics of lectures are: *Fundamentals of the New World Order*; *Hitler's Secret Weapon in South Africa*; *Cross and Swastika*; *What is Tolerance?*; *A Christian Looks at Jewry*; *A Jew Looks at Christendom*; *Anti-Semitism: Who is to Blame?*; *Facing South Africa's Problems Squarely*. Requests for speakers should be addressed to the Secretary, P.O. Box 7791, Johannesburg, and should mention subject preferred.

## HOOFARTIKEL (vervolg van bladsy 3)

Ten slotte is ons oor die kole gehaal omdat ons by sekere geleenthede uiting gegee het aan ons gegronde misnoeë met die beleid en bedrywighede van die Republikeinse en Nasionalistiese deel van die Afrikanervolk. Ja, ons het dit gedoen en ons sal dit ook in die toekoms doen wanneer ons dink dat hierdie beleid en hierdie bedrywighede in stryd is met die belang van Suid-Afrika as 'n geheel. Die Republikeins-Nasionalistiese seksie praat dikwels asof hy die hele Afrikanerdom verteenwoordig. Teen hierdie valse aanspraak het ons 'n stryd aangeknoop namens daardie groot groep Afrikaners wat die parlement se besluit van September 1939 steun; die manne wat by die leër aangesluit het en wat aan die sy van hul Engelsprekende en Joodse mede-burgers veg.

Dan ook—as die Nasionalistiese ekstremiste probeer om die Afrikanervolk te isoleer en af te hok; om alle samewerking met ander Suid-Afrikaners te voorkom; om alle kontak en omgang in die politiek of die sakewêreld, in die skole of in private woonhuise, tot 'n minimum te beperk of dit heeltemal uit te skakel—dan protesteer ons teen hierdie beleid van verdeling, want daaruit kan net wantroue, haat en onderlinge onkunde voortspruit, en dit verhinder ons om ons ideaal van 'n Suid-Afrika as 'n geheel te bereik. Ons glo dat dit 'n openbaring van gesonde verstand is om jou vir hierdie ideaal te beywer, en dis vir ons 'n riem onder die hart om te verneem dat 'n baie groot aantal Afrikaners hierdie standpunt ondersteun.

Aan die ander kant het ons in die naam van gesonde verstand nog steeds volgehou dat die Engelssprekende Afrikaner wat geen Afrikaans wil leer nie, of wat neersien op die Afrikaners en hul gewettigde strewe om hul taal en tradisies in stand te hou en 'n Afrikaanse letterkunde en kultuur op te bou, geen ware vriend van Suid-Afrika is nie. Ook hy versuim om in terme van Suid-Afrika as 'n geheel te dink.

En, in dieselfde gees, het ons oor en oor herhaal dat die vraagstuk van die armblankes, selfs al is die meeste van hulle ook Afrikaners, 'n nasionale vraagstuk, 'n gesamentlike vraagstuk is. As nie-Afrikaners dit beskou as 'n aangeleentheid waarby net die Afrikaanssprekende seksie van die bevolking belang het, dan skiet ook hulle in hul plig aan Suid-Afrika tekort.

Daar het u nou ons beginsels van gesonde verstand. Laat ons nog net een daarby voeg: ons erken dat ons nie meer of minder feilbaar is as ander nie. As ons kritici kapsie maak teen die ideale wat ten grondslag lê van ons redaksionele beleid, dan kan ons slegs aan hulle sê: Gaan julle eie gang. As hulle, aan die ander kant, bloot bedoel dat ons nou en dan gebrekkige oordeel aan die dag gelê het by die bepleiting van ons ideale, dan sê ons aan hulle: Vergeef ons en help ons om in die toekoms nie weer te sondig nie.

*It gives us pleasure to be able to publish this striking article by Morris Broughton, which has been specially written for "Common Sense." Mr. Broughton is one of South Africa's leading journalists, and his broadcast addresses on world affairs are proving of profound interest to listeners throughout the country.*

# The STRATEGY of the BLOCKADE

By MORRIS BROUGHTON

WHEN Greece fell and Crete was taken, Britain not only lost her last foothold on the Continent, but for the first time was placed in the position of having to blockade a whole continent. From Narvik to Brest is 2,000 miles, from Brest to Gibraltar 1,050, from Gibraltar to Piraeus 1,800 miles, and from Piraeus to the Dardanelles 400 miles. These are considerable distances for an already hard-pressed navy to cover. If blockade still took the old form of patrolling ports and maintaining a close state of siege it would be impossible.

But the blockade has not taken this form since France fell. A policy has been adopted that warships must be only in waters where it was known definitely that there was something to be caught or diverted. Navicerts were placed on a compulsory instead of a voluntary basis, and the ships themselves covered under separate licences. Moreover, passengers and mails were made subject to examination in the same manner as cargo and ship's manifests.

The blockade mechanism was changed to meet the new situation. Instead of contraband being cut off as it reaches its destination, it is blocked at the source. Rations were introduced for the remaining European neutrals and the blockade is now strictly enforced over all occupied territories. Few ships get through. More than two-thirds of the world's total shipping tonnage now travels under the navicert system and half the rest are enemy vessels or vessels in enemy hands and thus eliminated. Probably not one-sixth of all the ships sailing the seas does so regardless of the blockade or without reference to British control methods,

The feeling—widespread in some quarters—that when the Nazi tide rolled down to the Aegean, Germany had been placed in an impregnable position and Britain reduced to the situation of a gadfly on the horse's rump, was not justified. There is in South Africa, as on the Continent, curiously little understanding of sea power and an even greater failure to grasp the importance of sea communications to Europe. If one takes a map and examines the contours of the European Continent, it will be seen that not only is it an elongated peninsula deeply indented by the sea,

but is in places almost an island. Many places are far more closely linked by sea than by land. Italy, for example, conducted the bulk of her trade with Germany by sea; Rumania and Hungary employed the Black Sea-Adriatic route, while the Scandinavian countries looked almost entirely to sea communications in the summer. To conquer the land alone is only half a victory. Europe looks to the seas and is dependent on the seas. Through her ports she breathes, and without them she will slowly suffocate. Hitler is in the position of a man who holds all the houses and



Map illustrating blockade strategy and other points dealt with in this article.

some of the streets but not the main roads or the highways. Conquest of the sea is just as real, practical and concrete as gaining so much soil and mountain.

This does not mean to say that Hitler's mastery of the whole land area of the Continent does not make it far harder to make the blockade effective as an offensive weapon. So far we have been looking at the position only from the outside. If we reverse it and look from the inside, the real significance of these new conquests becomes clear. Oil and wheat have been obtained from Rumania, primary products from Bulgaria, and bauxite as well as other minerals from Yugoslavia. It is true that Hitler had all these before: but now he has them under entire control, as well as the labour that produces them, and the railways and roads that shift them about from one point to another. It makes him master of an area that, properly organised and developed, falls short of self-sufficiency in food only by ten million tons of grains and cereals—roughly 5 per cent.—and 1,250,000 tons of fats.

### Food Shortages.

These shortages will persist, but will not produce hunger in themselves, nor are they likely ever to be strong enough to influence the course and conduct of the war. Further, it is only sensible to assume that the Nazis accumulated some reserve stocks of fats and grains before the war began. This shortage will suit the Nazis rather than otherwise, because it enables them to use food control as a most potent political weapon. Any dissident or defiant country can be starved, for the feeding of Europe will depend largely on distribution and exchange between one country and another that will be completely in Nazi hands. This weapon has already been used in Holland and Belgium to force workers to accept work in German war factories.

On the industrial side there are also potentialities of immense power. If all the shipbuilding resources and yards could be brought into operation, it is probable that Germany could outbuild Britain and America until such time as they were able to establish new yards. The steel pro-

*"The blockade is the oldest yet still the most powerful offensive weapon developed by this strange and whirling war. On it the offensive that will eventually break the enemy's resistance must rest. It is the basis of all Anglo-American strategy, for while the blockade remains, British sea power and British command of the essential sea arteries remain as well. Even if all else were lost, Hitler would not have solved his problem. . . ."*

duction now under German control is second only to that of the United States, and with the French, Belgian, Czech, Polish and Balkan armament works at her disposal, it is probable that Germany has now at her command the highest armament production in the world. From Sweden and Spain she gets the best iron ore, and in Poland, Belgium and France has any amount of coal. This coal is, indeed, now being freely used as exchange, and has, in a most literal sense, become "black gold," because countries like Sweden and Switzerland cannot obtain it anywhere else.

### Scope of the Blockade.

As for other minerals, the aluminium production of France and Norway will be of value; the bauxite resources of France and Yugoslavia are most helpful; from Poland comes zinc and from other countries under her control Germany need fear no shortage of timber and wood pulp. She can never be starved out, nor need her industries come to a standstill. The blockade can make itself felt only on the gigantic war machine, and perhaps on the textile industry. The materials which are being kept back are now nearly all strictly strategical supplies . . . cotton, jute, rubber, nickel, tin, mica, antimony, tungsten. This narrows the blockade down to a purely military and psychological weapon. The sense of its continuance and some shortages suffered must play on the minds of the people, and the counter-blockade of Germany does not lessen this all-pervading sense of an ever-tightening grip. The German submarine and raider warfare is not in any real

sense a blockade, but a series of violent attacks designed to cut British sea communications. In the long run, a genuine world-wide blockade is bound to have more effect.

It is important to note, however, that the blockade has changed its nature, and the change influences not only the effects but also the purpose. The question arises, for example, whether it would not be better for Britain and America to feed the conquered and subjugated countries rather than leave that most potent weapon to Hitler. The aim might be changed to one of making them more independent, and thus capable of revolution, rather than of leaving them fellow-sufferers with the Nazis. Hunger produces inertia and apathy, not rebellion. It is a complicated matter, fraught with difficulties, but it serves to demonstrate a need for fresh thinking in the use of this unquestionably powerful weapon of blockade. I well remember, before the war, the seriousness which the Nazis placed on conquering the whole continent, not merely to get supplies but in order that the blockade should, to use their phrase, "fall of its own weight." Their argument was that, if a long war developed and the whole of Europe was closed to trade, such countries as South America, the Argentine, Japan and possibly some of the Dominions would feel the loss of markets far more than Germany.

### Strategy of Food.

They might, it was calculated, go on to clamour for the opening of the Continental markets in order that they themselves could live. It isn't worked out quite like this as yet, but it is a point to be borne in mind. This war is not like other wars, and will not be won in the same way. Food and trade are just as much weapons, and just as much instruments of strategy, as battleships and bombers. We must accustom ourselves to thinking of them in those terms. A strategy of food may become more important than a strategy of complete siege.

These are considerations that will emerge more sharply once the Battle of the Atlantic is decided. The aim must then be, firstly, to prevent Hitler establishing himself in an enclosed and impregnable position

(Continued on page 10.)

**"Common Sense" Forum****Christian National Education**

By PROF. J. CHR. COETZEE

*Christian National Education has for long been advocated by certain groups in South Africa and recently a recommendation in its favour was adopted by a Commission of the Dutch Reformed Church. The principles involved would clearly affect the whole structure of education in South Africa. The Editors of "Common Sense" have accordingly invited Prof. J. Chr. Coetzee, Professor of Education at Potchefstroom University, to give an exposition of Christian National Education, of which he is a leading advocate; and it is hoped in the next issue to publish an article on the subject from another point of view.*

THE Editors of *Common Sense* have done me the honour of inviting me to write an article explaining to the English reader what Christian National Education implies and involves. They have simplified(?) matters for me by adding: "What we have in mind is an article of 1,000 or 1,200 words, giving a concise and comprehensive statement on the subject." The following exposition should therefore be considered in this light, and the request for a concise and comprehensive statement should explain, to a certain extent, the categorical nature of my statement. Conciseness coupled with comprehensiveness leads of necessity to categorical statement.

To avoid any misunderstanding, allow me to state at the outset that this exposition is given by an Afrikaans-speaking South African Calvinist. I know that other people, even among my closest fellow-Christians, would say things in a different way; but essentially they would not differ from me. I make bold to affirm that the following statement is the avowed standpoint of most Afrikaans-speaking Calvinists in South Africa. I know, too, that many fellow-Christians, not adherents of Calvinism, think as I do on most points, but differ from me in certain major or minor respects. I do not profess to speak for every shade of Christian opinion, and would not for a moment wish to force my views on others, or consider them less serious-minded and upright. But every man to his own thinking!

What are the major "articles of faith" of the Christian National Education movement, as I see them?

I shall attempt to give no more than a positive answer, without criticism of other views.

**Religious Confession.**

The first "article of faith" relates to our *religious* confession. We Calvinists in South Africa of Dutch origin demand an education for our children that is wholly and exclusively Christian in foundation, in character, in aim and in spirit.

By *Christian foundation* we mean that the education of our children should be based and founded on the revealed word of God, the Christ of the Scriptures. No other foundation will satisfy us.

We desire an education *Christian in character*. We want our children taught, in the first and in the last instance, the Word of our Lord. Religious education on Christian lines must be the core of our whole education system: all education should be correlated with religious education, and all subjects in the curriculum should not only be subordinated to it, but should serve it in every respect.

We desire an education *Christian in aim*. All education should serve one final aim: the glory of our Lord. To the Calvinist, his own salvation is of no importance in comparison with his calling, viz., to live so that the name of his God may be glorified. We find in 2 Tim., 3: 16 and 17 the final aim of our education: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished into all good works"; and the sum of all good

works is, to our minds, the glory of God!

We, as Afrikaans-speaking Calvinists, demand furthermore that the education of our children shall be in accordance with the first principles of Calvinist thought. Therefore, we demand "confessional schools" and are in principle against "neutral State schools." The modern State school cannot satisfy us, because such a school can be nothing but neutral. That is the reason why our present Education Act in Article 34, clause 5 states: "No doctrine or dogma peculiar to any religious denomination or sect shall be taught in any public school." We consider such a conception to be fundamentally wrong. We desire our children to be taught Bible history in accordance with the Dutch Reformed Confession as summed up in the three Standards, or Formulae of Unity, viz., the Belgic or Netherlands Confession of Faith, the Heidelberg Catechism and the Canons of Dordt. We want more than this: not only should Bible history in *our* schools be taught on Reformed lines, but all education should be given in the same spirit. That is why we want "Dutch Reformed Schools" — not Church Schools, but schools of a definite Dutch Reformed Confessional character. That is why we are so very particular about the choice of our teachers. The school education of our children should, we demand, be correlated fully with their home education, and this can be achieved only if the teachers of our children adhere to the same religious confession as we, their parents, do.

(Continued on page 14.)

# BEHIND THE SCENES OF U.S. ISOLATIONISM

## The Complex Pattern of Fifth Column Intrigue in America

EVER since the Nazis came to power, the United States has been the principal target of the propaganda attack of the Third Reich. Nowhere else has the Hitler regime tried as hard and as consistently to enlist sympathy and goodwill. Political, ethnic and economic conditions favoured this propaganda. A strong German section, which—like German minorities in other parts of the world—mistook the rise to power of the Nazis for the resurrection of Germany's pre-War grandeur and glory, was the spearhead of the movement. The seeds of pro-Germanism found fertile soil in the average American's lack of interest in, and understanding of, the real problems facing the European Continent, and in the growing rivalry between the States and Britain on the markets of South America.

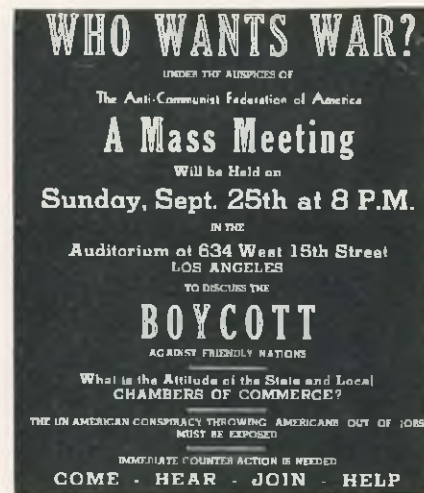
### Three Modes of Approach.

Three distinctly different modes of approach were utilised by the German propaganda machine in its attempts to mould the American mind. The first way of gaining sympathy was the direct appeal to the American citizen by advertising the virtues and achievements of the new regime. "Documentary" pictures began pouring into the country; highly-coloured newspaper reports and articles were disseminated through such agencies as Transocean at a nominal fee or even free of charge; lecture tours by prominent Nazis or, still better, politically neutral "scientists," such as Prof. Auhagen, or the "explorer and journalist," Colin Ross, were arranged; exchanges of students and pupils took place; and disclosures of some of the less pleasant aspects of National Socialism were branded as "Jewish" or "Communist" atrocities.

This type of propaganda has practically ceased in recent years. Deeds speak more eloquently than words, and the recent "achievements" of Nazism cannot so easily be covered up as the hounding down and torturing of Jews and Communists. Nor can the wholesale extermination of the culture and traditions of other peoples, which is at present going on in Poland, Czechoslovakia and elsewhere, be so easily justified as the destruction of German culture—

as it was known till then—in the early years of the regime.

The second approach to the American people was directed towards their group susceptibilities. It was the old game—practised everywhere by Hitler's agents—of creating and deepening local frictions, setting race against race and class against class. German agents had their fingers in every "anti" pie in the United States. Under German influence, political anti-Semitism became a fashionable racket in America. Financed by German money and nursed on German propaganda material, such as "World Service" or the Protocols of the Elders of Zion, mushroom growths of American Facism began to spring up by the dozen. A host of "pocket Fuehrers" and parties made their appearance, all warning against the "Jewish danger" and in reality playing Hitler's game—Joe McWilliams and his "Christian Mobilisers," Father Coughlin (who broadcast verbatim translations of Goebbels' tirades over the American wireless) and his "Christian Front"; William Dudley Pelley and his "Silver Shirts"; Mrs. Leslie Fry, a vicious anti-Semite, whose entanglement with



A typical handbill "selling" Nazi propaganda under the guise of isolationism. The handbill does not state that the venue of the meeting is the Deutsches Haus at Los Angeles!

the notorious "World Service" spy set was exposed in 1939—whereupon the genteel lady took to her heels and left the country in a most undignified manner.

### The Dies Committee.

This line, too, did not work so well when ever-growing numbers of the American people came to realise that anti-Semitism was a mere window-dressing device and that, in reality, much bigger issues were at stake; that the victims of German-spread anti-Semitism were only ostensibly the unfortunate Jews, while the real object behind the anti-Jewish drive was the disintegration and disruption of the public life of the countries into which it was introduced. This realisation was partly due to the findings of the Dies Committee to Combat un-American Activities, and partly to recent events on the Continent, where the Fifth Column anti-Jewish technique could be thoroughly studied. Given the chance, Joe McWilliams or William Dudley Pelley would ultimately express their feelings in exactly the same way as, e.g., the Belgian Rexist leader, Leon Degrelle, who, demanding the Belgian "Anschluss," recently declared at a public meeting that the Rexists have ideologically so much in common with National Socialism that he could now without hesitation cry "Heil Hitler."

### New Technique.

A new technique had therefore to be developed: that of support for the numerous isolationist tendencies in the American political mosaic; either on the plain and straightforward lines that America could not gain and had much to lose by any foreign commitments, or combined with allegations against Britain ("Britain wants us to fight her wars for her!") or the Jews ("They are trying to get square with Hitler").

The need for a strong footing in traditionally isolationist circles was felt some time ago by one of the most versatile and cunning Nazi pro-

*The ejection of German Consuls from the U.S.A. marks an important step in the battle against Nazi propaganda in America. This article, based on authoritative information, surveys the most recent forms of this propaganda offensive.*

pagandists, George Sylvester Viereck, staunch apologist of the Kaiser's Germany and a writer of no mean ability. His propaganda publications, such as "To-day's Challenge," a pseudo-democratic and pseudo-independent review, and his more recent "Facts in Review," were kept on a remarkably high level throughout. They regularly carried pro-Isolationist and mildly pro-German articles from the pens of well-known Americans of undoubted integrity and high standing, such as the late Senator Borah. They were studiously kept free from anti-Jewish rantings

of the Father Coughlin and Joe McWilliams type; they were equally free from the German-American beer-garden speeches of Fritz Kuhn, the notorious "Fuehrer" of the German Bund, and his satellites.

With the advent of war, however, this flirtation with the pro-Isolation forces developed from a side-show cultivated by a few individuals to a life-and-death necessity. Goodwill for Germany became a commodity extremely difficult to sell; hatred against the Jews, still easy enough to fan, was gradually recognised as a red herring. That there existed



The above illustration is taken from a German catalogue advertising a series of German propaganda booklets issued by the "Deutsche Informationsstelle" (German Information Office). The titles are: (a) England's Rule in India; (b) England's Government in Palestine; (c) England's Rule by Force in Eire; (d) England's Power Politics on the Nile. These and other Goebbels publications, rendered almost verbatim into English, were issued in U.S.A. by the "American" publishing house of Flanders Hall as original works by English, Dutch, Irish and other writers!



Cover of a typical issue of Father Coughlin's notorious "Social Justice." Note the anti-British and isolationist articles.

not a tittle of real pro-German sympathy among the American masses, became painfully evident even to the most prejudiced disciples of Dr. Goebbels. So, the people who for years had been engaged in violently anti-Jewish crusades, became suddenly staunch "America First—America Only" patriots, whose only concern was the formation of "Keep America Out of the War" and "No More Aid to Britain" Committees.

### Isolation Patriots.

This kinship between the outright supporters of Nazism and isolationists of all sorts and shades, has been made abundantly clear by recent information coming from the States, which shows who the driving forces are behind the various Committees working for American neutrality. Thus, a big rally of the "Save America First" Committee was arranged and addressed by H. J. Whitmore, head of the "American Honest Money Legion," the Los Angeles branch of followers of Father Coughlin; Edward Ross, a member of the Board of Directors of the "American Freedom Associates," who are in close contact with the (German) Los Angeles Nazis; Chester B. Anderson, head of the "Royal Order of American Defenders," an outgrowth of the

## BEHIND THE SCENES OF U.S. ISOLATIONISM

*(Continued from previous page.)*

anti-Jewish and anti-Catholic Ku Klux Klan, whose fraternisation with the American Nazis has often been commented upon; *Harold A. Sparling*, founder of the "Peoples' National Republican Party," which displayed an adaptation of Hitler's Crooked Cross as its symbol and advocated the totalitarian one-party system and the general expropriation of the Jews; *Kenneth Alexander*, California group-leader of the "Silver Shirts"; *Mrs. Faith H. McCullough*, who some years back worked for the unification of all American Nazi-Fascist groups under the leadership of Major-General Van Horn Moseley, and who also was the confidential assistant of Mrs. Leslie Fry and as such responsible for the importation of vast quantities of subversive literature.

This list could be enlarged indefinitely. Exactly as some years ago, Nazi Fascist organisations sprang into being by the dozen, to-day organisations whose professed aim is ostensibly to keep America out of the war, are being formed daily—and it is the same people who form and finance both. The new bodies are as vociferous as the old, and their propaganda is conducted on a nation-wide scale. Innumerable meetings, rallies, lectures and petitions are being sponsored by the "Women Investors in America," the "Save America First" Committee, the "League for Constitutional Government," the "True Americans" and a host of other similarly-styled organisations.

Whoever can be of service to the "cause" is carefully cultivated. Thus ample use is made of the professional anti-Britishers of the I.R.A., exactly as in 1914-18. Charles B. Hudson, a Nazi agent of many years' standing, is *e.g.*, busily engaged mailing throughout the length and breadth of the country a reprint of a vicious anti-British editorial by the Irish journalist, William Griffin, of the *New York Enquirer*, which opens: "It has become a major crime in the United States of America to be an American. Those who speak and act as Americans should, are instantly pounced upon and besmeared as dupes or agents of foreign powers hostile to

the Republic. . . . We must honour Britain for eternally serving her own interests. If we allow ourselves to be exploited by her, the fault lies with ourselves. . . ."

Still stronger is the language used in a recent propaganda stunt engineered by the ingenious propagandists of the Brown House, the so-called "Flanders Hall Books of the Hour," a series of releases purporting to be translated from the Dutch, the French, the Egyptian, etc., and picturing British history in horrifying colours. These books—"The Hapless Boers," "Democracy on the Nile," "Inhumanity Unlimited," are some of the titles—are in reality verbatim translations of books circulating in Germany, where they are issued by the so-called "Deutsche Informationsstelle" (German Information Office) for the express purpose of inciting the German masses to fever heat against the English monster. Thus, "The Hapless Boers" is a translation of Stefan Schroeder's "England und die Buren" (England and the Boers); "Democracy on the Nile" is a slightly-changed version of "Englands Gewaltpolitik am Nil" (England's Power Politics on the Nile), by Paul Schmitz-Cairo.

All the books published in this series contain a bibliography, giving numerous English works from which some of the material is culled, but carefully refraining from disclosing the true source, the German Information Office. Obviously, no *bona fide* American publishing house would issue such translations without clearly designating them as such; nor would it think of putting into circulation a whole list of releases without claiming copyright. There can be no doubt that Flanders Hall is just one more of the many propaganda agencies that try to poison the well of understanding between the Anglo-Saxon nations.

Recent developments, however—Roosevelt's re-election, the passage of the Lease and Lend Bill and the more vigorous course of American foreign policy—seem to show that the new lines along which Nazi propaganda is being conducted will not meet with the success they expect. Yet pro-Nazis in America constitute a most dangerous element none the less. The dexterity with which they adapt German propaganda to rapidly changing conditions, as well as the insidious manner in which they work, force the authorities to be on constant guard against their machinations.

## THE STRATEGY OF THE BLOCKADE

*(Continued from page 6)*

and, secondly, to maintain the tightest blockade on war materials in order to reduce the efficiency of the German military machine. Its purpose will then be to imprison Hitler on the Continent; it will be a wall resting on the floating steel bulwarks of the British Navy; behind it will mount ever higher and higher the reservoir of war supplies. This reservoir must be great enough to give Britain superiority in the air as well as at sea; there must be bombers enough to rake every Nazi source of strength from the Rhine to the Vistula and from the Baltic to the Black Sea. No corner must escape.

When that time comes it will be seen that the blockade, though it may have to take new and more flexible forms, is the oldest yet still the most powerful offensive weapon developed by this strange and whirling war. On it this time must rest, not the choking of the enemy's war effort, but the offensive that will eventually break his resistance. It is and must be the basis of all Anglo-American grand strategy, for, while the blockade remains, British sea power remains, and her command of those essential arteries—the Atlantic, the Red Sea and Singapore. If all else were lost and these seas plus Britain herself were held, then Hitler would not have solved his problem. Britain could still be in a position of growing power for victory.

## I.

BY die beskouing van 'n kultuur-gemeenskap wat gelyktydig ook 'n staatkundige eenheid vorm, word mens heel dikwels getref deur die ontsaglike formasie van groepe binne die raamwerk van die groter eenheid. As ons ons eie land neem tot voorbeeld, dan neem mens waar groepe wat ontstaan as gevolg van ekonomiese belange: boere, handelaars, nyweraars, amptenare, beoefenaars van die beroepe, dagloners; geloofsgroepe: Protestante, Katolieke, Jode, Heidene; geestegroep: predikante, onderwysers, studente, ens.; geslags-groepe: mans, vrouens; ouderdomsgroepe: kinders, middeljariges, ou mense. En so hou die geleding in groepe eindeloos aan totdat mens naderhand, soos die spreekwoord sê, daar te veel home is, want elkeen van die groot groepe wat hierbo opgenoem is, verval weer op ewe natuurlike wyse in kleiner en kleiner groepies. Trouens, die hele grondslag van ons beskawingsvorm veronderstel die vorming van groepe, want die beskawingsvorm wat ons ken, opgebou met die gesin, die kleinste en hegte van alle groepe, as grondslag.

Maar dit sou verkeerd wees om deur die veelheid van die home die bos nie raak te sien nie. Tenspyte van al die groepies vorm 'n volk tog 'n groter eenheid omdat elke lid van die gemeenskap nie net aan groep behoort nie. Hy is gelyktydig lid van die gesin, van 'n geslagsgroep, van 'n ouderdomsgroep, van 'n gees'esgroep, van 'n geloofsgroep, van 'n vermaaklikheids groep, en van 'n ekonomiese groep. Op die manier vervaag die lyne weer wat 'n kultuurgemeenskap in alle rigtings oorkruis, en d'e veelheid word tog weer eenheid omdat daar een groot gemeenskaplike belang is wat almal uiteindelik saambind tot 'n hoëre eenheid: die volk (kultureel), en die nasie (staatkundig).

## II.

Die belange van die verskillende groepe binne dieselfde landsgrense kan soms taamlik sterk van mekaar verskil, soseer dat die een groep sy voortbestaan bedreig voel deur een van die ander groepe. Nou hang dit daarvan af hoe invloedryk hierdie botsende groepe is binne die staatsverband. As een van die botsende groepe kultureel, numeries en

# KULTURELE SWERFGOED



HOEDAT DIE KULTUUR VAN  
DIE EUROPEANE IN SUID-  
AFRIKA BEINVLOED IS DEUR  
DIE BANTOEKULTUUR



Deur DR. A. J. COETZEE  
(Universiteit van die Witwatersrand)

ekonomies oorwigtig is (kulturele en ekonomiese oorwig natuurlik die swaarste), kan mens verwag dat die oorwigtige groep van staatsweë allerlei voorsorgmaatreëls sal tref om sy eie belange te beveilig, heel dikwels ten koste van die swakker groep se belange. In ons eie land loop dit uit op die verdeling van arbeid in twee groot groepe: witswerkwêre, en kafferwerkwêre. In die nywerhede het ons selfs 'n wettige *kleurslagboom*, en staatkundig het ons as ideaal aangeneem die skeiding van die Europeane en die Inboorlinge: segregasie.

Op hierdie manier kan mens wel die maatskaplike verhoudings tussen die verskillende groepe nader vaslê en dit volgens wet omskryf. Maar geen wet of geen uiterlike reeling van die verhoudings tot mekaar, kan belet dat die verskillende groepe mekaar kultureel beïnvloed nê. En dit is die doel van hierdie artikel om verder aan te toon hoedat die kultuur van die Europeane in Suid-Afrika alreeds beïnvloed is deur die Bantoe-kultuur.

## III.

## Tikoloshe.

Om dit te kan doen, kies ek die geskiedenis van die figuurtjie uit die Bantoe-kultuur, *Tikoloshe* of *Hili*, 'n figuurtjie van betekenis in die volks-geloof van die inboorlinge. Uit 'n psigopatiese ontleding van dr. B. J. F.

Laubscher blyk dit dat hierdie figuurtjie nogal 'n aansienlike rol speel in die Bantoe-kultuur. In hierdie kultuurkring kies die meidjie naamlik heel selde self die persoon met wie sy wil trou. Die keuse word deur die vader gedoen, en daarby word hy gelei deur allerlei oorwegings wat met die natuurlike neigings of begeerte van sy dogter niks te make het nie. In sy keuse word hy beïnvloed deur oorwegings van die aansien van die gesin van sy skoonseun, die grootte van die lobola wat so 'n persoon kan bekostig, en dikwels moet die meidjie met 'n eie bloedneef trou teneinde die geslag te beskerm teen uitsterwing. Dit beteken dus dat in hierdie kultuur die vader die volle beskikking het oor sy dogters. Hulle is dus eintlik niks meer as 'n waardevolle besit wat omgesit kan word in beeste en wat kan bydra om sy eie gesin se aansien te vermeerder nie. Die vroulike geslag neem hier dus 'n heeltmaal ondergeskikte plek in en die manlike geslag is die here van die skepping. Laubscher meen dat hierdie omstandigheid alleensal voldoende is om aanleiding te gee tot die ontstaan van die Tikoloshe in die gees van die vrou. Tikoloshe speel naamlik in die eerste plek 'n rol in die geslagslewe van die meide, en dit wil voorkom of hulle die figuurtjie onbewus gekkep het met die doel om dit vir die kaffers aan die verstand te bring dat hulle nie die enigste persone is wat geslagsbevrediging kan verskaf nie. Die manlike geslag in hierdie kultuurkring word dus feitlik gedwing om mee te d'ing vir die gunste van die vroulike geslag, en hulle mededinger is 'n geheimsinnige, onsigbare wesentjie. On hierdie manier verhoog die vroulike geslag hulle eie seksuele waarde en aansien, en dit dien as vergoeding vir die minderwaardige posisie waarin hulle andersins verkeer.

Maar as gevolg van sy onsigbaarheid leen die Tikoloshe hom baie maklik as bookskapper van hekse en townaars. Hy word dan ook veelvuldig deur hulle gebruik met die doel om kwaad te doen, siekte te versprei, en selfs om moord te pleeg.

Hy het oog nog talryke ander eien-skappe, bevoorbeeld sy klein persoon-tjie, sy liefde vir kinders, sy hulpvaardigheid wat laat dink aan die kabouter-tjies van die blankes.

## KULTURELE SWERFGOED (vervolg van bladsy 11)

## IV.

In hulle kontak met die inboorlinge het die blankes op verskillende maniere kennis gemaak met Tikoloshe. Die wit kinders speel op die plase met die kaffertjies, die veewagter vertel allerlei stories, die kombuismeid vertel aan die kinders en ook aan die nooi. En op die manier het die Bantoe Tikoloshe stadigaan 'n deel geword van die kultuurbesit van die blankes: *Tokkelossie*.

In 'n landsweye opname wat ek onlangs deurgevoer het, het dit geblyk dat die bakermat van die Bantoe-geloof gesoek moet word in die Transkei (Xosa en Fingo). Daarvandaan af het dit onder die blankes versprei oor die hele gebied, met uitsondering van die gebied wat lê ten weste van 'n streep wat loop van Onseepkans (op die Grootrivier), oor Eerste Hoop (naby die Kaap) na Mosselbaai. Ten weste van daardie streep is ons Tokkelossie heeltemal onbekend. In die ander dele van ons land kan ons Tokkelossie in alle stadiums van ontlening by die blankes aantref. Jy kry blankes wat hom net ken as 'n bestanddeel van die Bantoe-geloof, blankes wat hom in sy Bantoe-gestalte oorgeneem het as eiegoed en wat daar onbewus van is dat sy oorsprong lê in die kultuur van die inboorlinge. Dan kry jy ook blankes by wie Tokkelossie heeltemal verwar geraak het met bestanddele uit hulle eie volksgeloof.

Kenmerkend is dit dat Tokkelossie sy seksuele neiginge heeltemal verloor het in die volksgeloof van die blankes. Dit moet natuurlik daaraan toegeskryf word dat die vrou in die blanke gemeenskap 'n heeltemal volwaardige posisie inneem; die blanke vrou het nie dieselfde behoefte aan vergoeding wat die vroulike geslag in die Bantoe-kultuur voel nie. 'n Tweede oorweging is dat die blanke volksgeloof Tokkelossie beskryf as 'n klein swart kaffertjie, en geslags-gemeenskap tussen wit en swart word oor die algemeen deur die blankes met afsku bejeen.

Maar des te sterker is die kwaadaardige eienskappe van Tokkelossie in die blanke kultuur. Alles wat vir ons saamhang met goëly, selfs gedeeltelik met spokery, en alle geheim-sinnige gebeurtenisse wat die blanke

gees nie kan begryp nie, word toegeskryf aan die optrede van Tokkelossie.

As gevolg van sy gestalte en ander hoedanighede het Tikoloshe, wat Tokkelossie geword het, hom gaan aansluit by die blanke kabouter-mannetjies.

Die verste verwyder van die Bantoe-geloof is seker dié gevalle waar Tokkelossie hom onder invloed van klankooreenkomste gaan aansluit het by die een of ander vorskynsel in die kultuurlewe van die blankes: die speletjie tieltok word op sommige plekke tokkelossie genoem; op een plek word *tokkelokke* (teologiese studente!) tokkelossie genoem; en elders word tokkelossie en kokkewiet met mekaar verwar. Op die verste uithoek weg van die Bantoe-kultuur af, staan die gebruik van die woord *tokkelossie* deur blanke moeders as troetelwoord teenoor klein kindertjies in die huis.

Die studie het duidelik aangetoon watter vervormings daar plaasvind wanneer kultuurgoed swerfgoed word. Die vervormings vind nie somer willekeurig plaas nie, maar hulle vind plaas onder invloed van die kultuur-beskouings van die nuwe gemeenskap wat sulke swerfgoed herberg verleen. As gevolg van daardie vervormings en aanpassings word swerfgoed uiteindelik erfgoed.

## V.

Om terug te keer tot ons uitgangspunt: waar verskillende bevolkings-groepe binne dieselfde landsgrense (staatsgrense) woon, waar hulle dieselfde ekonomiese belange het, waar hulle daagliks in aanraking met mekaar kom, daar moet hulle mekaar uiteindelik geestelik en kultureel beïnvloed, tenspyte van alle skeids-mure wat van owerheidsweë opgewerp word tussen die verskillende groepe met die doel om die een of ander groep se belange te beskerm. En hierdie beïnvloeding gaan nie net van die een groep af uit nie, dit gaan uit van alle groepe en dit werk gelykmakend in alle rigtings. As mens dan voor hierdie gevolgtrekking te staan kom, dan vra jy jouself af watter kleurslag-bome die blanke gemeenskappe nog in die toekomst genoodsaak sal voel om op te werp teneinde sy eie voortbestaan te handhaaf, en of hulle op die lange duur doeltreffend sal wees,

## ONE SUPREME STRUCTURE

A RECENT Vatican radio talk to France dealt with the living connection between Judaism and Christianity, and showed the falsity of supposing that there is a special God for special races.

"In early times," said the broadcast, "the Church had to disprove the heresies of Arianism and Pelagianism; nowadays it is a tendency to believe that there is a special God for special races. In order to support that theory the Holy Scriptures had to be censored, the Old Testament eliminated, and all those elements had to be disclaimed from the New Testament which proved the living connection between Judaism and Christianity.

"The Church has always maintained that the New Testament grows organically out of the Old. Old and New Testament form together one supreme structure, elements of which cannot be wilfully removed without endangering the whole building. The weakness of all heresy is the desire to create a God according to our poor reason. The Church always maintains that there is one God only, who embraces the whole of mankind with His Love. The Church considers it her mission to be mother to all men without distinction."

## NOTES OF THE SOCIETY

(Continued from page 2)

The Committee of the East London Society has been very active this month and two of its members, Rev. Dr. M. Wald and the Rev. Ruthven Hall, have undertaken a tour for the purpose of establishing Societies in other Eastern Province centres. They addressed a well-attended meeting in Queenstown, where it was decided to form a new Society. The meeting was presided over by Canon H. P. Rolfe and was attended by ministers of several denominations and leading members of Queenstown churches.

## OTHER CENTRES.

Professor G. F. Dingemans has been invited to address the senior students of St. Andrew's College, Grahamstown, on the 28th inst. He will deliver an address on the same subject as he spoke on in East London last month, "Unity in Diversity in South Africa," an extract of which was published in the last issue of *Common Sense*.

Mrs. Selina Hirsch has paid several visits to country centres on behalf of the Society. She addressed a well-attended meeting in Potchefstroom on May 18th, and a very successful meeting in Bethlehem on June 10th,



# THE RISING TIDE

A COMMENTARY ON  
CURRENT ESSAYS IN  
COMMON SENSE

By the  
Rev. A. W. ("Tubby") Eaton

## An Important Decision.

Significant among the events of the last month was the decision of the student body of the Witwatersrand University to open its doors to Native students of the University.

Naturally, this has created a stir in many circles, and perhaps this was to be expected, for there are many who have very strong feelings in the matter. Others, again, may feel that the present time is not the most opportune for a decision of this nature.

As I see things, however, certain facts have to be faced and the question of time or prejudice should not be allowed to prevent us facing them. The colour problem has to be tackled despite all opposition, and the question of Native inheritance and development has to be given the attention it demands.

## "Alles Sal Reg Kom."

I have just returned from sick leave, and my enforced holiday was spent on a portion of South Africa's coast that shall be nameless. I have come back amazed and appalled at the spirit of indifference and complacency in regard to South African and world problems which I found there. People I met told me indifferently that, though there might be an anti-Semitic problem in Johannesburg, South Africa was free from that sort of thing on the whole; and one distinguished person who gave me this assurance blithely went on to complain about the "Peruvian Jews" in this country! People on this strip of coast had practically no knowledge of the various chauvinistic forces and Fifth Column activities in South Africa to-day, and were not particularly interested to get any information on the subject. The war had increased trade, prices had risen (especially when convoys arrived), and the general attitude was "We have Churchill and Smuts and everything is going to be all right."

I came away feeling that it was all very pathetic and dangerous; and I share the opinion of an evacuee I met there who said: "These folk seem

to have no idea of the dangers that lurk here and abroad. I only hope it will not be bombs that will awaken them."

## In the Interests of South Africa.

Time and again I have heard it said that people who are friendly towards Jews plead their cause simply to please the Jews. Mr. Hofmeyr gave a fitting answer to this complaint when he was the guest of honour at a Jewish National Fund function during the month. He said he was counted as a friend of the Jews and he was glad that this was so; but, he declared, he did not speak or act as he did because he wanted to please the Jews: he did so because he believed he was doing what was best in the interests of South Africa. If he was an enemy of that evil thing, anti-Semitism, it was because he regarded it as being something utterly vile and loathsome, and completely inimical to the best interest of the country.

Mr. Hofmeyr also took the opportunity to remind South Africa of the truth that "the Jew had stood at the graveside of each of his persecutors." He said: "Most nations have to look back on some pages in their history when they oppressed their Jewish fellow-citizens. The prosperity of nations has nearly always been bound up with the treatment which they have meted out to the Jewish

strangers within their gates; and, repeatedly in history, the decline of a nation commenced with the introduction of persecution of the Jews in their midst."

## A Distinguished Visitor.

There is a distinguished visitor among us at present in the person of Dr. Bernard Joseph, of Palestine. This noted Jewish barrister has, in a couple of public statements, revealed what Jews in Palestine are contributing towards the prosecution of the war. I discovered from him that a Jewish military force of 40,000 had actually been offered to the British Government and are waiting for Government permission to mobilise. So far, however, the British Administration in Palestine has only called upon a few thousand of the volunteers. These have played a distinguished part in the fighting in Greece, and are now doing their share in East Africa and Libya. I was also interested to learn that the newly-established Jewish industries in Palestine were working at top speed to supply important war requirements to our Forces in the Near East.

## The Question of War Aims.

Principal Hamilton Fyfe, of Aberdeen University, has again been speaking out of his turn (it recently lost him a job in Canada), this time on the subject of England's war aims. What he had to say demands earnest consideration.

"We say we are fighting for Christian civilisation, and in a sense I believe that is true," he declared; "but are we fighting whole-heartedly, or are we, like Ananias, trying unobtrusively to keep bits back? If we are fighting for Christian civilisation, then we are certainly not fighting to restore the past—that largely selfish and sluggish society, both national and international, dominated by mechanical, industrial and financial values, with the result that more and more men and women were urbanised, commercialised and on their way to becoming devitalised."

(Continued on page 16)

## CHRISTIAN NATIONAL EDUCATION (Continued from page 7.)

We know, of course, that this means separate schools for Protestants, Roman Catholics, Jews, even separate schools for Lutherans, Anglicans and the Calvinists among the Protestants. But we are willing to accept the full consequences of what we demand. No education can be "whole" unless school and home work in the fullest and most complete unity. We are willing to ask for others what we want for ourselves: "Confessional Schools," in the best sense of the word "confessional."

**National Confession.**

The second "article of faith" relates to our *national* confession. We Calvinists of South Africa of Dutch origin demand an education for our children that is wholly and exclusively national in foundation, in character, in aim and in spirit. And to our minds there is no conflict between this national demand and the foregoing Christian demand. God Himself is also the Creator of nations and separate nationalities.

For the education of our children we demand a *national foundation*. By this we mean that their education should be based and founded on the fact of Dutch South African nationalism, our own national language, history, geography, culture, etc. No other national foundation will satisfy us.

We desire an education *national in character and in aim*. We want our children taught our own national language, history, geography, culture, etc. All our education should be correlated with this national education, and all other subjects should serve this national aim. We demand an education national in aim: our schools should train Dutch South African national citizens, men and women who love no other country, who speak no other mother tongue, who have no other history, geography, culture, but those of Dutch South Africa.

That is why we Dutch Calvinists demand "national schools" and are in principle against any non- or even inter-national schools. "Nationalism" is our first and final aim; "internationalism" is to our minds only a desirable by-product of school education—which must be, firstly and

always, Dutch South African. That is why we plead for the so-called "separate medium schools." We believe that they are the only type of schools that can give a free, national education to our children. We do not wish our children to be chauvinists; we desire them to be true patriots.

We demand Dutch national schools for our children. But, again, we are willing fully to accept the consequences of our demand, which in South Africa means the establishment of at least two types of schools—English- and Afrikaans-medium schools. The Afrikaans schools should teach the Afrikaans language, history, geography, culture, etc., as the English schools teach the English equivalents. Thus we would have two independent sections of our bi-racial nation, educated independently, and hence capable of respecting and fully appreciating each other. "Co-education schools" on national lines will never serve our purpose. They are always essentially dual in character and hence either "colourless" or British-coloured—the necessary consequence of our history for the last hundred years.

**Home, Church and State.**

The third "article of faith" relates to the place of the Home, the Church and the State in regard to the education of the young. We demand a State-supported school system. Education is, in our view, the first and essential task and calling of the parents. They are responsible for the education of their children. They should decide on the foundation, the character, the aim and the spirit of the education of their children, even when not undertaken by themselves. They should, as far as possible, maintain the schools for the education of their children; they should select teachers and should exercise a certain but definite amount of control

over the schools.

The Church, to our minds, has only an indirect function as regards the school education of children. The Church has a function only by way of the parents belonging to it. Its influence in the schools should be via the parents.

The State, however, has a direct interest in and right over the education of its youthful citizens (for the children of to-day are also the future citizens of the State). The State should lay down at least compulsory school attendance and minimum intellectual requirements for the general education of the young. But it should never concern itself with the religious foundation, character, aim and spirit of this education; it should concern itself only with the quantity and quality of education, not with its character and spirit (always provided that such education does not undermine the State). Thus the state should concern itself with schools and, being the only authority for levying taxes and enforcing compulsory attendance, it should cover the greater part of the cost of national education. For, after all, the money comes from the pockets of the parents.

We are definitely against any system of complete State control of education. We acknowledge the rights of the State or central authority, but we demand more real local authority—school committees with real power to establish a school, to help maintain it, to help administer it (particularly as regards its spirit and character, choice of the teacher, and the subjects to be included in the school curriculum).

There are other major and minor "articles of faith," but space does not permit me to cover them, too. For the purposes of this article, the above exposition must suffice.

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**BOOKS****CALVINISM and the "JEWISH QUESTION"  
Two Contradictory "Solutions"***Reviewed by Prof. R. F. A. Hoernlé.*

*Koers in die Krisis* is the title of three volumes, containing 94 articles, in which a number of professors and predikants, mainly belonging to the "Dopper" Church, expound the principles of Calvinism for the infallible guidance of the Federation of Calvinist Student Unions in South Africa.

Only the third volume has been sent to *Common Sense* for review; presumably, because it is the only one which, in two articles by Professor C. J. H. de Wet of Potchefstroom and Ds. C. R. Kotzé of Bloemfontein, deals with "Die Jode as Problem."

Neither of the writers likes Jews: both of them, probably, would find the world easier to live in, if there were no Jews at all—or, at any rate, none in South Africa, where *ware Afrikaners* are already severely enough tried by the presence of British "Imperialists," foreign "capitalists," imported Indians, and indigenous Natives.

However, by God's inscrutable will, the Jews are here. Hence, so the authors urge, it behoves good Christian-Nationalists to think out what to do with the Jews, on the premise that they are a people racially and religiously alien and "unassimilable."

**Prof. de Wet.**

Professor de Wet, basing himself on the Bible, boldly undertakes to tell us *what God has to say about the Jews and what God's solution of the problem is.*

Put briefly, it comes to this: the Jews were the people "chosen" by God to play a special role in His scheme of salvation for men. They failed Him when they turned against Christ, and were cast out and scattered by Him. But, *they are destined to be received back into His grace by their ultimate conversion to Christianity.* With this happy consummation, the hostility between Jew and Gentile will vanish.

This does not mean, however, that Professor de Wet looks forward to non-Jewish Christians and Christianised Jews then living happily together as members of one people or one State. On the contrary, God's "solution" requires also *the return of the Jews to Palestine* as their national home. Probably, Professor de Wet would gladly see all Jews moved back to Palestine, even

before they have been converted to Christianity. Let us get rid of them first, he seems to say, and then, when they have become Christians in their own land, we can be friends with them.

Meanwhile, we have to take practical steps: let us allow no further immigration of Jews into South Africa, and let us restrain their "parasitism" by "suitable and equitable legislation" (no details mentioned). Unfortunately, so he complains, "British Imperialism" stands everywhere in the path of this solution which Calvinists desire in the name of God.

**Ds. Kotze.**

Es. Kotzé's argument, though he also quotes the Bible freely, does not move on this high theological plane. Surprisingly, he does not quote Manie Maritz's book. But, he has other distinguished authorities to rely on: Mr. Eric Louw, "who was our ambassador in Washington"; *The Defender*, which is an anti-Semitic monthly published in U.S.A.; and even Hilaire Belloc, who attributes the Anglo-Boer War to the machinations of Jewish financiers. Thus fortified, Ds. Kotzé lets fly at the Society of Jews and Christians, at *Common Sense*, at Rabbi Hirsch, at Mr. Jan H. Hofmeyr, and, last but not least, at Communism.

What is the upshot of it all? Zionism, he thinks, can bring no solution: the "15 million Jews" in the world will never, all of their own free will, go to Palestine. (How could the Editors allow Ds. Kotzé to disagree with Professor de Wet on what "God's solution" is?). Again, assimilation through inter-marriage is no solution: the Talmud commands Jews to maintain their identity as a people, and no Christians will inter-marry with a people who reject Christ. (Apparently, Ds. Kotzé's God, unlike Professor de Wet's, does not intend the conversion of all Jews to Christianity.). There remains only one solution: a *universal quota system* by which every Christian people in the world will accept, voluntarily, the same percentage (say 5 per cent.) of Jews into its midst, and make the best of this alien intrusion by limiting the Jews to 5 per cent. in every profession or occupation.

Thus, alas, our Calvinist students are confronted by two contradictory solutions,

both offered as conclusions from the Bible and as representing the Will of God. Presumably, they pay their money and they take their choice.

*KOERS IN DIE KRISIS. Bk. III. Artikels versamel deur die Federasie van Calvinistiese Studentevereniginge in Suid-Afrika. Stellenbosch: Pro Ecclesia Drukkery, 1941. Prys 8/6.*

**"TOWARD CHRISTIAN-JEWISH UNDERSTANDING."**

Humanity's present crisis has implications which people are only now beginning to realise. The Nazi assault is more than an attack on a group of nations and the ways of life they have followed: it is the onslaught of barbaric paganism on the whole structure of Christian civilisation. It is for this very reason that it has made such large use of anti-Semitism. For Christian civilisation is Semitic in origin; its roots are buried deep in the Bible which the Jews gave to the world.

This is the thesis simply and interestingly set forward by Donald M. Sterling in a pamphlet, "Toward Christian-Jewish Understanding," which has just come to hand. Mr. Sterling is a Congregational minister in America and presents a responsible Christian viewpoint. He illustrates the connection between Nazism and anti-Semitism and urges that, because of its true nature, the Christian must fight anti-Semitism wherever it manifests itself. The Nazi assault on the Jews, he says, was not at first recognised in its true colours, because centuries of misunderstanding had created a predisposition in many circles to anti-Jewish prejudice, and the many persecutions suffered by Jews in the past had made large numbers of people apathetic to the new persecution launched by Hitler. That apathy, Mr. Sterling urges, must be shaken off, and people must become fully conscious of all that is involved in this gigantic struggle.

Understanding must lead to purposive action, and to the building of bridges between the Christian and Jewish communities. Mr. Sterling gives many examples of how such bridges can be erected, and deals with the opportunities that exist in daily life for improving inter-faith and inter-race relationships.

His pamphlet is an interesting, well-informed and sober study, and should do much to promote better understanding.

E. B.

*"TOWARD CHRISTIAN-JEWISH UNDERSTANDING," by Donald M. Sterling. Copies obtainable from the Society of Jews and Christians, P.O. Box 7791, Johannesburg. Price 3d., post free.*

## THE TEN COMMANDMENTS OF BROTHERHOOD.

DEMOCRACY is rooted in religious fellowship. Our democratic way of life needs the religious motivation and inspiration. When Nazi and Fascist pagans are working overtime to create bitter divisions among men and to destroy justice and freedom, we must do all in our power to guard the ramparts of civilised living and find courage through religious fellowship and brotherhood.

A noted American cleric, Dr. Walter W. van Kirk, of the Federal Council of Churches, has formulated Ten Commandments of Brotherhood, which have been extensively circulated, and which are as follows:—

1. I will respect all men and women regardless of their race or religion.

2. I will protect and defend my neighbour and my neighbour's children against the ravages of racial or religious bigotry.

3. I will exemplify in my own life the spirit of goodwill and understanding.

4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether by kings, dictators or demagogues.

5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.

6. I will refuse to support any organisation that has for its purpose the spreading of anti-Semitism, anti-Catholicism, or anti-Protestantism.

7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.

8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.

9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.

10. I will do more than live and let live; I will live and help live.

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The Editor, "Common Sense."

Dear Sir,—Since the first date of its publication I have had a complimentary copy of "Common Sense" sent to me. I have greatly appreciated this, and am writing now to ask you please to accept a subscription for a copy which I should like addressed here to the Staff.

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### THE RISING TIDE (Continued from page 13)

Many people do not like to hear this sort of criticism, but I am one of those who believe that it needs expression, with grim determination, and needs expression out here no less than in England. There cannot be a better order of things in this country while the present state of affairs continues. Vast problems face this country at every turn of the road, and as yet little effort is being made to deal with them. On the contrary, far too much apathy prevails in regard to the vital issues with which our land is confronted. I mentioned an instance in the paragraphs relating to my enforced coastal holiday, and doubtless this could be multiplied many fold. There has got to be a terrific awakening before South Africa can justly call herself a Christian nation. It is this that makes "winning the peace" as vital as "winning the war."

# Common Sense

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**Editorial on "THE ANGLO-RUSSIAN ALLIANCE."  
Hoofartikel: „DIE BRITS-RUSSESE BONDGENOOTSKAP.“**

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**NOTES OF THE MONTH.**

**THE RISING TIDE.**

# Common Sense

*A Magazine to Promote Goodwill*

## Editorial Board:

A. W. EATON, C. H. S. RUNGE,  
R. F. A. HOERNLE, G. SARON,  
H. SONNABEND, J. L. GRAY

JULY, 1941.

## : CONTENTS :

	Page
Editorial — Hoofartikel .....	3
The Modern Revolution .....	5
<i>By Dr. George Bosman.</i>	
Africans and the War .....	7
<i>By Z. K. Matthews.</i>	
Christian National Education—	
1. <i>By Prof. W. F. Grant</i> .....	8
2. <i>By Ronald F. Currey</i> .....	9
„Bontzye Die Stille” .....	11
<i>deur Isak Leib Perets.</i>	
The Rising Tide .....	13
<i>By the Rev. A. W. Eaton.</i>	
Democracy and Its Critics .....	15
Appreciations .....	16

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Copies may be ordered from the Secretaries, P.O. Box 7791, Johannesburg, as well as from the Secretaries of Affiliated Societies in other centres of the Union.

*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in “Common Sense.”*

## Notes of the Month

### Dr. Bruwer Joins Executive.

Dr. A. J. Bruwer, the well-known South African economist, has accepted an invitation to join the Executive Council of the Society of Jews and Christians in Johannesburg.

### Goodwill Meeting in Durban.

“Jew and Christian in South Africa” was the subject of addresses delivered at a Goodwill meeting on June 24th at the Durban Jewish Club by the Rev. A. W. Eaton and Mr. G. Saron, who were on a visit from Johannesburg. Mr. E. Henochsberg, k.c., was in the chair.

The Rev. Eaton urged that the time had come for South Africans to deal resolutely with our national problems. “To the churches of this part I speak in particular,” Rev. Eaton declared, “and I say that just as the nation has discarded its pre-war production mentality in order to speed up armaments’ manufacture, so, too, the churches need to discard outworn phraseology, prejudice and pettifogging piety, in order to face the danger that confronts people everywhere.” Gross materialism and indifference were enemies no less serious than Nazism, and the religious forces of South Africa must throw off their insularity and get down to the task of combating these influences. “I say this to Jew and Christian alike, for we are in great danger of winning the war against Hitler only to lose it against gross materialism.”

Mr. Saron urged that they could well take a lesson from the spirit in the army to-day. The South African Army had shown how, in pursuance of a common purpose, men of different creeds and racial origins could work harmoniously together. The problem of modern society was how to import into civil life and peace-time activities that same purposeful and co-operative outlook. They must learn to control the primitive weakness of “thinking with the blood” and yielding to racial prejudice—which is at the root of most wars. There must be positive education for citizenship in democracy as well as for interfaith understanding. In South Africa, the work of the Society of Jews and Christians was one phase of what should be a concerted effort to promote fellowship between all sections of the people.

Mr. Saron also addressed the Durban Toc H during his brief visit to Natal.

### Prof. Hoernlé in East London.

“Democracy vs. Dictatorship” formed the subject of a thought-provoking address by Professor R. F. A. Hoernlé, when he was the guest speaker at a meeting of the Society of Jews and Christians in East London last month. The meeting took place at the Railway Institute. Owing to a wet and cold evening, the audience was smaller than had been anticipated; but those who attended were representative of all sections in East London, and they expressed warm appreciation of Prof. Hoernlé’s address.

The meeting was followed by a social gathering in one of the local hotels, at which leading members of the Christian and Jewish communities were present.

### Wesleyans Visit Germiston Synagogue.

A function of a most interesting character took place in Germiston last month, when members of the Primrose Wesley Guild, headed by the Rev. H. J. Mee and Mrs. Riff, visited the local Synagogue. The purpose of the visit, as stated in a letter from the Guild’s secretary to the Jewish minister, was to give members “an opportunity of understanding your religion and of taking an interest in and sympathising with your doctrines.”

The Rev. Dr. A. Lichtigfeld, minister to the Jewish community of Germiston, explained the various laws, customs and rites of Judaism, and gave an historical outline of Jewish tradition. This was followed by the singing of Psalm 92 in Hebrew by the cantor of the Synagogue, Mr. Kaminer. The members of the Guild were highly interested in all they saw, and asked many questions on the significance of various symbols, the Jewish dietary laws, etc.

The visit concluded with a happy social function at the Synagogue Hall, where Rev. Mee and Mrs. Riff expressed the appreciation of the visitors.

**Editorial****Hoofartikel****The Anglo-Russian Alliance****Die Brits-Russiese Bondgenootskap**

THE Anglo-Russian alliance in the war against Hitler has stirred such clouds of ideological dust that many people, especially those with an anti-Communist outlook, are greatly confused and perplexed.

They are taken aback by the Communists' sudden switch from denouncing the war as an "imperialist war" between enemies of Communism, to embracing, and asking to be embraced by, their opponents as brothers-in-arms in the crusade against the Nazi menace.

Our own Christian-National Republicans are a conspicuous example of this reaction. Like Colonel Lindbergh, they seem to prefer a defeat by Hitler to a victory with Russia's help.

Of course, this is precisely what Hitler is aiming at. By resuming his old rôle as the champion of Europe against "Jewish Bolshevism," he hopes to confuse his enemies and undermine their will to see the war through to the destruction of Nazi tyranny.

Are we going to play Hitler's game for him by losing our way in this fog? Let us rather take the commonsense view of co-operation with Russia.

Ideologically, Great Britain and the Dominions stand, after the pact with Russia, exactly where they stood before. They are involved in a life-and-death struggle with the most tremendous and formidable military tyranny that has ever appeared in history. In fighting for national survival, they are fighting for the survival in the world of the democratic traditions and ideals which it has been, and still is, their historic mission to realise, however imperfectly they may have succeeded so far. As General Smuts has pointed out, co-operation with Russia against Germany does not imply acceptance of Communism.

Ideologically, Russia, too, stands just where she did. She, too, is fighting for national preservation and, thereby, for the preservation of the Communist experiment, of which she is the sole representative in the present-day world. The Communists' objection to "plutocratic democracies" is not affected by their fighting together with the democracies against a common foe.

*The commonsense point, then, is simply this: Nazi Germany is the mortal enemy of both Russia and the British Commonwealth. Together they may destroy the Nazi menace. Singly, they may fail. Their collaboration holds out the best promise of Nazi defeat.*

Even now, the Russian armies have caused the German military machine to suffer the most serious check in its career. Meanwhile, the ring of the blockade around Germany is closed at last, and, whilst all German resources are being thrown into a desperate gamble in the East, Great Britain in the West is steadily gaining, with America's help, ascendancy on the sea and in the air, and getting ready for the day when she can challenge Nazi domination on the Continent.

(Continued on next page.)

DIÉ Brits-Russiese bondgenootskapsverdrag in die oorlog teen Hitler het soveel wolke ideologiese stof laat opdarrel dat baie mense, veral dié wat anti-Kommunisties gesind is, gans en al verward en verbysterd geraak het.

Hulle is uit die veld geslaan deur die Kommuniste se skielike ommekeer. Waar hulle (die Kommuniste) die oorlog vroeër veroordeel het as 'n „imperialistiese oorlog" tussen die vyande van die Kommunisme, omhels hulle tans hul teenstanders, en vra dat hulle as wapenbroers omhels moet word in die kruistog teen die Nazi-gevaar.

Ons eie Christelik-Nasionale Republikeine gee ons 'n treffende voorbeeld van hierdie reaksie. Net soos kol. Lindbergh, verkies hulle blykbaar 'n nederlaag teen Hitler bo 'n oorwinning met Rusland se hulp.

Natuurlik, dit is presies waar Hitler na streef. Deur hom weereens voor te doen as Europa se kampvegter teen die „Joodse Bolsjewisme," hoop hy om sy vyande te verwar, en om hul vasberadenheid om die oorlog deur te voer totdat die Nazi-tirannie vernietig is, te ondermyn.

Gaan ons na Hitler se pype dans deur die spoor in die mistigheid byster te maak? Hoekom beskou ons nie liever die kwessie van samewerking met Rusland uit die oogpunt van gesonde verstand nie?

Ideologies staan Groot-Brittanje en die Dominiums ná die verdrag met Rusland presies waar hulle vroeër gestaan het. Hulle is gewikkel in 'n stryd om lewe en dood met die magtigste en gedugste militêre tirannie in die geskiedenis van die wêreld. Waar hulle 'n stryd om hul nasionale bestaan voer, veg hulle tegelykertyd ook om die voortbestaan in die wêreld van daardie demokratiese tradisies en ideale wat hulle nog altyd tot verwesenliking probeer bring het. Dit, tog, is hul geskiedkundige sending, al was die mate van sukses wat hulle tot dusver behaal het, ook hoe onvolmaak. Soos genl. Smuts gesê het: samewerking met Rusland teen Duitsland beteken nie die aanvaarding van die Kommunistiese leerstellings nie.

Ideologies staan ook Rusland net waar hy altyd gestaan het. Ook hy veg om sy behoud as land, en daarom veg hy ook om die instandhouding van die Kommunistiese proefneming waarvan hy vandag die enigste verteenwoordiger in die wêreld is.

Die Kommuniste se beswaar teen die „plutokratiese demokrasieë" word nie beïnvloed deur hul stryd teen 'n gemeenskaplike vyand aan die sy van die demokrasieë nie.

*Die standpunt van gesonde verstand is derhalwe die volgende: Nazi-Duitsland is die dodelike vyand van Rusland sowel as van die Britse gemenebes van nasies. Saam sal hulle miskien die Nazi-gevaar kan uitdelg.*

(Vervolg op volgende bladsy.)

## EDITORIAL (continued from page 3)

But when victory has been gained and Nazi domination destroyed, what then? Who will determine the pattern of the "new order" in Europe—Great Britain or Russia?

This is a plausible question to ask. But it may be a wrong question to ask, all the same. It is possible, no doubt, to keep insisting on the fundamental ideological difference between Great Britain's democratic way of building the new order, and Russia's method of violent revolution, followed by the totalitarian rule of a single party in the name of "dictatorship of the proletariat." But, this difference may well cease to be practically important if it should turn out that agreement is attainable on the general character of the new order to be achieved. Let us not boggle over the label to be attached to this order. Many will call it "socialist," but, if we retain the word, let us free it from the associations with class-war and dictatorship of the proletariat. The other day, the *Financial News* in England, which is not a "socialist" paper, wrote: "It is now agreed by all sections of the public that many things will have to be done after the war—there must be no more unemployment, no more malnutrition, no more trade cycles, no more depression."

Can we not say that the new order of our dreams will put *human values first*? That it will not tolerate the accumulation of great wealth by the few at the price of the sub-human poverty of the many? That it will use the resources of scientific knowledge to secure for all men the essentials of a civilised standard of life—not merely its essential necessities, but also its essential amenities? But, the economic principles of the new order may be those of John Maynard Keynes rather than those of Karl Marx; and the political method of realising and maintaining the new order may be democratic rather than dictatorial and totalitarian.

At any rate, it is clear that only large-scale co-operative planning along these lines can lift Europe out of the chaos and poverty into which it will find itself plunged at the end of the war. And such planning in inter-State relations will, inevitably, involve corresponding planning in the internal order of each State. Great Britain, under the stress of war, is moving fast towards such a type of order. National Socialism in Germany had to its credit a number of reforms pointing in the same direction, having borrowed (without acknowledgment) the inspiration for many of them from the Weimar Republic. In Russia, too, Socialism had been freeing itself more and more, in fact, if not in words, from Marxian orthodoxy. All these "ideologies"—Capitalism, National Socialism and Communism—may give place to a common new conception of ordering our lives. Moreover, there is no reason why, under farsighted leadership, all these movements should not be reinforced by, and unite themselves with, the dynamic ethical principles of Christianity. The world's best hope for a new order, within each nation and between nations, lies along this path.

## HOOFARTIKEL (vervolg van bladsy 3)

*Alleen kan hulle miskien misluk. Die beste belofte van 'n Nazi-nederlaag lê opgesluit in hul samewerking met mekaar.*

Die Russiese leërs het die Duitse militêre masjien reeds die ernstigste terugslag van sy loopbaan besorg. Intussen is die blokkade-kring om Duitsland uiteindelik gesluit, en, terwyl al Duitsland se hulpbronne in die wanhopige dobbelspel in die ooste gewerp word, kry Groot-Brittanje in die weste, met Amerika se hulp, geleidelik die oorhand op die see en in die lug. Met ander woorde, hy berei hom voor vir die dag wanneer hy die Nazi-oorheersing op die vasteland gaan uitdaag.

Maar as die oorwinning behaal, en die Nazi-oorheersing vernietig is, wat dan? Wie moet dan beslis oor die patroon van die „nuwe orde" in Europa—Groot-Brittanje of Rusland?

So 'n vraag glip gladweg van 'n mens se tong, maar dit neem nie die feit weg dat dit miskien die verkeerde vraag is om te stel nie. Dit is natuurlik moontlik om voortdurend te hamer op die fundamentele ideologiese geskille tussen Groot-Brittanje se demokratiese manier om die nuwe orde op te bou, en Rusland se metode van gewelddadige rewolusie, gevolg deur die totalitêre reël van 'n enkele party in die naam van 'n „diktatuur van die proletariaat." Maar dit kan bes moonlik gebeur dat hierdie geskille in die praktyk heeltemal onbenullig sal blyk te wees—as 'n ooreenkoms oor die algemene strekking van die nuwe orde bereik kan word. Ons moenie skrik vir die etiket wat aan hierdie orde geheg word nie. Baie sal dit waarskynlik „sosialisties" noem, maar as ons die woord behou, dan moet ons dit suiwer van alle assosiasies met 'n klasse-oorlog en 'n diktatuur van die proletariaat. Nou die dag het die Engelse *Financial News* wat tog geen sosialistiese blad is nie, hom as volg uitgelaat: „Alle seksies van die publiek stem nou saam dat baie dinge na die oorlog gedoen sal moet word. Daar moet geen verdere werkloosheid wees nie, geen ondervoeding nie, geen handelskringlope en geen depressies nie."

Kan ons nie sê dat *menslike waardes eerste* gestel sal word in die nuwe orde van ons drome nie? Dat dit nie die versameling van groot rykdomme deur 'n paar mense sal duld as dit geskied ten koste van die onmenslike armoede van die menigte nie? Dat dit die hulpbronne van wetenskaplike kennis sal gebruik om almal van die noodsaaklikhede vir 'n beskaafde lewenspeil te voorsien—nie bloot die onontbeerlike vereistes nie, maar ook die onontbeerlike geriewe? Maar die ekonomiese beginsels van die nuwe orde kan miskien dié van John Maynard Keynes, nie noodwendig dié van Karl Marx, wees nie; en die politieke metode om die nuwe orde tot stand te bring en dit in stand te hou, kan bes moontlik demokraties wees—liewer as diktatoriaal of totalitêr.

(Vervolg op bladsy 10.)



# The Modern Revolution

## Democratic-Socialism and the New World Order

## I.

SINCE 1890, a new environment has replaced that in which our ancestors lived for many centuries. Few people have been conscious of this remarkable revolution; yet it is one of the most dramatic events in the history of mankind.

With the advent of modern industry, a large percentage of every country's population has been compelled to live in definite areas. Large population elements have become concentrated in the towns, with people living under artificial conditions. The life of the small group has been replaced by that of the herd. The tempo has grown faster, the scale larger. Real intimacy now seldom exists. Rapid communications, wireless and the telephone, cinemas and clubs and hotels, universities, factories and departmental stores have all contributed towards the new mode of living.

### False Values.

In the organisation of industrial life, the influence of factory, flat and slum conditions upon the physiological and psychological state of the workers has been neglected. Modern economic life is based upon the conception of maximum production at lowest cost. Individual and group seek to accumulate as much wealth as they can. Life has also become largely influenced by commercial advertising—in the interest of the advertiser, not of the consumer.

Modern amenities have been eagerly welcomed. People have flocked from the countryside to take what the city has to offer. They have cheerfully accepted the fictitious privileges of never being alone and never having to think (capitalists and trade union leaders and diverse politicians do their thinking for them). Through a purely intellectual education, they have also been freed from the moral restraints imposed upon them by puritan discipline and religious principles. Thus frivolity, comfort, sensation, egoism, materialism, and the lack of a true sense of values, have become the governing factors of modern life.

By DR. GEORGE BOSMAN

For the inevitable abuses that have arisen, modern man has blamed the system in vogue—the so-called “democratic” or extreme capitalistic system. Yet Democracy, in the true ethical and economic sense (true Christianity) has never been put into practice. The existing system, erroneously called “democracy,” has failed as a result of the disposition of mankind, particularly in its post-war mentality and its consequent attitude towards life. An attitude individualistic in the extreme, coupled with a natural inability to comprehend life as a whole, has brought modern man into conflict with socio-economic structural changes which have arisen as a logical evolutionary state in “the shape of things to come.” The failure to adapt himself



DR. GEORGE BOSMAN,

*the writer of this article, was recently “in the news” owing to his resignation from the Deciduous Fruit Board, of which he was Representative for the Transvaal, Orange Free State and Natal. Dr. Bosman is now organising the Nutrition Clubs of the S.A.R. & H. Welfare Organisation. His article provides a thought-provoking analysis of present-day conditions, and suggestions towards future social welfare.*

constructively to new conditions has, particularly since 1918, set man at war with his own intelligence and finds him groping in the falling shadow of a moral and economic decadence.

Modern civilisation has failed to produce sufficient leaders with imagination, intelligence and the true concept of life. “Democracy” is at present represented by thousands of conservative and materialistically-minded leaders who lack the dynamic will to shape and create like their forefathers; leaders, blind to the radical changes that have occurred since the Great War, who have been content to adopt the shallow pretence of preserving the liberties their forefathers had once won (but under entirely different conditions); leaders concerned essentially with the past, as though the future were not youth's heritage.

The consequent reaction has been revolutionary. Communism, National-Socialism and Fascism necessarily arose as fundamental aspects of the revolution following upon the partial failure of the existing form of democracy.

Stalin, Hitler and Mussolini are thus essentially the extreme exponents of a revolutionary historic period.

## II.

### The Healthy State.

The wealth of a State consists of its population plus its material production. The prosperity of a State depends upon the degree of success achieved in balancing these two factors. The success of this process in turn depends upon the moral and mental strength of the people, and particularly of their leaders.

Economically, agriculture, mining, fishing, industry and commerce must be carefully fostered and fully protected, controlled, or reorganised in accordance with changing conditions. Socially, a fair and reasonable distribution of material production must be achieved, side by side with the maintenance of the full rights, privileges, culture and health of the entire population.

In recognising personality, modern society must accept its disparity. Each individual must be educated and vocationally guided according to his special traits. Individual characteristics are most useful, and happiness depends upon man being exactly fitted to the type of work best suited to his nature. The brutal materialism of modern civilisation retards the soaring of intelligence and initiative. It entirely disregards the gentle, the weak and the lonely. It finds no place for those who seek happiness in things other than material gain and capital power.

Any endeavour to remould society is therefore doomed to failure, unless new trends of thought are acquired. New doctrines of life must be formulated and the old discarded. Most urgent of all is a general spiritual renaissance. The vicious features of extreme capitalism must be supplanted by a true urge towards social welfare, and this can best be expressed in the form of what is now called "democratic socialism."

Poverty and plenty must no longer live cheek by jowl. Mankind can no longer tolerate or excuse atrocities such as Canadian farmers destroying millions of bags of wheat; Argentine farmers using maize as fuel; Brazilian planters burning and dumping thousands of tons of coffee; Dutch vegetable and pig farmers crushing and dumping tons of tomatoes and slaughtering thousands of swine for fertilizer; tons of South African fish being returned to the sea; all for the same purpose of maintaining price level, while elsewhere in the world (with all its communication and transport facilities) millions of people live on the verge of subsistence, children cry for food, and men and women suffer from undernourishment or die of hunger.

### III.

#### Transition Stage.

The difficulties in the maze of intricate economic problems through which we have to find our way, reside chiefly in the fact that we are living in a transition stage between two systems. On the one hand, there is the widely yet fallaciously accepted "self-regulating or automatic" system, in which supply and distribution are supposed to become adjusted to demand under the stimulus of competitive gain, with the guidance

of changing prices; on the other hand, the system under which future needs are estimated, production is directed and controlled, and distribution organised.

The distinctive merits of the theoretically "automatic" system are: the enormous stimulus it gives to productive capacity, and the greater elasticity of the response which the consumer secures to his desires and caprices. Its defects are: waste involved by irregularities of demand and monopolies, cut-throat competition, and the consequent interruptions of production and sale.

#### The Planned System.

The planned system is supposed to have the opposite defects and qualities: it is supposed to provide a weaker normal stimulus to productive capacity (although that may ultimately be supplanted by the desire for honour and leadership, pleasure in constructive work, or enthusiasm in establishing a new plan). But it definitely tends to utilise more regularly what resources and productive capacity are available and, in a shortage, to distribute with less injustice such supplies as there may be.

The planned system will therefore be found in operation where resources and productive capacity are either limited or totally out of proportion, and where an urgent need consequently exists to utilise them fully and to distribute what is produced, so as to reduce intolerable privation to a minimum. It is also clear that, since the periodical recurrences of boom and depression are a feature of the so-called "automatic" or individual capitalistic system, it will be during times of depression and limited possibilities for expansion (monopolies, undue opposition from vested interests, limited markets, excessive protective tariffs, less scope for developments and even possible over-production) that this system will be subjected to the most serious questioning and challenge.

The conditions (enormous untapped markets, possibilities for colonisation, much smaller populations, scope for investments, etc.) no longer exist under which a freely-working competitive system can secure an automatic adjustment of the world's economic activities to changing needs; while we have not yet found how best to supplement it by collective

guidance and planned direction. We have lost the advantages of the old system applied to an undeveloped world, and have not yet attained those of the new order, owing to undue opposition during a transitory period.

We need to construct such a framework of law, custom, institutions and planned guidance and direction, that the thrust of individual effort and ambition can only operate to the general social good—for the welfare of mankind. This need will be all the more urgent as a result of the disorganisation and destruction brought about by the present war.

The coming decade will therefore have to measure the inner strength of the youth of the world. It will have to decide whether youth, to whom the future must look, will find those forces of mind and spirit through which alone the world can be led out of the chaos into which man has driven it. If youth should fail, the world must witness a period of dark despair before the true moral, social and economic concept of free and equal man comes into its right at last.

#### NAZI PLANS FOR THE CHURCH

A DOCUMENT emanating from the Brown House at Munich, the contents of which has become known through the indiscretion of a Party official, gives a clear idea of Nazi policy with regard to the Church.

It contains thirteen "points" which are described as "goals to be realised after the war," but which are in fact already being used as guiding principles in certain areas (especially the Posen area). The most important of these points are: vigorous control of church finance by the State; no religious instruction except in the church building; the dissolution of church movements among youth; no membership of the church except by definite declaration and not under twenty-one years of age; no contact of regional churches with each other.

The purpose of this "programme" is clear: it is to make the church into an innocuous sect which is imprisoned in its church building and which will not be able to exert any influence in public life.

# AFRICANS *and the* WAR

## WHAT THE BANTU THINKS OF THE PRESENT STRUGGLE

By Z. K. MATTHEWS

THIS is not the first war in which Africans, as "British subjects," have taken part. But, it is the first war about which Africans—at any rate, in the Union—are finding it difficult to make up their minds. Formerly, it was sufficient to say of any conflict that the King of England, a descendant of Queen Victoria, was involved, to evoke a ready response from all Africans. The King's enemies were their enemies, and the enthusiasm with which they responded to appeals for assistance was almost embarrassing.

Since the World War of 1914-18, great changes have taken place in African opinion about both British Colonial Policy and Union Native Policy, with the result that now there are various schools of thought among Africans regarding their attitude to the war. We still have with us, of course, the "die-hards" who are prepared to out-British the British in their unquestioning patriotism and support for any cause espoused by His Majesty's Government. But, other sections are less single-minded in their loyalty.

### Diverse Contentions.

Some contend that this is a White man's war in which Africans should take no part, albeit they feel convinced that whoever wins the war, the Africans will lose the peace. Others—believers in Divine intervention—look upon this fell struggle in Europe as just retribution for the misery and suffering which civilised nations have inflicted upon so-called primitive peoples in different parts of the world. Yet others contend that this is a struggle between rival imperialisms to determine who shall get the lion's share of the world's natural resources, including the subject races whose capacity for cheap labour can be exploited to advantage. Finally, there is a vast number who are simply indifferent; who, when told that there is a war on, reply that as far as the African is concerned there never has been any peace.

It is true that, at the outbreak of the war, all the important Native pub-

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*THERE are over 6,000,000 Natives in South Africa. What is their opinion of the struggle now raging over half the world? The Editors of "Common Sense," in line with their established policy of presenting readers with all sides of an issue, have invited Mr. Z. K. Matthews, Lecturer in Social Anthropology and Native Law at the South African Native College at Fort Hare, to answer this question. Mr. Matthews is one of the most highly educated Africans, having obtained the M.A. degree of Yale University, U.S.A. and the LL.B. degree of the University of South Africa.*

lic bodies—both the official bodies like the Native Representative Council and the General Councils of the Transkei and the Ciskei, and the unofficial bodies like the African National Congress and the All-African Convention—were unanimous in affirming their loyalty to the Crown and in expressing their willingness to serve in the armed Forces of the King. But, against these public affirmations must be set the fact that the response of the Africans to recruiting for the various services open to them, has, especially in certain areas, been disappointing; and that appeals for War Funds and Gifts and Comforts for both Black and White troops have not aroused the enthusiasm which might have been expected. Obviously, the attitude of Africans to the war requires further elucidation in order to be comprehended.

### African Loyalty.

What does the African man-in-the-street mean by "loyalty" to the Crown in this war?

Firstly, he means that he will not engage in subversive activities in league with the King's enemies. He will not sabotage the war effort of the Government. He refuses to become a dupe of Fifth Column activities. To the bulk of the African people, the promised Nazi millenium

is a tale "full of sound and fury, signifying nothing." Moreover, their own past history has taught them that to support one European group against another brings upon them the enmity of the group to which they were disloyal, without earning them the friendship of the group to which they were loyal. As they put it, "Europeans may fight one another during war-time, but when peace comes they remember that blood is thicker than water and combine against us."

Secondly, by their loyalty Africans mean that they do not intend to exercise pressure on the Government during the war to secure rights which have thus far been withheld from them. Undoubtedly, some among them look upon the present crisis as a golden opportunity for bargaining, but perhaps because of that patience of the African which a famous South African statesman once described as "asinine," the bulk of the people do not believe that advantages extorted out of an unwilling Government during a period of crisis can be regarded as permanent. This does not mean, of course, that Africans abandon their just claims, but they refuse to use the war as a lever to support their excellent case.

### Against Status Quo.

On the other hand, it is necessary also to consider what the African does *not* mean by his loyalty.

In the first place, it does not imply that he endorses the pre-war Native policy of the Government, nor that he takes without a pinch of salt official propaganda about the issues involved in this war. Statements like "this war is a war between Good and Evil and we are on the good side and the Germans on the evil side"; or "we are fighting for freedom and democracy and the Germans for world domination," leave him utterly cold. The African has experienced so little of the good that is on our side and so little of the freedom and democracy for which we are fighting, that he is tempted to ask, "In which

(Continued on page 14.)

**"Common Sense" Forum**

# Christian National Education

## TWO REPLIES TO PROF. COETZEE

*Much interest has been aroused by the article on Christian National Education, published in our last issue, from the pen of Professor J. Chr. Coetzee of Potchefstroom University. His article was subjected to critical editorial comment in the "Star" and in the "Forum"; and this month the Editors of "Common Sense" have invited Professor W. F. Grant and Mr. R. F. Currey, two noted South African educationalists, to discuss the matter further.*

*Professor Coetzee advocated a system of education which would give effect to the "Christian" and "National" principles favoured by many Afrikaans-speaking Calvinists. He admitted that this would entail separate schools for Afrikaans-speaking and English-speaking Protestants, as well as for Catholics, Jews, etc.; but accepted the implications of this situation. Professor Grant and Mr. Currey, writing from different viewpoints, subject these views to a critical analysis. Both stress that Professor Coetzee by implication negates a common South Africanism, an ideal to which English-speaking educationalists, on the other hand, subscribe.*

### 1. By Prof. W. F. Grant, Chair of Education, University of Cape Town.

IN his article on Christian National Education, Professor J. Chr. Coetzee enunciates the educational doctrines of the Afrikaans-speaking Calvinists. His approach to the subject follows the well-known technique of setting forth basic Christian principles upon which a large measure of agreement may be expected. The confession of faith of those for whom he speaks is based on the Formulae of Unity, and he is able, without prejudice to sectarian doctrine or dogma, to subscribe on their behalf to an aim of education and the fundamentals for its achievement which must win the assent of a majority of Christian citizens. This is a good beginning but it is by no means new. The same aim and the same principles were set forth in almost identical terms in the Pontifical Brief of Approbation, dated 1540, by which the Society of Jesus was founded. It should be added that the scope of this Society was international.

#### Opposing Concepts.

So far, then, the Afrikaans-speaking Calvinists may be said to be travelling in good company. Their appeal, as propagandists, is to all Christian communities. The opposition which they are likely to encounter must be sought in the further exposition of their doctrines and in what these clearly imply. Professor Coetzee has assumed the rôle of expositor, and it is in the development of his theme that we are bound to join issue with him.

Professor Coetzee is confronted with the impossible task of harmonising the concept of a narrow, pseudo-national education with the concept of Christian education. The way he goes to work is interesting. From a simple confession of religious principles which he may be said to share with the brethren of a variety of Christian creeds, he passes to a "national confession" which can appeal only to the exponents of a narrow tribalism. How to combine the "religious confession" and the "national confession" is the difficulty. The plain fact is that Christian education is one thing and Christian-National education quite another. Professor Coetzee turns from one to the other with disastrous results to his educational theory. At the outset he falls a victim to the dangers of exposition by analogy. The argument runs thus: just as there must be a Christian aim, foundation and character of education, so there must be a national aim, foundation and character of education. By a transition which exhibits no logical con-

nection, Professor Coetzee passes from the Christian to the National aim, from the Christian foundation and character to the National foundation and character which his like-minded compatriots regard as essential for the schools of the people.

#### The Meaning of "National."

To the unwary this may sound logical enough, for are not all educational systems national in these respects? The fallacy lies in the meaning which the word "national" has for the Afrikaans-speaking Calvinists. Not for them the generally accepted meaning. "Nation" and "national" are identified with their community only. They bear no relation to the nation-State of the political philosophers. And so it turns out that the "national" aim, foundation and character of education are identified with an anti-South African sectional education. For the sake of appearances Professor Coetzee is forced to proclaim his willingness to assist all other religious denominations to achieve a religious education according to the sectarian light that is in them; but only in the case of the English-speaking section does he imply that such Christian education may be "national." And such national colour as it may assume is to be "English" and not South African.

It is difficult to follow Professor Coetzee at this stage with any degree of certainty. He touches briefly on the subject of the curriculum, leaving us with the unfortunate impres-

*Professor Grant has to his credit a long record of educational work in South Africa, and speaks from an extensive practical experience. After a brilliant teaching career, he became Vice-Principal of the Normal College in Johannesburg, a position which he held until his appointment as Professor of Education (English-medium) at the University of Cape Town.*

sion that there are such studies as "Afrikaans" history, geography, "etc." and their "English equivalents." No reference is made to science, although this may be included under the "etc." This is a regrettable omission, if only because the Calvinistic attitude to scientific truth has not, hitherto, been impressive. True, science is international, but one is left in the dark as to whether it is to be excluded altogether, or whether a Christian-National science is to be devised.

A still graver omission is the absence of all reference to instruction in the second official language. Are we to conclude that this is not a fundamental requirement? Grounds for such a conclusion are to be found in the statement that two types of school (Afrikaans- and English-medium) will produce "two independent sections of our bi-racial nation educated independently and hence capable of respecting and fully appreciating one another."

#### Separate Medium Schools.

We have italicised the complete *non sequitur*. During the past few years we have learnt, by bitter experience, that separate medium schools have

divided the children of the country. They have promoted neither respect nor understanding. To pretend that they have done so in the face of indisputable evidence to the contrary is to lay oneself open to the charge of rationalizing one's prejudices or of cloaking one's political motives. The article continues: "Co-education schools (i.e., dual-medium schools) on national lines will never serve our purpose. They are always essentially dual in character and hence either 'colourless' or British coloured—the necessary consequence of our history for the last hundred years." This is a revealing statement. In it, the word "national" has reverted to its generally accepted meaning. Whatever may be the purpose which the dual-medium school will never serve, Professor Coetzee and those who think with him stand confessed as those with no belief in the possibility of establishing a united South African nation. They say, in effect, that South African national institutions cannot include both English- and Afrikaans-speaking South Africans. They can comprise Afrikaans-speaking Calvinists only.

In the concluding section of his article, Professor Coetzee deals with

the relation of the State to education. In comparison with the Church, the State comes off badly. Its function is to pay the piper while the Church, through the parents, calls the tune. This is already done, to some extent, in many districts. But Professor Coetzee calls for a wide extension of the powers of the parents; that is, on his own confession, of the powers of the Church, and for a considerable diminution of the powers of the State. The latter is to lay down minimum intellectual requirements. The former is to take over the religious-national foundation, character and spirit of the educational system. The practicability of the scheme is not even considered. In the widely scattered rural areas with a single school for all—Jews, and Christians of all religious denominations—the Calvinists are to be in complete control except for the prescription of "minimum intellectual requirements" by the State. If and when this comes about, the offspring of those who are not of the elect will be in a sorry plight. Not for them an education worthy of the name. They and their parents must rest content with "minimum intellectual requirements" only. A gloomy prospect indeed!

## 2. By Ronald F. Currey, Headmaster of St. Andrew's College, Grahamstown.

PROFESSOR Coetzee has written an important article on an important question, and his views have aroused wide interest. Professor Coetzee puts forward three main "articles of faith" (to use his own term). It is but fair to him to note that he writes avowedly as a Calvinist; and his "articles of faith" must be received as such, and as such are not to be criticised by those whose religious faith is other than his. (It is, however, not irrelevant to ask whether John Calvin himself would really have approved the demand for national exclusiveness, in either religion or education). But Professor Coetzee writes also as a South African, and is at pains to make it clear that he does so. And it is as those of an acknowledged expert on education in South Africa that his views demand both attention and criticism.

The first and second of his "articles of faith" assert that "we Calvinists in South Africa of Dutch origin de-

mand an education for our children that is wholly and exclusively (a) *Christian* and (b) *national*, in foundation, in character, in aim, and in spirit." The third "article" is less clearly formulated, and in Professor Coetzee's explanation of it there appears to be some confused thinking, so that the reader is left in doubt as to what exactly are to be the relations of Home, Church and State in "Christian National" South Africa. But as Professor Coetzee begins by demanding "a State-supported school system" (by which he means, pre-

sumably, one for which the State is to pay), it at once becomes clear that the views of those who, though neither Calvinists nor "of Dutch origin," are nevertheless South Africans, are not without relevance.

Let me say at once that with the first of the Professor's "articles" I am in whole-hearted agreement. For a century or so the world has tried secularised education, and to this as much as to anything are due the ills which now so mightily beset us. We have forgotten how to worship, and, not being taught what, or whom, to worship, we have made for ourselves false gods—the Nation, the State, Material Success, even Material Comfort. All these, receiving our worship, have, godlike, demanded our sacrifice too; and that, too, they are receiving. For we men are so made that worship is a need of our being, as food and drink and air and sleep are needs of our being. To leave it unsatisfied, or to seek to satisfy it by giving it false gods to worship, is

*Mr. Currey, who writes this article, was in his youth a pupil of St. Andrew's College, of which he is now Headmaster. He was formerly Rector of Michaelhouse College in Natal, and prior to that had extensive teaching experience in the Transvaal. He was one of the contributors to the special commemoration volume, "Coming of Age," published on the twenty-first anniversary of Union.*

## CHRISTIAN NATIONAL EDUCATION (Continued from previous page)

to deny men their human rights. The moral sickness of Western civilisation in our day, with all its terrible symptoms, is the inevitable consequence of building on the wrong educational foundations. I do not see how any Christian, or Jew, or Mohammedan, can differ from Professor Coetzee when he asserts that the Glory of God is "the one final aim which all education should serve." Education divorced from religion is one-sided, ill-proportioned, incomplete—and disastrous.

### Unworkable and Unjust.

So far Professor Coetzee is pleading for that which every parent and every citizen should be demanding as a right, and we may be grateful to him for doing so. That does not mean that we feel that his proposed solution—separate denominational schools, paid for by, but explicitly not under the control of, the State—is a right one. Indeed, I would say at once that such a solution seems to me to be unworkable in practice, and to have inherent in it the certainty of grave injustice to groups and individuals. But with his general thesis, that the country which divorces education from religion does so at its peril, I am in entire and enthusiastic agreement. It would have been interesting to hear his views on the practice, provided for in certain countries, whereby religious teachers have the "right of entry" to State schools at specified times.

But when Professor Coetzee goes on to demand that education be "wholly and exclusively national in foundation, in character, in aim and spirit," it is still more difficult to follow him. What do these words mean? I have to confess that to me they mean nothing at all. Does the Professor *really* mean that *all* school teaching in *all* subjects should "serve the national aim" of producing "Dutch South African national citizens . . . who speak no other mother-tongue, and have no other history, geography, culture, but those of Dutch South Africa?" Does he realise what shackles he would have us put on the mind and spirit of young South Africa? Does he really mean that the pursuit of "national aims" must be represented to our children

as something nobler than (and apparently inconsistent with) the disinterested seeking after Truth and the ardent pursuit of Beauty, in all its forms? Does he in seriousness suggest that "all other subjects" at school can be made subservient to this worship of the nation? Does he, as a professor of education, really ask us practical schoolmasters to suppose that arithmetic can somehow be given an Afrikaner character, and that Latin grammar becomes different according as it is taught by a Calvinist, a Roman Catholic, an Anglican, or a Jew? To ask the question is to see the sheer nonsense to which this so-called "article of faith" would lead us. Of course, we all know what "history-with-a-twist" means, and if Professor Coetzee is prescribing doses of that for South African children, they are not to be envied.

To say that a South African school should have a South African character is *not* nonsense, and if Professor Coetzee had put it that way, and left it there, we should be his enthusiastic supporters. But indeed I doubt if our support is needed, for in spite of us all, professors and schoolmasters alike, it is our boys and girls who give our schools their character; and that this character is, and will continue to be, healthily South African we need not waste time in doubting.

### Church and State.

Of the third "article of faith" I can say little, for indeed I am not sure what it really means. The State is to "support," i.e., to pay for, the schools; but "we are definitely against any system of complete State control of education." So, too, schools are to be of a "definite Dutch Reformed Confessional character" but they must not be "Church Schools." Here the Professor would have us go fishing in theological waters too deep for most of us. If Professor Coetzee means, as I think he does, that the rigidity and uniformity of a State-controlled system of education should be tempered by a decentralising of powers to local bodies and with due regard to the different needs of different racial and religious groups in the country,

in this again he would have the enthusiastic support of many of us.

But Professor Coetzee and all of us have to face up to one issue in this whole question of education. Clearly "Christian National" education means to segregate the young Afrikaner and the young English South African in separate schools, and this must quite inevitably lead to a perpetuation, planned and deliberate, of the differences at present separating us. In spite of powerful influences working the other way, those differences are being steadily worn down. To what future will "Christian National" education condemn our children if this natural, human and *Christian* process is to be deliberately arrested?

[Several letters commenting upon Professor Coetzee's article have been received from readers, and we hope to publish extracts from these next month.]

### HOOFFARTIKEL

(*Vervolg van bladsy 4.*)

Hoe dit ook al sy, dit is reeds duidelik dat ons Europa slegs sal kan ophef uit die chaos en armoede waarin hy aan die einde van die oorlog gedompel sal word, as ons nou, soos een man, grootskaalse planne met hierdie doel voor oë begin beeraam. En uit sulke planne vir die verhoudinge tussen state moet daar onvermydelik ooreenstemmende planne vir die binnelandse orde van elke staat voortspruit. Onder die spanning van die oorlog is Groot-Brittanje vinnig op weg na so 'n orde. Nasionaal-sosialisme in Duitsland het 'n aantal hervormings (wat in dieselfde rigting wys) op sy kerfstok. Die grondslag van baie van hulle het die Nazi's, sonder erkenning, aan die Weimar-republiek ontleen. Ook in Rusland is die sosialisme besig om hom in werklikheid, so nie in teorie nie, al vryer te maak van die Marx-ortodoksie. Al hierdie ideologieë—Kapitalisme, Nasionaal-sosialisme, Kommunisme—mag plek maak vir 'n onderlinge nuwe planmatige inrigting van ons lewens. Daarbenewens bestaan daar geen rede waarom al hierdie leerstellings, onder vérsiende leierskap, nie versterk kan word deur, en hulself kan verenig met die dinamiese, etiese beginsels van die Christendom nie. Die wêreld se beste kans om 'n nuwe orde binne elke volk en tussen die volke tot stand te bring, moet langs hierdie weg gesoek word.

**H**IERONDER, in hierdie wêreld, het Bontzye Shweig se dood geen opskudding verwek nie. Vra maar vir enigeen wie Bontzye was, hoe hy geleef het, en waaraan hy dood is; of dit hartverlamming was, of sy kragte hom versaak het en of sy rug onder die swaar las gebreek het. Vra hulle maar. Hulle sal dit nie weet nie. Miskien is hy aan die honger oorlede, sal hulle sê.

Bontzye het still geleef en stil gesterf. Hy het deur ons wêreld soos 'n skaduwee gegaan.

Geen wyn is gedrink by Bontzye se besnydenis nie, geen heildronk is ingestel nie, en toe hy die dag aangeneem is, het hy geen mooiklinkende toespraak afgesteek nie. Hy het geleef soos 'n vaalbruin korreltjie sand aan die kus van die see, onder miljoene van sy gelykes; en toe die wind hom opgetel en hom na die ander kant van die see oorgevoer het, het niemand dit agtergekrom nie.

Toe hy geleef het, het hy nie eens in die modder van die straat sy voetstap agtergelaat nie; na sy dood het die wind die bordjie bokant sy graf omgewaai. Die doodgrawer se vrou het dit 'n entjie van die graf gevind en 'n vuurtjie daarmee gemaak om haar aartappels te kook. Drie dae later het die doodgrawer nie meer onthou waar hy Bontzye te ruste gelê het nie.

'n Stille geboorte, 'n stille lewe, 'n stille dood en 'n nog stiller begrafnis.



Maar in die ander wêreld was dit nie so nie. Daar het Bontzye se dood 'n groot indruk gemaak.

Die geluid van die groot Messiaanse ramshoring het deur al sewe die hemele weerklink: Bontzye Shweig het die aarde verlaat! Die grootste engele met die breedste vlerke het rondgevlieg om die nuus te versprei: Bontzye Shweig is hier om sy plek in die Hemelakademie in te neem! 'n Vreugdevolle juigkreet is in die Paradys aangehef: Bontzye Shweig! Dink net daaraan! Bontzye Shweig!

Abraham, ons vader, het in die poort gestaan, sy regterhand uitgestrek om die nuweling te verwelkom. Om sy lippe het daar 'n gemoedelike glimlag gespeel.

## „Bontzye Die Stille”



### 'N SKITTERENDE KORTVERHAAL UIT DIE JOODS VAN ISAK LEIB PERETS

Maar waarmee is hulle daar anderkant in die hemel besig?

Dis twee engele wat 'n goue leunstoel vir Bontzye Shweig in die Paradys indra.

En wat is dit wat daar so helder skitter?

Dis 'n goue kroon beset met edelgesteentes — en dis vir Bontzye Shweig.

„Wat? Voordat die Hemelhof uitpraak gegee het?” vra die heiliges, nie heeltelmal sonder 'n sweempie van jaloesie nie.



— ISAK LEIB PERETS —

(1852-1915)

was een van die meesberoemde Joodse skrywers. Een van sy kortverhale, „Of Nog Hoër,” het in die uitgawe van Desember j.l. verskyn en baie lesers het aan ons geskryf hoeseer hulle dit gewaardeer het. Met groot genoë gee ons tans weer 'n vertaling van 'n Perets-verhaal, „Bontzye die Stille,” wat een van sy pragstukke is.

„O,” antwoord die engele, „dit sal bloot 'n formaliteit wees. Selfs die vervolger het nie 'n woord teen Bontzye Shweig te sê nie. Die saak sal geen vyf minute duur nie.”

Dink net daaraan: Bontzye Shweig!



Toe die klein engeltjies Bontzye in die middel van die lug ontmoet en vir hom 'n liedjie gespeel het: toe Abraham, ons vader, sy hand geskud het soos 'n ou kameraad; toe hy gehoor het dat daar 'n stoel vir hom in die hemel wag, dat 'n kroon op sy hoof geplaas sou word en dat die Hemelhof sy saak sonder omhaal van woorde sou afhandel, was Bontzye, net soos in die ander wêreld, te bang om te praat. Van skone verbouereerdheid laat hy sy kop sak. Hy is glad nie seker dat alles nie net 'n droom — of miskien 'n fout is nie.

Hy beef so dat hy niks van die engele se huldebetuigings hoor nie. Hy sien nie hoe hulle rondom hom dans nie. Hy antwoord nie op die groete van Abraham, ons vader, nie, en — toe hulle hom na die Hemelhof neem, vergeet hy selfs om „goeie môre” te sê.

So groot is sy vrees dat hy die voorsitter nie hoor uitroep: „Die saak van Bontzye Shweig!” nie. Soos 'n doofstomme staan hy onderwyl die voorsitter die dokumente aan die advokaat oorhandig met die woorde: „Lees, maar speel gou!”



Die groot saal draai rond voor Bontzye se oë. In sy ore is daar die geluid van vele waters. Maar bokant hierdie geluid hoor hy al duideliker die stem van die advokaat, 'n stem so soet soos die towerklanke van 'n viool.

„Sy naam,” hoor hy, „pas hom soos die kleed wat vir 'n slanke postuur deur die hand van 'n kunstenaar gemaak is.”

„Waarvan praat hy?” wonder Bontzye, en hy hoor hoe 'n ongeduldige stem inval met die woorde:

„Geen vergelykings nie, asseblief.”

„Niemand het ooit gehoor dat hy teen God of die mens murmureer nie,” gaan die advokaat voort. „Sy oë het geen haat geken nie; nooit het hy hulle opgehef om iets van die hemel af te smEEK nie.”

Bontzye kan dit nog nie verstaan nie, en weereens hoor hy hoe die harde stem die advokaat in die rede val: „Geen retorika nie, asseblief!”

„Hy het die swye bewaar,” gaan die advokaat voort, „selfs toe sy moeder gesterf het en hy as seun van dertien jaar 'n stiefmoeder gekry het —'n slang, 'n helleveeg.”

„Is dit moontlik dat dit van my is wat hulle praat?” dink Bontzye.

„Geen insinuasies teen derde partye nie,” kom kwaai van die voorsitter se kant.

„Sy het hom alles behalwe haar vingernaels misgun, en die gate in sy toingrige en vermufte klere het sy pimpel-en-pers liggaampie aan die wind en koue blootgestel. In die winter, as dit bitter geryp het, moes hy blootsvoets hout in die agterplaas vir haar gaan kap, en sy hande was te jonk en te swak, die stompe te dik en die byl te stomp. By meer as een geleentheid het hy sy arms byna ontwrig; meer as een keer het sy voete byna gevries; maar hy het stilgebly. Ja, selfs nie eens vir sy vader het hy iets gesê nie.

„En later, toe sy vader hom in 'n vlaag van dronkenskap by die hare gegryp en op 'n bitterkoue wintersnag in die straat uitgegooi het, het hy ook niks gesê nie. Hy het homself opgetel uit die sneeu en gehardloop na die eerste die beste plek waar sy voete hom heen gelelei het.

„En nog steeds het hy stilgebly. Hoe honger hy ookal was, dit was net met sy oë dat hy gesmeek het.



„Dit was 'n onstuimige, reenerige nag in die lente toe hy in die groot dorp aangekom het; en daar was hy soos 'n druppeltjie in die oseaan, maar daardie selfde nag nog is hy in hegtenis geneem. Hy het stilgebly en nie gevra hoekom of waarom nie. Later is hy losgelaat en hy het begin soek na werk al was dit ook hoe moeilik en swaar. En hy het stilgebly. Maar harder nog as enige werk was die soek daarna—en hy het stilgebly.

„Sy hele liggaam bedek met 'n koue sweet, al-strompelend onder die swaar laste wat op sy skouers gelaai is, sy leë maag krampagtig verwing van die honger—so het dit met hom gegaan, maar hy het stilgebly.

„Hy het stilgebly toe die modder van die strate op hom gespat het, toe hulle op hom gespuug het, toe hy met die laste wat hy gedra het van die sypaadjies verjaag is en tussen die rytuie, die karre en die trems die heen 'n weg vir hom moes baan, toe hy die dood elke oomblik in die aangesig gestaar het.

„Hy het nooit gestaan en redekawel oor die gewig van die las wat op sy skouers gelaai is of die verente wat hy moes aflê om 'n boodskap te gaan wegbring nie. As hy 'n paar pennies vir sy arbeid ontvang het, was dit genoeg vir hom. As jy hom moes vra, sou hy jou nie kon vertel het hoe dikwels hy byna sterwend van moegheid aangekom het om sy skamele ou besoldiginkie te ontvang nie. Hy het nooit vergelykings getrek tussen sy lot en die lot van ander mense nie. Hy het stilgebly.

„Nooit het hy luidkeels op betaling aangedring nie; hy het op die drempel gaan staan soos 'n bedelaar en soos 'n hond het hy net met sy oë gepleit. En as hulle vir hom gesê het: Kom later, dan het hy stil soos 'n skaduwee verdwyn en later weer gekom om nog ootmoediger om sy geld te smee.

„Hy het stilgebly toe hulle hom belieg en bedrieg het en toe hulle hom 'n vervalste muntstuk gegee het.

„Hy het alles in stilte verduur.”

„Dit lyk my regtig hulle praat van my,” het Bontzye gedink.



„Eendag,” het die advokaat voortgegaan, nadat hy so 'n slukkie water geneem het, „het daar 'n verandering in sy lewe gekom. Twee perde het weggehardloop met 'n koets—'n pragtige voertuig met rubberband om die wiele. In dolle vaart het die diere die straat afgenaal. 'n Entjie agter hulle het die koetsier met 'n gebreekte skedel teen die sypaadjie gelê. Skuim het by die bekke van die verskrikte diere uitgestaan, vonke het onder hul hoewe uitgespat, hul oë het gebrand soos helder ligte op 'n wintersnag. En in die koets, meer dood as lewendig, het daar 'n man gesit.

„En Bontzye het die perde tot stilstand gebring. En die man wie se lewe hy gered het, was 'n goeie Jood en nie ondankbaar nie.

„Hy het die verongelukte man se sweep in Bontzye se hand geplaas, en Bontzye het sy koetsier geword. Later het hy getrou, en na verloop van tyd is daar 'n kindjie aan hom en sy vrou geskenk.

„En Bontzye het stil gebly!”

„Nee, nou is ek byna seker daarvan. Hulle praat van my!” het Bontzye vir homself gesê. Maar selfs toe het hy dit nog nie gewaag om die Hemelhof aan te kyk nie.

Hy luister en hy hoor hoe die advokaat voortgaan:

„Hy het stilgebly toe sy beskermheer bankrot gespeel het en nie sy loon kon betaal nie.

„Hy het stilgebly toe sy vrou weggehardloop en hom met 'n suigeling agtergelaat het.

„Vyftien jaar later het hy weer stilgebly toe daardie kind—nou byna 'n jongman—sterk genoeg was om hom uit die huis uit te skop.”

„Dis ek—dis ek van wie hulle praat!” Nou het daar geen twyfel meer by Bontzye bestaan nie.

„Hy het stilgebly,” het die hemeladvokaat met 'n nog sagter en somberder stem gesê, „toe daardie selfde filantroop al sy ander krediteure betaal maar Bontzye vergeet het. En toe hierdie man op 'n mooi dag weer met sy koets met die rubberwiele en die vurige perde gaan ry het, het hy Bontzye omgery en die wiele van die koets het oor sy arme ou liggaam gegaan. Maar Bontzye het stilgebly. Hy het selfs nie eens vir die polisie vertel wie hom beseer het nie.

„Hy het stilgebly in die hospitaal waar 'n mens tog geregtig is om te skree.

„Hy het stilgebly toe die dokter aangedring het op die betaling van vyftien kopekke voordat hy die ou man wou behandel—en toe die verpleger vyf kopekke gevra het voordat hy skoon lakens op sy bed wou sit.

„In die doodstryd het hy stilgebly—en stil is hy die ewigheid in.

„Nie 'n woord teen God—nie 'n woord teen die mens nie!

„Dixi!”



Weereens het Bontzye begin bewe want hy het gehoor dat die vervolger na die advokaat aan die beurt sou kom. 'n Mens kan mos nooit weet wat hy te sê sou hê nie.

(Vervolg op bladsy 16.)



# THE RISING TIDE

A COMMENTARY ON  
CURRENT ESSAYS IN  
COMMON SENSE

By the  
Rev. A. W. ("Tubby") Eaton

## South Africa and the New Order.

The recent formation of the so-called "United Afrikaner Front" by the Ossewa Brandwag, the Herenigde Party, the Reddingsdaad movement and certain church and cultural circles, ought to give all South Africans cause for deep thought. Those of us who cherish the ideal of a broad South Africanism will certainly disagree profoundly with the principles of this "United Front": but we must not lose sight of the fact that it *does* represent an attempt by a considerate body of men and women to march together in one direction, and we must understand that to replace it, we must have something infinitely better and more constructive to offer our people.

There are big problems in South Africa, particularly in the economic sphere, and there is a very pressing need for a new order as far as this country is concerned. It would be a major tragedy if we and all mankind did not learn a vital lesson from this ghastly war and bring into being a better ordered world, in which the same catastrophe could not occur again. But to do so here in South Africa, we must ask ourselves the question: What practical steps are being taken, by those who recognise the weaknesses and fallacies of the Reddingsdaad and kindred movements, to offer the nation something much better in their place?

## Constructive Thinking.

Far too many people are content merely with destructive criticism, and that is not good enough. Overseas, fortunately, one does perceive an awakening. As I remarked in these columns recently, certain Roman Catholic circles are trying to think out a new plan for the world, and several churches in England are drawing up the revolutionary economic plans urged by the Malvern Conference a few months ago. Of course, there are difficulties in the way. Here in South Africa one of the main difficulties is the great power of vested interests—and this has really nothing whatever to do with British imperialism or any one race or nationality. Those vested interests are shared by Christian and Jew and Afrikaner and Englishman alike. Another main difficulty is the illusion of the comparative security of South Africa, which makes people think the country is far from the danger zone, and consequently they are content with the *status quo*. I heard a rumour that the Christian Council of South Africa proposes to call a national conference next year. I do not know whether the sort of thing I have been discussing is on the agenda, but I am convinced that a large number among both clergy and laity in both the English and Dutch churches would welcome genuine and constructive leadership in this sphere.

## The Bible and "Mein Kampf."

Dr. Chaim Weizmann, that notable Jewish leader, made a most profound and striking statement about the issue confronting the modern world in the course of an address he recently delivered in Washington. "The world has to choose between two things," he said, "between the Bible and 'Mein Kampf,' and there is no bridge between these two. Everybody who tries to choose the golden path between these two extremes is bound to come a cropper."

Dr. Weizmann has taken "Mein Kampf" at its face value, and he

AT the Delville Wood Service at Johannesburg this month, I noticed that one important section of the community was again conspicuous by its absence: there were no clergymen from the Dutch Reformed Church. In fairness to them I should add that their position is quite clear, for some months ago, in a very courteous letter to the Executive of the Witwatersrand Church Council, they asked not to be embarrassed by requests to participate in these or similar services, owing to difficulties among their congregations. The request is not unreasonable, though it is to be regretted that the Dutch churches should adopt this attitude, the more especially since, for so many Afrikaans people, the Delville Wood Service has a very deep significance, and many do participate in it.

From time to time suggestions are put forward that the Delville Wood Commemoration should be dropped, but I think this would be a mistake. Party politics and racial prejudices unfortunately emphasise differences rather than common achievements, whereas Delville Wood represents a very big common achievement.

We should not forget the importance of events in our history. It was their historical significance that made so many of us rejoice in the Voortrekker celebrations a couple of years ago, for they helped to remind us of all that South Africans had achieved. And it is the recollection of past achievements that provides hope for the future—which, thank God, does not lie wholly in the hands of political opportunists seeking power and position, but in the courage of our Piet Retiefs, the grim determination of our Dick Kings, the vision of our Cecil Rhodes, the ability of our Milners, the welding power of our Bothas. It has always been my belief that if only every one in South Africa would humbly and honestly give credit where credit is due, we would soon realise how much all sections have in common, and bigness of heart and mind would then rapidly become the keynote of our national life.

THE RISING TIDE (continued from previous page).

has had no alternative after careful study but to reject it. The same thing is happening in this country. Clergymen, both English- and Afrikaans-speaking, are subjecting "Mein Kampf" to critical study, and I have yet to discover one who does not declare, quite regardless of his political convictions, "that 'Mein Kampf' can have no place in the life of a Christian man or woman."

Dr. Weizmann also dealt incisively with problems relating to his own Jewish people, and pointed out that the solution of those problems is not a matter of concern for the Jews alone, but is also a vital matter to all who look forward to a just order at the end of this war. He stressed that in this war European Jewry is not only suffering with the rest, but

is being subjected to a specially intense persecution, from the effects of which they cannot soon recover.

"There can be no lasting peace, stability and international goodwill," observed Dr. Weizmann, "which will leave out of account the vital needs of so large a group of human beings (i.e., the Jews), condemned to become a mass of human derelicts, unless they are given a home, recognised and sanctioned by international law and built up with the encouragement and assistance of the civilised world. That home is Palestine with which the national destiny of the Jewish people is linked with in-destructible ties."

**A Munificent Gift.**

And now, before closing, I would

like to remark on the very fine gesture made by two South African Jews, in appreciation of the hospitality they found in the Union. I refer to the new Engineering Block which the brothers Hirsch and Woolf Hillman presented to the Witwatersrand University at a cost of £35,000. So important was the occasion that the Prime Minister himself took the opportunity of opening the new building. Not only is the whole community under a deep sense of obligation and gratitude to the Hillman brothers, but these two fine men have set an example which other South Africans might well follow. We need men and women who will thus bequeath their wealth in the public interest, rather than to political groups and causes.

AFRICANS AND THE WAR (continued from page 7).

cheek has the White man got his tongue when he makes such statements to us?" He has not forgotten that the last war which was fought to make the world "safe for democracy," was followed by the entrenchment of the segregation principle in the Union's land policy, by the imposition of repressive taxation upon Africans, by the adoption of the "civilised" labour policy, by the financial strangulation of Native education, and by the abolition of the old Cape Native franchise—none of which measures can be regarded as expressions of a democracy worth fighting for.

Moreover, Africans are not impressed when they are told that "if the Germans win this war, your position will be worse," for this requires them, by implication, to continue accepting the evils to which they are at present subjected. It may well be that a German victory will lead to a worsening of the position of the African, but, then, he is not a German subject and has no special claim upon the solicitude of the German Government. What he wants to know is, rather, whether a South African victory will lead to the betterment of his position. In all the schemes for post-war reconstruction, what sort of place will the African have in the South African, not the Ger-

man, "New Order"? It has not escaped his attention that there is a deathly silence on this point which can hardly inspire him with confidence regarding the future.

What about the African's readiness to take up arms? He looks upon South Africa as the only country in which he has a stake. Consequently, he thinks that, if the country is in danger, no one is more entitled than he to take up arms in its defence. The refusal of the Government to accept his offer of the highest form of service, in order to placate certain White sections, is regarded by him as a direct declaration of the permanent denial of citizenship rights to him. The rumour that he might be armed when he gets beyond the borders of the Union only makes matters worse, and the sooner that is given up as a form of propaganda the better.

Another shock to Native sentiment has been the quibbling over the military pay of Africans on active service, low enough as it is in all conscience. That there should have been a debate about a paltry sum which would not have made much difference to the total cost of the war, has further strengthened the Africans' belief that they are regarded as butting in where they are not wanted.

All this does not mean that Africans are indifferent to the war. How could they be, when the war is affecting so many different aspects of their lives? Nor are they unmindful of the tremendous suffering which it is causing in Europe. Their sympathy and admiration for the courage of the British people are beyond question. They share the hope of all right-thinking men that out of this upheaval will come a new world in which justice and fairplay will be the rule rather than the exception, and in which war will be outlawed forever. But, as a subject people, they are, frankly, not enthusiastic about participation in this war, because for them neither the Native Policy of the Union, nor British Colonial Policy, nor indeed the Colonial Policy of any other Power, represent a cause worth fighting for. As the present writer has said elsewhere, "We hope that one of the results of this war will be that everywhere, and not least in South Africa, men will learn that the best way of defending freedom and democracy is to extend them during peace time to all sections of the community in the fullest measure and to remove every hindrance to the spread of these achievements of the human spirit."

## DEMOCRACY AND ITS CRITICS

### Some Common Charges Answered

*Recently Mr. Edward L. Bernays, a leading American publicist, published a stimulating and original work, "Speak up for Democracy," in the course of which he gave a number of tabloid replies to charges often levelled against democracy.*

*The following are typical excerpts.*

**ACCUSATION:** *Equalities of Democracy are a myth. Look at the difference here. We pay lip-service to slogans, but we have economic slavery, a sham political freedom, strongly divided social groups, and all sorts of special privileges.*

**ANSWER:** Whoever said that Democracy had been completely achieved in this country, or anywhere else, for that matter? Democracy is a way of life, an ideal. We have been moving and will move towards that goal.

Of course, there are differences and inequalities. Democracy is not a finished job. Less than a hundred years ago we sanctioned slavery. Democracy hasn't progressed at the same rate of speed in every one of its many phases. Political freedoms have advanced faster than the freedoms of our economic life.

Democracy is set upon a course which through peaceful change proceeds towards its goals. But the totalitarians deliberately turn back to the practices of barbarism.

\* \* \*

**ACCUSATION:** *Powerful, selfish economic interests dominate Democracy. In a Totalitarian State every-one works for the good of the State.*

**ANSWER:** "Oh, yeah?" is the answer to that!

Some Democracies are dominated by powerful, selfish interests at some times, in some fields. But every Totalitarian State is *always* dominated by a selfish interest—that of the dictator at the top and his clique.

Democracies, through the ballot, through peaceful majority decisions, can overthrow selfish interests. They have done so many times. Under totalitarianism there is no such possibility without bloody revolution.

Our Democracy provides the mechanism for progressive development of our economic, social and political system through vote and

through education, persuasion, compromise. Totalitarian states are rigid.

**ACCUSATION:** *Dictatorships have beaten unemployment. Democracies certainly haven't.*

**ANSWER:** Dictatorships have beaten unemployment by making slaves of their workers. Any day the accountant may be made to slaughter hogs; any day the surgeon to dig sewers. The right to strike is forbidden; the right to bargain collectively is unknown.

M. E. Tracy, former editor of "Current History," put it neatly when he said: "Nazism, Communism, and Fascism boast of the fact that they have no unemployment. Neither has a prison or an army."

\* \* \*

**ACCUSATION:** *We want security. You can't get it in a Democracy. Liberty without security isn't worth a thing.*

**ANSWER:** Whoever said a dictatorship had security? Security to die for the despot, yes; to be killed in battle, to work under forced labour in making munitions of war or in labour camps. And if you happen to be somebody the dictator doesn't like, your "security" may be decapitation without trial by a jury.

The greatest degree of economic security known was that of the Scandinavian Democracies recently destroyed by Communism and Fascism, and those Democracies also enjoyed great liberty. In dictator countries, so-called security is a

### UNIVERSITY STUDENTS AND THE WAR

**A**N illuminating comment on the new note that, since the outbreak of war, has been making itself felt in University circles, comes from the Archbishop of York, who recently visited Cambridge.

"In the region of social and political aspiration," the Archbishop declares, "there seems to me to be a decline of that detached sort of speculation which is sometimes called an ideology; there is less sketching of remote ideals, either without any regard to the way of realising them, or with a light-hearted acceptance of the horrors of revolution, which is a proof of either ignorance or cynicism. At the same time, there is a weakening of that rigid classification into Left and Right which was preventing either from illuminating the other. Instead there is a readiness, even an eagerness, under the pressure of these urgent days, to consider what can be done fairly soon to make some real advance towards a more just social and international order: and people of different general views are prepared to join together in discussing practical steps. . . ."

Another impression to which the Archbishop of York referred concerned the prevailing direction of religious interest. "I find people interested as always in ultimate problems such as the origin of evil," he said; "but whereas these would not long ago have taken the first place, I think that now there is more concern to deal with evils than to account for Evil; more concern to extend the Christian way of life than to discuss abstract questions of Christian ethics; and, above all, a concern to make prayer more vital, more intimate and more Christian. If I am right, we have here, too, a healthy adjustment of the balance."

sham and an illusion, with no liberty except for the dictators. Here we are trying to achieve security for all. We are constitutionally guaranteed the liberty to read what we please, to go to the church we belong to, to think as we like.

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„BONTZYE DIE STILLE” (vervolg van bladsy 12).

Bontzye self onthou nie eintlik veel van die voorvalle in sy lewe nie. Sels in die ander wêreld het hy dikwels vergeet wat die oomblik tevore met hom gebeur het. Die advokaat het alles in sy herinnering teruggeroep. Wie weet waaraan die vervolger hom nie kon herinner nie.

„Menere,” begin die vervolger met ’n stem wat so bytend en suur as asyn is—maar verder as dit kon hy nie.

„Menere,” begin hy weer, en hierdie keer is sy stem vriendeliker: en weereens aarsel hy.

En toe kom uit daardie selfde keel ’n stem wat byna sagmoedig is:

„Menere! Hy het stilgebly. Ook ek sal die swye bewaar!”

’n Paar oomblikke lank heers daar stilte—en toe hoor Bontzye hier vlak by hom ’n nuwe, ’n wonderskone, ’n bewoë stem:

„Bontzye, my seun,” en die woorde klink soos die geluid van ’n harp in sy ore, „my dierbare seun Bontzye”

En Bontzye se hart het week geword. Nou het hy dit gewaag om sy oë op te hef, maar hulle was verblind van die trane; nog nooit het hy so ’n wonderlik-soete gevoel ondervind nie. „My seun!” „My seun Bontzye!”—nooit sedert sy moeder se dood het iemand hom op hierdie manier aangespreek nie.

„My kind,” gaan die voorsitter voort, „jy het gely en jy het jou mond nie oopgemaak nie; geen lit, geen been van jou liggaam het ongebreuk gebly nie; jy is vermink en verbrysel; daar is geen vesel van jou siel wat nie gebloei het nie. En jy het jou mond nie oopgemaak nie.

„Daar onder het hulle jou nie verstaan nie. Miskien het jy self nie geweet nie dat as jy jou mond oopgemaak en die hemel om hulp gesmeek het, die mure van Jerigo sou geskud en geval het. Jy self was nie bewus van die krag wat daar binne in jou geskuil het nie.

„In die ander wêreld het hulle jou stilte nie verstaan nie, maar dit is ’n wêreld van misleiding en bedrog daardie: in die wêreld van waarheid sal jy jou beloning ontvang.

„Die Hemelhof sal jou nie beoordeel nie; die Hemelhof sal geen vonnis oor jou uitspreek nie; hy sal jou nie beloon nie. Maar—vat wat jy wil hê! Alles behoort aan jou!”

Vir die eerste keer kyk Bontzye op. Hy is verblind. Alles skitter en blink en glinster van heerlikheid.

„Regtig?” vra hy skamerig.

„Ja, regtig,” antwoord die regter met beslistheid. „Regtig—ek sê jou, alles behoort aan jou; alles in die hemel behoort aan jou. Want alles wat hier skitter en blink, is maar net die weerspieeling van jou verborge goedheid, ’n weerkaatsing van jou siel. Jy neem maar net wat aan jou behoort.”

„Regtig?” vra Bontzye weer, maar hierdie keer is daar meer vasberadenheid in sy stem.

„Regtig! Regtig! Regtig!” kom dit van alle kante.

„Wel, as dit dan die geval is, sal ek bly wees as ek elke oggend vir ontbyt ’n snytjie vars brood en botter kan kry.”

Die Hof en die engele staar hom aan, effens beskaamd; die vervolger raak aan die lag.

## APPRECIATIONS OF “COMMON SENSE”

### What Our Readers Think

IT is a source of deep gratification to the Editorial Board that *Common Sense* is warmly appreciated by a large circle of readers, whom the journal now reaches both in the Union as well as among the troops up North. A number of readers have written to pay tribute to the magazine, and we publish below some extracts from their letters.

The Editors feel that *Common Sense* could reach a still larger circle, with consequent benefit to the cause of goodwill and creative thinking which the magazine was called into existence to serve. *An appeal is made to our regular readers to send in the names and addresses of friends whom they feel would like to receive the journal; and also to send in their own current subscriptions, if they have not already done so.* (4/- per year, post free; or 3/- per year to members of the Society of Jews and Christians.)

#### A Tribute from up North.

“You will hardly imagine how much appreciated your paper is up here, but I can assure you that every issue is widely discussed in my unit. I wish to express my particular appreciation for your May issue, which somehow seems to exceed the previous numbers in liveliness, which most probably is mainly due to the two excellent

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CORPL. G. C.—.

#### An American Comment.

“I have been sending your paper to my daughter in New York who says ‘it is the best South African paper she has seen,’ and I am inclined to agree with her. As I want to keep my copies to show and lend to friends, I should be glad if you would send a copy to her direct each month, beginning with this interesting June number. I am anxious for her to see the article on ‘Behind the Scenes of U.S. Isolation.’”

R. E. D.—.

#### “Rising Tide” Welcomed.

A Catholic Priest has written to the Rev. A. W. Eaton to express particular appreciation of the “Rising Tide.” He says: “Your articles, which have a Christian tone and spirit, which indicate a thoughtful and judicious broad-mindedness, which are breezy without being bluff, are doing and will do great good. *Prosperet et procedet*—and may God bless your efforts.”

# Common Sense

Vol. 3, No. 1.

*Registered at the G.P.O. as a Newspaper.*

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AUGUST, 1941:

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WHO ARE THE HERRENVOLK?

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CHRISTIAN AND JEW.

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THE SINGLE MEDIUM SCHOOL.

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WAARHEEN GAAN ONS MET ONS  
NASIONALISME?

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CHRISTIAN NATIONAL EDUCATION:  
Two Further Criticisms.

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NOTES OF THE MONTH.

THE RISING TIDE.

# Common Sense

*A Magazine to Promote Goodwill.*

## Editorial Board:

A. W. EATON, J. L. GRAY,  
R. F. A. HOERNLE, C. H. S. RUNGE,  
G. SARON, H. SONNABEND.

AUGUST, 1941.

## : CONTENTS :

	<i>Page</i>
Editorial — Hoofartikel .....	3
Who are the Herrenvolk? .....	5
<i>By Dr. S. H. Skaife.</i>	
Waarheen gaan ons met ons Nasionalisme? .....	7
<i>deur Prof. N. J. Brümmer.</i>	
Common Denominator .....	8
Christian and Jew .....	9
<i>By the Rev. W. W. Simpson.</i>	
The Single-Medium School .....	11
<i>By Edith Bosman.</i>	
Christian National Education .....	12
Back to the Land .....	14
<i>By Staff-Sgt. W. H. Reynor.</i>	
The Rising Tide .....	15
<i>By the Rev. A. W. Eaton.</i>	



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Copies may be ordered from the Secretaries, P.O. Box 7791, Johannesburg, as well as from the Secretaries of Affiliated Societies in other centres of the Union.

*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in "Common Sense."*

## Notes of the Month

### Extending Goodwill Work.

At its last meeting, the Executive Council of the Society of Jews and Christians in Johannesburg received a detailed report of the organisation, reception and effect of Goodwill Sunday, which was observed throughout South Africa on 30th March. It was felt that the results of this first Goodwill Day were of such a character as to suggest the observance of a Goodwill Day every year. It is hoped that in due course the bodies which collaborated in the arrangement of Goodwill Sunday will put in hand preparations for another such observance next year.

The Executive also devoted careful consideration to the extension of goodwill work among school children—a field where, it was pointed out, there was, above all, need for the development of tolerance and human-kindly relations. A sub-committee has been appointed to go further into this matter.

The Executive Council also noted with gratification the progress made by *Common Sense*. The circulation of the journal has very considerably increased, and each issue now goes out to a large circle of readers throughout the country, including many men on active service here and up north. The Executive proposes to intensify the drive for new subscribers to *Common Sense*.

### New Society Established in Germiston.

Germiston, following the lead of various other important centres, has now established a Society of Jews and Christians in the town, and already a considerable number of residents have signified their intention of becoming members.

The decision to form a society in Germiston was taken at a meeting held at the Germiston Hotel on Thursday evening, 22nd August. The meeting was well-attended, and many prominent residents of the town were present. Dr. R. Strachan, M.P.C., was in the chair.

The meeting was addressed by Prof. R. F. A. Hoernlé, Vice-President of the Johannesburg Society, the Revd. A. W. ("Tubby") Eaton, Joint Hon. Secretary of the Society in Johannesburg, and Mr. G. Saron. The speakers dealt cogently with the racial and political problems of present-day South Africa, and stressed the need for a spirit of tolerance and understanding. It was the aim of the Society of Jews and Christians to promote that spirit and create goodwill between various sections of the population. The speakers stressed the need for better contacts between the various sections of the community, pointing out that people got to know each other and understand each other much more when they came together and participated in common activity.

Rev. Dr. A. Lichtigfeld proposed a vote of thanks to the speakers, which was warmly seconded by the Revd. H. Scott Ram.

It was unanimously decided to form a Society of Jews and Christians in Germiston and a provisional Committee was elected consisting of Dr. R. Strachan, M.P.C., the Rev. H. J. Barnes, Revd. Dr. A. Lichtigfeld, Mr. B. Cohen, J.P., Mr. E. Lever, Mr. W. Huftel and Dr. B. Ordman (Acting Secretary).

**Editorial****Hoofartikel****“The Atlantic Charter”****„Die Atlantiese Oktrooi”**

**H**ISTORY records many dramatic meetings between rulers and statesmen, meetings fraught with significance for the future of mankind and staged, consciously or unconsciously, in a manner to catch the imagination of the countless millions whose fate hung in the balance. Rarely, however, have all the elements of great drama so freely contributed to such moments as in the recent meeting between President Roosevelt and Mr. Churchill. The actors are well cast, for each has that intuitive insight into human history to know the full importance of the occasion; and each has the courage and the vision necessary to take the supreme opportunities the moment offers.

But though these are truly men of the hour it is the hour which gives them grandeur. Before their vision stretches the whole world in the chaos and anguish of its conflict; and out of its woe has emerged at last in the soul of man a clear issue, to which two men of imagination and good sense have given utterance with all the authority of their high offices. Everywhere men, who through these long weary years of doubt, uncertainty and pretence, have been thirsting for this re-discovery of themselves, may now take heart to find fundamental principles re-stated and unmistakably applied. The enemies of mankind have been named whether they reside in Berlin, Rome, Tokio, Vichy, Madrid, or nearer home.

**Strategy and Principle.**

The true significance of this meeting lies, indeed, not in the eight points with their statement of hopes and aims for the future, but in the fact that with them are linked plans and strategy for the present situation. The two things are an inseparable unity. At last it has become clear that the conflict is a world conflict about fundamental principles and for the first time strategy is conceived on a scale which meets the situation. There could, of course, be no better evidence of this than the prompt offer to Russia of full co-operation by both Great Britain and the United States. There can be little comfort in this for the Axis camp, whether at the Fuehrer's movable headquarters or in the lairs of associates and hangers-on. There is, however, immediate hope and promise for the oppressed, tortured and homeless peoples of China, Russia and Western Europe, for their struggle is now recognised as one and indivisible and they have the certainty that a virtual alliance of the British Empire, the U.S.A., and Russia, pledged to their common cause has come into being.

It is this strong sense of the realities of the present situation which gives hope for the future and suggests a better fate for the Anglo-American eight points than that which overtook President Wilson's fourteen. For, these three great political entities have much more in common than is generally supposed. They all earnestly desire, and need for the fulfilment of their aims in life, a peace-

*(Continued on next page.)*

**I**N die geskiedenis van die wêreld het daar reeds talle dramatiese ontmoetings tussen regeerders en staatsmanne plaasgevind, ontmoetings wat 'n belangrike invloed op die mensdom uitgeoefen het, en wat, bewus of onbewus, so gereël is dat hulle die verbeelding aangryp het van die talle miljoene wie se lotgevalle op die spel gestaan het. Selde, egter, het al die elemente van 'n grootse drama so vryelik meegehelp om die gewichtigheid van 'n oomblik te verhoog as by die onlangse ontmoeting tussen president Roosevelt en mnr. Churchill. Die rolle was goed verdeel, want albei besit daardie intuitiewe insig in die mens se geskiedenis wat hulle in staat gestel het om die belangrikheid van die geleentheid ten volle te besef. En albei het genoeg moed en visie om die volste gebruik te maak van die kanse wat op enige besondere tydstip aan hulle gebied word.

Maar, hoewel hulle in der waarheid manne van die uur is, is dit die uur wat grootsheid aan hulle verleen. Voor hul oë lê daar 'n hele wêreld uitgestrek in al die chaos en pyn van sy stryd; en uit sy leed het daar uiteindelik in die mens se siel 'n duidelik-omlynde ideaal opgevlam, 'n ideaal waaraan hierdie twee manne met verbeeldingskrag en gesonde verstand nou uiting gegee het met al die gesag van hul hoë amp. Die mens wat in al die lang, moeisame jare van twyfel, onsekerheid en skyn na so 'n her-ontdekking van homself gedors het, is met nuwe moed besiel deur hierdie nuwe bevestiging en on-dubbelsinnige toepassing van fundamentele beginsels. Die vyande van die mensdom is by name genoem, of hulle noual in Berlyn, Rome, Tokio, Vichy, Madrid of nader tuis woon.

**Planne en Beginsels.**

Trouens, die ware betekenis van hierdie ontmoeting lê nie opgesluit in die agt punte, met hul uiteensetting van die verwagtinge en doelstellings vir die toekoms nie, maar in die feit dat planne en strategie om die huidige posisie die hoof te bied, daarby aangepas is. Hierdie twee dinge is 'n onverdeelbare eenheid. Uiteindelik het dit duidelik geword dat die stryd 'n wêreldstryd oor fundamentele beginsels is, en vir die eerste keer is daar planne beraam op 'n bestek wat by hierdie toestand aanpas. Die beste bewys hiervan is, natuurlik, die aanbod wat Groot-Brittanje en die Verenigde State gedoen het om onverwyld en in alle opsigte met Rusland saam te werk. So iets bied maar skrale troos aan diegene in die spil-kamp, of dit noual by die Fuehrer se beweegbare hoofkwartier, of in die lêplekke van sy trawante en volgelingen is. Maar dit vervul die verdrukke, die gemartelde en die daklose volke van Sjina, Rusland en Wes-Europa met nuwe hoop, want hul stryd is nou erken as 'n onverdeelbare stryd, en hulle het die sekerheid dat 'n verbond tussen die Britse Gemenebes van Nasies, die Verenigde State en Rusland feitlik gesluit is om hulle uit hul ellende te help.

*(Vervolg op volgende bladsy.)*

## EDITORIAL (continued from page 3.)

ful and ordered world. They have thus a common meeting ground in which bitter experience is now teaching them they must each find a place. But beyond this they have much to offer each other materially and spiritually, and the underlying principles of humanity in the eight points are such as they can all support. The United States must now forsake its isolation, while, on the other hand, the achievements of modern Russia will not now be lost to the world, and it is reasonable to hope that the great energies of Russia will cease to be canalised into suspicious self-defence. These Powers, together with the British Commonwealth of Nations, which has for its part something to teach in the arts of self-government and free association, can assuredly succeed in those political tasks in which the League of Nations most conspicuously failed.

**Economic Justice.**

To say this is not to encourage an easy optimism. The problems to be faced are immense, and only high intelligence, good will, and unceasing endeavour will bring our hopes within sight of fulfilment. The limitations on national sovereignty implied in the eight points go beyond the limits now obviously imposed by military technique. They involve limitations in the economic sphere and a greater measure of economic and social justice both within and beyond the boundaries of existing political states. Relief from the bondage of want and of insecurity are all more than merely material aims; they have an ultimate spiritual effect. This means that the problems of social reform will have to be faced with courage and determination, if we are to have any measure of success in these aims. The reactionary groups, in whatever country, who look to a Nazi victory to confirm them in their social and economic privileges at the expense of other people, are our enemies now and in the future. The fruits of victory will be wasted unless our political and economic post-war arrangements keep these reactionary forces in subjection. To this end we need to think, plan and work intelligently, and we need to begin now. To wait until the war is ended is to court disaster. It is not the least merit of President Roosevelt, Mr. Churchill and their advisers, that on this great occasion they have reminded us that the present and the future are inseparably joined.

**CORRECTION.**

*An unfortunate error crept into the article, "Education for South Africanism," by Dr. E. G. Malherbe, in our May issue. Dr. Malherbe is quoted as saying "... the Jewish citizens of South Africa ... constitute no more than 5 per cent of the total population of the Union." The figure should read 1 per cent. The Editors offer their apologies to Dr. Malherbe for any embarrassment the error may have caused him.*

**CHANGE OF ADDRESS.**

*Subscribers are requested to notify us as soon as possible of any change in address, so that our mailing lists can be amended forthwith. Lately, several copies have gone astray through failure to advise new address.*

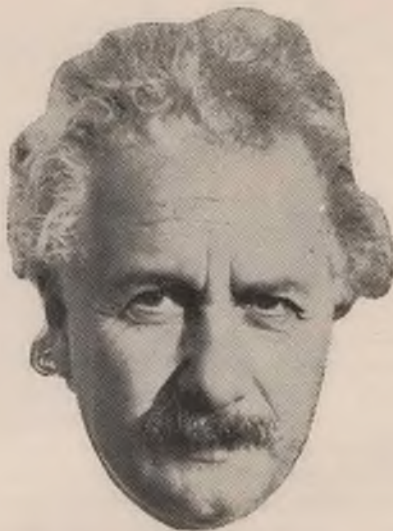
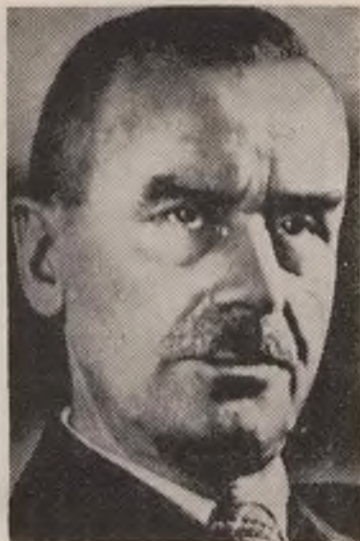
**HOOFARTIKEL (vervolg van bladsy 3.)**

Dit is hierdie nugtere aanvaarding van die werklikhede van die huidige toestand wat ons met moed vir die toestand vervul en ons die hoop laat koester dat die agt punte van die Brits-Amerikaanse verklaring 'n beter bestemming tegemoetgaan as die veertien van president Wilson. Want hierdie drie groot politieke entiteite het baie meer gemeenskaplike belange as wat ons somtyds geneig is om te vermoed. Aldrie verlang na 'n vreedsame, ordelike wêreld, want slegs in so 'n wêreld kan hulle die verwesenliking van hul lewensideale nastreef. Hul voete rus dus op gemeenskaplike grond, en die bittere ondervinding het hulle nou geleer om 'n plek aldaar vir hulself te verwerf. Maar afgesien hiervan, is daar uit 'n materiële en geestelike oogpunt veel waarmee hulle mekaar kan help. Die beginsels van mensliewendheid wat ten grondslag van die agt punte lê, is sulks dat hulle deur aldie lande onderskryf kan word. Die Verenigde State moet sy isolasie nou laat vaar. Aan die ander kant sal die prestasies van die moderne Rusland nie vir die wêreld verlore gaan nie, en is dit redelik om te verwag dat die geweldige arbeidsvermoë van die Sowjette nie langer in agterdogtige selfverdediging gekanaliseer sal word nie. Hierdie moonhede, saam met die Britse Gemenebes van Nasies (van wie daar iets oor die kuns van selfregering en vrye assosiasie te leer is) sal tog seker kan slaag in daardie politieke take waarvan die Volkebond so 'n algehele mislukking gemaak het.

**Ekonomiese Regverdigheid.**

Waar ons dit sê, wil ons geen gemoedelike optimisme aanwakker nie. Die vraagstukke wat ons die hoof moet bied, is geweldig, en slegs 'n hoë mate van intelligensie, welwillendheid en nimmereindigende kragspanning kan ons verwagtinge tot verwesenliking bring. Die beperkings van nasionale soewereiniteit waarop daar in die agt punte gesinspeel word, strek klaarblyklik baie verder as die perke wat deur die militêre tegniek van die oomblik gestel word. Hulle bring nie alleen beperkings in die ekonomiese sfeer mee nie, maar ook 'n groter mate van ekonomiese en maatskaplike regverdigheid binne en buite die grense van die bestaande politieke state. Verlossing vir almal uit die knellende bande van armoede en onsekerheid is meer as 'n blote materiële doelstelling. Uiteindelik moet dit ook 'n geestelike uitwerking hê. Dit beteken dat ons die vraagstukke van maatskaplike hervorming vierkantig onder die oë sal moet sien, as ons enige sukses met hierdie planne wil behaal. Die reaksionêre groepe, in watter land ookal, wat na 'n Nazi-oorwinning vooruitsien om maatskaplike en ekonomiese voordele aan hulle te besorg ten koste van andere, is ons vyande — nou sowel as in die toekoms. Ons sal die vrugte van die oorwinning verkwis as ons politieke en ekonomiese na-oorlogse reëlins nie so ingerig word dat ons hierdie reaksionêre groepe in bedwang kan hou nie. Om hierdie doel te bereik, moet ons intelligent dink, prakseer en werk. En ons moet dadelik begin. As ons tot ná die oorlog wag, kan dit rampspoedige gevolge vir ons meebring. Een van die belangrikste dinge wat president Roosevelt, mnr. Churchill en hul raadgevers gedoen het, was om ons by hierdie grootse geleentheid daaraan te herinner dat vandag en môre onafskeidelik aan mekaar verbind is.





Three Famous Nobel Prize-Winners: Left to Right — Thomas Mann (Literature); Albert Einstein (Physics); Lord Cecil (Peace).

## WHO ARE THE HERRENVOLK?

By DR. S. H. SKAIFE

THE Germans claim to be a Herrenvolk, a master race superior to all others in culture and achievements. Is it possible to test this claim from a strictly scientific point of view? I want to suggest a line of investigation that will provide some grounds upon which to base an opinion.

The famous Swedish chemist, Alfred Nobel, died forty-six years ago, leaving a fortune of some two million pounds. He was the inventor of dynamite and other explosives far more powerful than the gunpowder which had hitherto been used, and he started the first factories for the manufacture of nitro-glycerine and its derivatives. Nobel was unmarried and had no dependants; his will provided that his vast fortune should be devoted to the foundation of a Nobel Prize Fund.

According to his instructions, the interest on his fortune is devoted to five prizes, which are awarded annually for physics, chemistry, medicine, literature and peace, — or in Nobel's own words: "One share to the person who shall have made the most important discovery or invention in the domain of physics; one share to the person who shall have made the most important chemical discovery or improvement; one share to the person who shall have made the most im-

*Many South Africans were deeply interested in the series of four radio addresses which Dr. S. H. Skaife, noted Cape Town scientist and educationalist, recently delivered on "Science and Ourselves." The accompanying article gives the substance of one of these talks, and is published by kind permission of the S.A. Broadcasting Corporation.*

portant discovery in the domain of physiology or medicine; one share to the person who shall have produced in the field of literature the most distinguished work of an idealistic tendency; and finally, one share to the person who shall have most or best promoted the fraternity of nations and the abolition or diminution of standing armies and the formation and increase of peace congresses."

Each prize is worth between £8,000 and £10,000, and is open to anybody, irrespective of race, sex or creed. Nobel specifically directed: "I declare it to be my express desire that, in the awarding of the prizes, no consideration whatsoever be paid to the nationality of the candidates." That wish has been faithfully carried out.

The prizes for physics and chemistry are awarded by the Swedish Academy of Sciences in Stockholm; that for medicine by the Caroline Medical Institute in Stockholm; the prize for literature by the Swedish Academy; and the peace prize by a committee of five elected by the Norwegian Parliament. (What will happen in the case of the peace prize, now that Norway is under German control, it is impossible to say, especially as the Germans have repudiated the Nobel prizes, for reasons mentioned later.)

The Nobel Prizes have now been awarded for 40 years, and there have been some 200 winners in that time. If we analyse the nationalities of these Nobel Prize winners, and see how Germany compares with other nations, we shall have a fair means of judging whether the German boast of superiority has been justified or not.

Two factors must be borne in mind when considering the figures. First of all, the size of the population of each of the countries is of importance. The population of Germany is nearly twice as large as that of Great Britain or France, therefore, if the proportion of genius is equal in these three countries, Germany should have nearly twice as many winners as

either Britain or France. The population of Italy is more than four times that of Holland, therefore Italian prize-winners should be about four times as numerous as the Dutch, if these two nations are equally prolific in intellectual giants.

Furthermore, the Germans claim that the Jews are an inferior race and unfit in any way to be included as part of the great German people — therefore, it is quite reasonable, on their own showing, to exclude any Jews from the lists of German prize-winners. The Nazis would be the last to want to claim any credit from the Jews.

I propose to simplify matters by discussing only British, French, German, Italian, Dutch and American winners, omitting the smaller countries, as well as Russia and Japan, which in any case have not figured prominently on the list.

#### Physics

From 1901 to 1939 there were 12 German winners of the prize for physics, but four of these were Jews, therefore we must count the German figure for the period as 8. France, with her much smaller population, has had 7 winners in physics, one of whom was a Jew. Britain has produced 10 winners, whilst Italy, with an approximately equal population, has only 2 to her credit. Tiny little Holland, on the other hand, has 4 winners, and the United States of America 6. Therefore, in the realm of physics, Britain has led the world during the past forty years, with 10 winners as against Germany's 8. It is of particular interest to us in this country to note what a remarkable contribution Holland has made — 4 winners against Italy's 2.

#### Chemistry and Medicine

In chemistry, Germany has had 14 prize-winners, but 4 of them were Jews, so her score is reduced to 10. France has had 6 winners in this field, Britain 7, Italy none, Holland 2, and the United States of America 3. So Germany may fairly claim to have led the world in chemistry, with Britain coming second. Holland once again has, for her size, made very good showing.

In medicine the numbers of prize-winners are as follows: Germany 7, four of whom were Jews, therefore her score is 3. France also has 3

#### THE NOBEL PRIZES: National Totals Compared.

Germany	41 winners
(13 Jews; 28 "Aryans.")	
Britain	36 winners
France	28 winners
U.S.A.	25 winners
Holland	16 winners
Italy	6 winners

winners, whilst Britain has 9, (including the two Canadians who were awarded prizes for the discovery of insulin). Italy has 1 winner, Holland 2, and America 6. Thus Britain has easily led the world in the march of medical science, with Germany low down in the list. If you lump all the Jews of the world together, irrespective of their country of origin, then they must be acknowledged as the leaders in this important sphere of human progress, for they, despite their comparatively small numbers, have given the world no less than 7 Nobel prize-winners in medicine, more than twice as many as the whole German *Herrenvolk*.

#### Literature and Peace

In the field of literature, Germany has had 5 winners, one of whom was a Jew, therefore her score is 4. France has had 6 winners, Britain 5, Italy 3, Holland 1, America 3. Here Britain and France are slightly in the lead — but it must be borne in mind that Germany, with her much larger population, should have outstripped the other two, especially if her claim to be a master people is to be substantiated.

Lastly, the peace prizes. Germany has had 3 prize-winners, but the last of these, Carl von Ossietzky, was not allowed to accept the prize by the Nazi government. Ossietzky was dying of tuberculosis in a German concentration camp in 1936 when he was awarded the peace prize, and the German government found the whole circumstances so embarrassing that a hasty law was passed forbidding any German citizen in future to accept a Nobel prize, and German National prizes were instituted in their stead. France has had 6 winners, Britain 5, Italy 1, Holland 1, and the United States leads the world in this field with no less than 7 winners to her credit.

Now, let us examine the grand totals of Nobel prize-winners, adding all the five classes together. Germany has had 41 winners, from whom 13 Jews must be subtracted, leaving her with a total of 28. Britain has had 36 winners, France 28, Italy 6, Holland 16 and the United States of America 25. Britain has led the world with 36 winners, as against Germany's 28. To be able to claim an equal standard of intellectual achievement, in proportion to population, the Germans should have produced 70 winners, instead of only 28. It is also of great interest to us in this country to learn what a remarkable contribution little Holland has made — 10 winners as against Italy's 6.

Lastly, let us compare the figures for the totalitarian states with those of the democracies. Germany and Italy, with a combined population of about one hundred and twenty-five millions, have produced only 34 winners, whilst Britain, France and Holland, with a combined population of about ninety-five million people, have given the world no less than 74 winners.

If the Nobel Prize Foundation is anything to go by, the Germans have certainly not made good their claim to be a *Herrenvolk*!

#### GROUP VALUES IN DEMOCRACY

*"The criterion of value of any group, large or small, in a democracy is its capacity to contribute to the enrichment of the common way of life, both within the group and between contiguous groups. The social tolerance of diverse culture groups, therefore, is not enough. We do not want to be content merely to endure a diversity of groups; we want to recognize them for their intrinsic worth and their co-operative achievements. On the one hand, they afford a media by means of which their members nurture the intimate aspects of personality development; and, on the other, they interact to lend variance and vigor to our civilization."*

— Stewart G. Cole, M.A., Ph.D.  
(Director, Service Bureau of  
Intercultural Education, U.S.A.).

Nasionalisme is veral in die laaste kwart eeu erg in die mode. Onder alle volke en aspirant-volkies ywer en swoeg en worstel die groepe „eners-voelende” mense om nasionale soewereiniteit. Dit wil sê: elke groep wil as volk heeltemal onafhanklik wees van alle ander volke.

Op die vasteland van Europa het hierdie verlange so hartstogtelik geword dat meer as een klein volkie, wat na die vorige wereld-oorlog ontstaan het, feitlik deur daardie koors verteer geraak het. En die koors woed vandag nog, hoewel die meeste klein volkies weer hulle soewereiniteit verloor het. Self 'n klompie mense soos die Flaminge in België wou met niks minder tevrede wees nie as volkome selfstandigheid. Of dit wel moontlik was of nie was by hulle nie die vraag nie. In Ierland het die arme volk hom byna doodgebloeï as gevolg van hierdie blinde kuddedrang totdat die lere eindelijk 'n niks beduidende soewereiniteit verkry het, wat vandag vir hulle 'n bron van kommer, vrees, isolasie en ekonomiese ondergang geword het. In Indië, met sy drie honderd miljoen mense, kook dit van kant tot wal, hoewel die Indiërs uit alle soorte rasse en tallose tale bestaan. Ook hulle wil in die heersende mode wees, en kniel dus gedwee voor hulle „voerer,” of nasionale held, Ghandi.

In Palestina vind ons dieselfde hewige koors onder die Jode, wat vandag ook flink besig is om 'n eie volk en nasionale lewe vir ou Israel te skep. Ook Egipte en Turkye het 'n soort skaduwe-soewereiniteit verkry, wat vir hulle vandag niks as skade en kommer besorg. Sels in Australië en Canada het daar luidrugtige partye ontstaan wat skreeu om soewereine onafhanklikheid. En hier in Suïd-Afrika is nasionalisme onder Afrikaans-sprekendes tot 'n kroniese siekte ontwikkel. Hulle wil buite alle betrekkinge tot enige ander volk of staat wees.

Die partye en strominge, wat die vorige wêreld-oorlog geskep het, het geweldig bygedra om hierdie kudde-instink, hierdie blinde hartstog, te skep en aan te hits. Want het die groot volke dan nie, soos hulle self verklaar het, daardie verskriklike oorlog aan die gang geset terwille van die klein nasies nie? En so het hulle nie alleen die nasionalisme probeer regverdigh nie, maar in baie gevalle ook wakker geroep. En daarna sit toe

# WAARHEEN

Gaan Ons Met  
Ons

# NASIONALISME

*„Nasionalisme is iets wat konsekwent deurgedryf wil wees, ook in ons land; en die slapende honde, wat ons besig is om wakker te roep, sal van hulle in die toekoms laat hoor.”*

DEUR PROFESSOR

**N. J. BRÜMMER**  
(Universiteit van Stellenbosch)

meer as een van die grootmagte opgeskep met die slapende honde wat hulle wakker geskud het, want hulle het nooit bedoel om aan elke „eners-dinkende en gelyksoortige” groep binne eie grense soewereine selfbeskikking te veroorloof nie. En dit is wat die moderne nasionalisme eintlik verlang, sonderdat hulle die onmoontlikheid daarvan besef.

Geen wonder dus dat hulle binne 'n kwart-eeu daardie heilige selfbeskikkingsreg van klein nasies as 'n belaglike aanspraak vernietig het. Vandag is die strewe na een, enkele heersers-volk en daaronder tallose groepe slawe, wat geen individuele vryheid, en nog minder nasionale selfstandigheid besit.

In die agtiende en vroeë neentiende eeu was individualisme net so hartstogtelik in die mode as nasionalisme in ons tyd. Toe het dit gegaan oor die soewereine onafhanklikheid van die individu binnekant die staat. Elke afsonderlike persoon het toe daarop aanspraak gemaak om onbeperkte vryheid in woord en daad te mag beoefen. Die beste regering was vir hulle die een wat hom so min as moontlik met die burgers bemoei het. *Laissez faire*, laat maar begaan, was die leuse van die beste owerheid. Individuele vryheid, het hulle verklaar, was 'n aangebore en heilige reg van die enkeling, en daar mog geen staat hom mee bemoei nie, behalwe met die toestemming van die onderdaanself.

Die Franse Revolusie en die omwenteling op industriële en handelsgebied het berus op die aanspraak van die individu om in al sy doen en late onbeperk vry te handel. Die soewereiniteit van die individu binnekant die staat was toe die ideaal en alle staatsbemoeiing daarmee het hulle beskou as die skending van 'n onvervreemdbare en heilige reg van elke mens. Die staat was daar terwille van die onderdaan, en nie omgekeerd nie.

Die individualisme is tot sy uiterste gedrywe en het baie wrange vrugte gedra. En natuurlik het daar toe 'n sterke reaksie op gevolg. Die Regering het al meer en meer daardie bandeloose vryheid gekortwiek en selfs party-organisasies begin kontroleer. Sulke regeringsvorme soos Naziïsme, Fascisme, Bolsjewisme ens. streef daarna — en met goed gevolg — om die individu teenoor die Staat tot 'n nul te reduseer. Die Staat is alles en die individu niks. Die jong mans en vrouens is vandag, in  
(Vervolg op bladsy 13.)

## About Books

# COMMON DENOMINATOR: Humanity Under The Impact Of War

IT is the little human story that burrows deepest: the mass picture is too big for the mind to grasp. We accept with terrible calm the immense catastrophe of war: but one man's suffering will open the floodgates of the heart.

Living in the comparative security of South Africa, it is the story of individual suffering we need, not the broad outline of the war's turgid course. They are beginning to come now, these personal stories. Here are two books of them, — "Bomber's Moon" by Negley Farson, and "Post D" by John Strachey. Slender volumes, they are — Farson's has 160 pages, Strachey's only 135 — but in the short compass of each a wealth of material is contained. These writers have watched the people of London resisting the impact of the cruellest, most murderous tyranny the world has ever known; they have looked upon the heroism of the ordinary, and it is of this they speak.

In these two books you will find a great deal of courage, very little cowardice. Amid the broken houses and the torn streets of London, in the midst of life twisted and maimed and shattered, you will make the acquaintance of men and women who put a smile across their pain and crack a joke to laugh at death — and Adolf Hitler. Both Mr. Farson and Mr. Strachey present vivid glimpses of them in the air-raid shelters, in the streets and shops and offices, in the various protective services.

### **In the Shelters.**

Shelters were established all over the city, in tube stations, in the crypts and vaults of churches. There was one such down below St. Martin-in-the-Fields, which Mr. Farson describes. Crowds gathered there every night when the raids were on. All — no matter what class, no matter what creed — were welcome. "Even those women who practise our oldest profession were not debarred from it. None of the other women in the crypt turned up their noses. And this, mind you, from a body mostly of middle-class English—than whom there is nothing more 'respectable' on this earth."

Hither came typists, clerks, girls from the offices, who "seemed to bring with them to the crypt of St. Martin's an air of cool, business-like feminine efficiency . . .

What marks this type of women — and it is nearly always apparent — is the cool and rather arrogant disdain of even letting anyone think she is being made uncomfortable. She does not want your sympathy, she does not want any kind words from you, except via badinage, that would even dare to hint that you might think she would, one day, crack. Because she won't crack."

### **No "Blah."**

There are some great padres ministering to the people in the shelters, and Mr. Farson paints a fine picture of the one who was at St. Martin's—Pat MacCormick, whom old South Africans may remember. A big man, full of human kindness, but without "blah." That was what made him, and others like him, so successful during the air-raids, Mr. Farson says. "People won't stand for blah these days — not on nights like these."

It is this absence of what Mr. Farson so pungently calls "blah" that characterises all of the people both he and Mr. Strachey describe. Folk who can face the rigours of war as they do — of war terrifically close and terribly real—are made of the right stuff. You can't beat them — whatever Hitler does, they'll come through.

No racial distinctions here, under the impact of war, either. In both these books you see Christians and Jews working together in common fellowship — in A.R.P. rescue squads, in canteens, in the shelters. Citing instances he came across in some of the shelters, Mr. Farson says of one of them: "A Jewish doctor gives his full-time services free; three Jewish nurses do the same and have been buying their own medicines. There is nothing wrong with the heart of this inextinguishable race." Of a shelter in the East End where the majority of shelterers were Jewish, he writes: "I met in a couple of hours more eager young men and women anxious to do things than I have seen in all the other shelters put together. What I found there made me think that the life I saw was of immense value. The young men with whom I talked stirred me with their mental energy. In short, that shelter was inspiring."

There is the touching bravado of the little shopkeepers who just "carry on", and chalk up their defiance of the raids. A shop

in Holborn had this sign up:

"OPEN

—in fact, more than ever."

In New Kent Road one business announced:

"OUR WINDOW HAS GONE

but we never did like window-dressing anyway."

Even some of the churches enter into this mood. Near the corner of Burdett Road and Mile End Road, Mr. Farson found a church with this inscription outside:

"IF YOUR KNEES KNOCK,  
KNEEL ON THEM."

The attitude these people display towards the sins of the public authorities is also illuminating. As might be expected, many things that ought to have been done, were not done—even in a London torn by Nazi bombs. But such complaints as are reflected in these two books are all good-humoured, without malice or venom. No smouldering resentment here. Rather an understanding of difficulties and a readiness to make allowances.

These books and others which will surely follow them should be widely read. They send the burden of war crashing through the smug comfort of every day and bring to people living in security a significant picture of an experience that might easily be their own.

E. B.

[The books discussed in this review are published in London by Victor Gollancz, Ltd. and are obtainable locally from the Central News Agency, "Bombers Moon," price 11/-, and "Post D," price 4/9..]

## **SOLDIERS AND "COMMON SENSE."**

Lieut.-Cmdr. R. B. Wilson, R.N. (Retd.), who is in charge of the Y.M.C.A. Hut at the Oribi Military Camp, writes:—

"I believe that the most important War Work, or rather Peace Work, that anyone can undertake is to do everything in one's power to change the average man from the irresponsible, self-centred, competitive, unthinking animal that he is, into something a little nearer to God's idea of what He intends him to be. A man once started on that path which leads away from self needs to have his usually feeble and flickering sense of responsibility towards others stimulated, nursed and directed, in order that he may reach that point where he realises his vital importance in the life of his community. I am sure that your paper, by discussing and bringing to his notice the problems to be tackled, will help to bring to some of these men the challenge to jump in alongside the few who are giving their all to the task of building up a new and better South Africa."

# CHRISTIAN and JEW

## A PLAIN TALK ON CURRENT PREJUDICES

By THE REV. W. W. SIMPSON

*The author of this article, which has been condensed from "The Listener," is a well-known English clergyman who has written several works on Inter-faith relations. The article formed the substance of a radio address recently delivered over the B.B.C.*

I WONDER whether it has ever occurred to you that Jesus was a Jew? Could you bear to put your feelings about Him side by side with what you feel about the Jews to-day? Don't you think the fact that He was a Jew, both by birth and by His acceptance of all that was best in Judaism, ought to have some bearing on your present attitude to your Jewish neighbour?

Perhaps these are not easy questions to answer; nevertheless, you should face up to them, for they are far more important and urgent than might appear on the surface. Think for a moment how many of the things we value most as Christians we owe to the Jews. The Psalms are Jewish; those great moral and ethical teachings of the Old Testament which are the very foundation of the New came from the Jews; almost the whole of the New Testament was written by Jews. Yet so many people nowadays say they dislike Jews. I have even heard people who certainly don't approve of Hitler's methods, express their sympathy with his attitude to the Jews.

May I mention two points which always strike me as curious? The first is that we insist on talking about "the Jews" as if they were all exactly alike. They are not. In fact, the Jewish community is just like any other in that it consists of a great many different types, socially, politically and religiously. There is a saying that if you get ten Jews in one room you will have at least eleven different opinions on almost any subject, and there is more than a grain of truth in that.

The second point is that whenever we hear anything to the discredit of a Jew, we immediately think of it as applying to the Jews as a whole. On the other hand, any public-spirited

action on the part of a Jew is simply taken for granted. Thus, if Solomon Levy happened to get into trouble with the authorities, the local Press would probably head a paragraph: "Jew fined £5," and the general comment would be: "Oh, these wretched Jews, they're all alike." If, on the other hand, Solomon Levy makes a contribution of £500 to the local hospital, his generosity may be acclaimed as that of a loyal and far-sighted citizen, but one just does not mention the fact that he is a Jew. Have you ever noticed that, I wonder?

### Dislike of the Unlike.

When due allowance has been made, however, both for their diversities and our generalisations, the fact remains that there are certain tendencies, some of them unfortunate ones, common to many Jews. Perhaps the most obvious reason for this is that they have been for so long a people apart. "They stick together so," as a character in Galsworthy's play, "Loyalties," put it, and that has tended, for a variety of reasons, to give rise to feelings of resentment. The dislike of the unlike is a very common human failing. For this separatism, however, the Jews themselves are only partly responsible: we Christians have had a hand in it too.

For centuries, the Christian community compelled Jews to live under those artificial and soul-destroying conditions which we associate with the ghetto. These conditions lasted well into the nineteenth century, even in Western Europe, and have left marks on the Jewish character which it will take more than this generation to efface. The aggressiveness and ostentation, for instance, which you find in certain types of Jews, constitute a perfectly natural reaction from

the repression under which their fathers suffered for so many generations at the hands of their Christian neighbours. There is nothing particularly Jewish about it. You may find exactly the same characteristics in people who, as children, were kept very much under the parental thumb. You would certainly find them in any other community which had suffered as the Jews have done.

Why, you may well ask, were the Jews treated in this way? Partly because, as I have already said, people who are different in any respect from the majority of their fellows are never very popular. But there was another reason in the case of the Jews. From earliest times, Christians have had difficulties in their teachings about the Jews. For one thing, they just didn't understand Jews. Even to-day there are very few Christians who know anything about the religious literature of the Jews, apart from the Old Testament. Many Christian teachers also felt that in all their teaching they had to prove the superiority of Christianity over Judaism. The story of all that lies behind this is long and involved; the result has been that, without intending to do so, these teachers have in fact created a prejudice against Jews in the mind of the ordinary Christian. Such teaching is still current to some extent in churches and Sunday-schools, and is, I believe, largely responsible for an attitude I have met in a good many people who have told me that although they have never even met a Jew, nor ever had any dealings with a Jew, they just do not like Jews. It is a curiously irrational prejudice, but it is a very dangerous one all the same, for the world has never lacked unscrupulous rulers who have known how to exploit it. Modern anti-Semitism is the surest proof of that.

## CHRISTIAN AND JEW (Continued from previous page.)

Since Christians have been largely responsible for producing the characteristics which they criticise in the Jews, it is obvious that we cannot simply sit back and leave it to the Jews to put things right. In so far as wrong teaching has contributed to the growth of this prejudice, those of us who have to preach and teach in Sunday schools and day schools must do our best to correct some of these false impressions and distorted perspectives. It matters far more than we realise how we represent the religion of the Old Testament and of the Jews, in the time of Jesus. It matters a great deal, too, how we tell the story of the Crucifixion. It would be playing with historical records to suggest that no responsibility for that tragedy rested upon the Jews of Jesus' day. In the end, even His disciples forsook Him and fled. But it would be equally wrong to ignore two of the greatest spiritual lessons of all time and forget, firstly, that the sins of those who rejected Him two thousand years ago are no different from ours who still reject Him to-day; and secondly, that Jesus prayed for the forgiveness of those who crucified Him because, as He said, "they know not what they do." All of us should try to understand much more than we do about the present life and outlook of the different types of Jews.

**"The Other Person's Viewpoint"**

All this may seem rather unrelated to the needs of Mrs. Jones, who simply can't get on with her Jewish neighbours. And yet I'm not really forgetting her, and I dare say if we could get together we might be able to tackle some of her particular problems in the light of this general background that I've tried to sketch. For it is true that, even in individual relationships, the attempt to see another person's point of view may help both parties to a better understanding.

But I'm not much interested in Jews and Christians getting to know each other better *as merely an end in itself*. There is one over-riding consideration which I believe to be of the utmost importance. We are at war: at war not simply with a nation or a group of nations, but with a way of life based upon ideas and ideals which are the very negation of all that we understand by Christian ci-

vilisation. I do not want to minimise the seriousness of the material aspect of the conflict. We must recognise, however, that the ultimate issue depends, not merely on a military victory, but upon a victory in the realm of spiritual values. There is no need to emphasise our need of allies who can assist us with weapons and supplies, but I suggest that our need for allies in the spiritual realm is no less urgent. Have you ever thought of the Jews in that connection?

One obvious reason for thinking of them in this way is that they were among the first victims of Nazi

**ABOUT THE WRITER**

*The Revd. W. W. Simpson, M.A., is Hon. Secretary of the Youth Council on Jewish and Christian Relationships, London, and is the author of two notable books, "Jews and Christians To-day", which was the Social Service Lecture for 1940; and "Youth and Anti-Semitism." Copies of the latter are obtainable from the Society of Jews and Christians, P.O. Box 7791, Johannesburg. Price 1/6 post free.*

oppression in Europe, partly because Hitler needed a political scapegoat, (and, as we have already seen, it is always easy to exploit a traditional prejudice against Jews); partly, too, because he could exploit them financially. But it was also because no real Jew could give his undivided allegiance to a Totalitarian State. The two commands 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself' are, as Jesus reminded His questioner, the fundamental principles of Judaism. A State which tries to usurp the place of God and to foment hatred rather than love towards a man's neighbour can never command the allegiance of any Jew. In the long run it will be Germany and not the Jews who will be the poorer for her anti-Jewish policy.

But Hitler has also persecuted both the Protestant and Roman Catholic Churches in Germany, and for the same fundamental reason. Christianity, like Judaism, from which it sprang, is essentially a totalitarian religion, claiming man's fullest allegiance not for the State but for God. Its basic principles are the same as those which Jesus taught as the foundations of Judaism. Between these two religions and National Socialism there can be no compromise, and any extension of Nazi influence carries with it a threat to Jews and Christians alike.

Here is a challenge which affords an unprecedented opportunity for clearing up the age-long misunderstanding between Jews and Christians. I do not pretend that there are no differences between us, nor that some of those differences are not of very great importance. But the urgency of the present situation, which threatens us both alike, demands that we should concentrate more on the things we have in common than on the things which divide us. And it may well be that in so doing we shall each of us, —Jew and Christian alike—come to a quite new understanding of the things that have for so long kept us apart.

**THE SINGLE-MEDIUM SCHOOL**  
(Continued from page 11.)

racial or religious grounds. In this way he will be taught to become an upright and responsible citizen, giving the greatest possible benefit to, and receiving the greatest possible benefit from, his association with his fellow human beings.

This vital problem *has* its solution in the dual-medium schools, for through them the differences of the past will give way as the view broadens to embrace the abundant good that is to be found on both sides. Upon this solid structure will be built a strong and united South Africa.

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# THE SINGLE-MEDIUM SCHOOL

## An Account of a Parent's Dilemma

By EDITH BOSMAN

IT is not without a certain hesitancy that I avail myself of this opportunity given me by *Common Sense*; but since I have a deep interest in the question of single and double medium schools, having two boys at school, and also since my experiences may be of some use to those concerned with the matter, I cannot but feel obliged to give them, for what they may be worth.

I myself come of parents born in England. I was educated at the D.S.G. in Grahamstown and then at the College of Music, Cape Town.

My husband is of Afrikaans stock. He went to the Grey in Bloemfontein, Pretoria University, and Illinois University and Kansas State Agricultural College, U.S.A.

Although our home language is English, Afrikaans was spoken whenever Afrikaans-speaking South Africans visited us, unless I was present, when, very courteously, English was spoken. Even under these conditions I felt I was building up an artificial barrier against those from whom I was isolated by language. Since, however, I have been learning to speak and understand Afrikaans, all these barriers have disappeared automatically and, looking back, I realise they were of my own making. My reactions are not unique!

### Best of Both Cultures

My husband and I, when we realised the inevitable reactions to such barriers, determined to spare our children. We decided to build up a home in which they could, with genuine pride, enjoy the best of both cultures.

Living as we do in a little Karroo village, our two sons go to the local Government school, which is a parallel medium school, with Afrikaans-speaking children in the majority.

After much deliberation we decided to send them to the English-medium section, and hoped that the two sections would mix in the playground. But this has not been the case. The

★

*Our schools should lay the foundations for further racial co-operation. Can the single medium school ever achieve this object? In this article the writer presents the practical problem as it confronted her in regard to her own children. Mrs. Bosman's conclusions clearly have a bearing upon the question of "Christian National Education" at present being debated in "Common Sense." (See next page.)*

isolation of the class-room has produced isolation in the playground; and this isolation is due, not so much to racialism in the junior classes, as to the fact, the normal fact, that children who sit together in class will play together in the playground. The consequence is that whatever we have tried to build up in our home, is being broken down again in the school.

Presently we will have to decide to which boarding school we will send our children, and we have already looked around to see what is available.

Excellent public and private institutions are to be found. They are excellent in so far as the intellectual and moral issues of education are concerned, but the meagre attention paid in these institutions to the language question is out of all proportion to the significance of the problem. Few, if any of them, teach in both languages.

What are we to do?

For we are now forced to abandon the hope of maintaining what we are trying to teach our children in the home, and have to decide whether they must develop with what will necessarily be a strong English or Afrikaans bias.

There is one alternative in our particular case. We can send one boy to an English medium, and the

other to an Afrikaans medium school. But that too would be particularly undesirable. The result would be an intensified form of what we are experiencing in the local parallel-medium schools. This complete isolation in thought, word and deed would lead to suspicion, fear and hatred because there would be misunderstanding, and misunderstanding is the root cause of much other evil. As Dr. Malherbe has pointed out in his plea for "Education for South Africanism" (*Common Sense*, May 1941), "Not only are children and young people segregated into separate schools and institutions for education and cultural purposes, but this separatism is also showing itself in the economic sphere. As this tendency continues we are gradually landing ourselves into a situation which is not only full of fears, suspicions and hatreds, but which will rapidly bring economic disaster."

Now I believe that homes such as ours — and there are many thousands of them today — are of vital importance to the future of South Africa, for they are built on sure foundations. Notwithstanding the fact that our problem is a very real one, it is being shelved by those in authority, and this attitude persists even though a strong demand exists for facilities for a thorough bilingual and unbiased education, truly South African in character.

### The Dual-Medium School

To develop an education truly South African in character it is necessary to merge the two main cultural forces, and to achieve this every facility is needed. *It can be done through dual-medium schools.*

Such schools will have *all the children* learning some subjects in English, and some subjects in Afrikaans. In this way the child will learn to appreciate the culture, the rights, the feelings and the ethical, moral and social welfare of one and all of his class mates. He must make no distinction on political,

*(Continued on page 10.)*

**"Common Sense" Forum**

# Christian National Education

## TWO CRITICISMS FROM READERS

*Keen interest has been evinced in the discussion on "Christian National Education" that has been proceeding in this journal. The discussion was initiated in the June "Common Sense" by Prof. J. Chr. Coetzee, of Potchefstroom University, who advocated the "Christian National" standpoint. Last month Prof. W. F. Grant, of Cape Town University, and Mr. R. F. Currey, Headmaster of St. Andrew's College, Grahamstown, replied to him; and in this issue we publish two more criticisms of the "Christian National" idea.*

### "IMPRACTICABLE, DEFECTIVE AND UNCHRISTIAN."

The Editor,  
"Common Sense",

Dear Sir,

I AM astounded that a Professor of Education could write such an article as that published in your June issue on "Christian National Education"; for, from Professor J. Chr. Coetzee's showing of it, Christian National Education is plainly impracticable financially, grossly defective educationally, and un-Christian spiritually.

Professor Coetzee asks for separate schools for children of the Dutch Reformed Religion, and admits that this will mean separate schools for Anglicans, Lutherans, Calvinists, Roman Catholics and Jews; to his list one must certainly add Christian Scientists, Seventh Day Adventists, Methodists, and Baptists, for, once certain religious denominations are given state schools for children of their faith, others will soon demand similar facilities. Professor Coetzee also asks for "at least two types of schools—English- and Afrikaans-medium schools". Applying this to each denomination mentioned, we should have eighteen schools where now there are two.

Prof. Coetzee does not state whether Native education would be handled on a similar basis, but even regardless of whether he will demand for the Native Races what he demands for his own, the utter impossibility of providing so many separate schools, with their separate staffs, must at once be apparent.

Allowing that Professor Coetzee is no economist, can one accept his views on education? Here he is in his own domain; yet we find him desiring to "educate" Dutch South Africans so that they will "love no other country, speak no other mother tongue, have no other history, geography, culture, but those of Dutch South Africa".

Is this Education? Is not the purpose of education to broaden the mind so that one can assess all things at their true value? If no other culture, geography or history be studied but that of one's own country, how can one know the value of anything outside one's own narrow circle? Indeed, how can one properly appreciate one's own country if nothing is known of any other?

Again: can Professor Coetzee really believe that the "two independent sections of our bi-racial nation, educated independently, would hence be capable of respecting and fully appreciating each other"? Surely respect and full appreciation come only from a knowledge and understanding of the other's tradition, way of thinking, and aspirations; and can one possibly gain such knowledge and understanding if one refuses to be taught anything relating to the other?

### Would Lead to Confusion.

Professor Coetzee would have the control of the schools taken out of Government hands, and vested in a local school committee, who, among other things, would help in the choice of the teacher, and of the subjects to be included in the curriculum. It does not need much imagination to visualise what educational confusion this would cause, for there would be no uniformity and no continuity, as Professor Coetzee and others such as he in the universities would, to their dismay, be the first to realise.

A point I am at a loss to understand in the brief outline given us, is why the supporters of "Christian National Education" should be so insistent that they do not want church schools. If the education to be given is to be "wholly and exclusively Christian in foundation, in character, in aim and in spirit", what better could one ask than that the Church, which the parents themselves accept as the true interpreter of Christianity, should control the schools?

One can only surmise that the Churches are not to be trusted with the interpretation of the spirit of Christianity, or else that Professor Coetzee desires the benefits of such Church schools without being willing to accept the financial consequences attached to them.

Lastly, I have stated that I believe the scheme to be un-Christian spiritually, and I must substantiate my claim. I would do so by drawing attention once more to the narrow exclusiveness of the proposed schools, wherein could be taught "no history, geography or culture other than Dutch South African", where the children would learn "to love no other country", whose directors and school committees would be "in principle against any non- or even inter-national schools". In such schools one could never hear the Parable of the Good Foreigner — the Samaritan, nor learn its lesson. And, finally, would not such schools be far removed from the spirit of One who declared: "Whosoever shall do the will of My Father which is in Heaven, the same is My brother, and sister, and mother?"

Yours, etc.,

Que Que. CORNEY J. DURHAM.

### IN CONFLICT WITH EDUCATION'S TRUE AIM.

To the Editor,  
"Common Sense"

Sir:—

BASIC to the discussion on "Christian National Education" must be a clear definition of the term "education." The real meaning of the word is best indicated by its root: *e-ducare*, derived from *educere*: to lead out, to bring forth, to produce. In terms of that definition, the purpose of organised education must surely be, to stimulate and develop to the fullest possible extent youth's latent potentialities to apprehend as much as it can of the nature of life and the universe,



and, more particularly, of the world and the humanity of which it is a part. More simply expressed, education's main aim must be the cultivation of *the enquiring mind*.

To achieve this purpose, the system of education must be free from bias. It must not seek to impose any set dogma upon the impressionable mind of youth: not religious dogma, not national dogma, not even the general social dogma of the established generation. Rather must it present these dogmas as objects of study and enquiry — it must explain the values upon which they rest and indicate the goals to which they aspire: but youth must be left to find its own healthy norm.

In practice, unfortunately, organised education has all too often tended to depart from this ideal. Instead of concentrating upon the development of the enquiring mind and the building of character, it has tended to clamp down on youth's instinctive curiosity, drilling the young mind into a discipline of acceptance of the religious, social, political and economic conventions of the time. It has further been marred in most countries — South Africa not excepted — by the attempt to cram into the pupil a mass of data unrelated to background, much of it completely useless in adult life.

### Recent Trends.

Recent educational theory, however, has been doing much to change this disturbing picture. As a result, modern educationalists *do* pay more attention to character formation and the cultivation of the enquiring mind. In some countries — particularly in parts of America — the whole school system has been changed so as to throw the emphasis on pupil rather than on teacher. I am thinking particularly of those schools in which routine organisation is made the responsibility of *the pupils*, with the teachers acting merely as guides and human indices to sources of information. The result is a school which develops in the adolescent — and even in the child — a strong sense of individuality, personal independence, and social responsibility. The product of such a school is a useful citizen whose mental outlook is characterised by broad tolerance and a desire to understand other people's points of view.

The System of "Christian National Education" for which Prof. Coetzee pleads would clearly run counter to these developments. His demand that "all education should be co-related with religious education, and all subjects in the curriculum should not only be subordinated to it, but

*should serve it in every respect*" would mean a departure from the basic character of education. Under such a system there could be no further objective development of the sciences and that group of purely secular studies which, of their nature, have no religious associations. The Galileos, the Newtons, the Spinozas of the future would be effectively stifled in the "Christian National" school.

Subordination to the home — and it is one of Prof. Coetzee's demands that the parent be given a greater measure of control in the system of education — would further inhibit that mental development that is the true aim of education. The school would be turned into a channel for the transmission of the confirmed prejudices of an older but not necessarily wiser generation.

Finally, the "national" part of "Christian

National Education" would breed a chauvinistic outlook, with its attendant group hatreds and racial mistrust. The vain attempt to "train Dutch South African National citizens" (I quote Prof. Coetzee), "men and women who belong to no other country, who speak no other mother-tongue, who have no other history, geography, culture but those of Dutch South Africa" would subordinate knowledge to political propaganda. (And the result would be no different if you substituted "English" for "Dutch".) In this, as well as in its other doctrines, "Christian National Education" holds the seeds of retrogression, hatred and unending strife.

God knows this country has had enough of all three!

Yours, etc.,

Johannesburg.

E. BERNSTEIN.

### WAARHEEN GAAN ONS MET ONS NASIONALISME?

(*Vervolg van bladsy 7.*)

die oog van die staat, niks anders as kanonvoer en skywe vir bomme uit die lug.

Wat die volk van sy lede wegneem het, soek hy nou aan die Staat oor te maak. Die Baas of Voerer van die volk beskik dan oor almaal en alles, en die individu moet net gehoorsaam. Die Staat is soewerein en die soewereiniteit setel in die Baas of Voorman. Jy het dus 'n vrye Volk, maar die Volk bestaan uit individuele slawe.

'n Baie interessante openbaring van nasionalisme tref ons, na die laaste wêreld-oorlog, aan onder die Amerikaanse negers. Ook hulle het die nasionalistiese koers hewig gekry. As gevolg daarvan het hulle toe 'n groot kongres in New York belê, waarop nie minder as twintig duisend afgevaardigde negers teenwoordig was. Dit was 'n reuse-kongres! Hulle het tot voorsitter gekies 'n sekere Markus Garvey, 'n neger uit Jamaica. En met die opening van die kongres het daar tallose telegramme van heilwense toegestroom en afgestuur. Onder andere het die kongres ook aan De Valera, president van die Ierse Republiek, 'n telegram van sympatie afgestuur. Die Kongres het dertig dae lang gesit en tallose besluite oor moontlike en onmoontlike sake geneem.

En wat wou hierdie negers dan eintlik hê? Hulle wou ook 'n volk skep, en 'n onafhanklike nasionale bestaan hê. In Amerika is daar 24

miljoen negers, almaal afstammelingen van slave uit Afrika. In Afrika self, word beweer, is daar byna 400 miljoen swartes. Hulle kan dus, as hulle goed organiseer word, 'n reusagtige volk uitmaak. Baie van hulle is hooggeleerd, uiters intelligent en sommige het verbasende redenaars talente. Daar bestaan ook reeds 'n vrye republiek van omtrent twee miljoen negers in Noord-Wes-Afrika, Liberië, met 'n eie parlement, regering en president. Hier het hulle dus, na hulle mening, 'n uitgangspunt om die hele Afrika te verower en tot 'n groot swart republiek te konstitueer.

Geen wonder dus dat daardie magtige kongres besluit het om die hele Afrika tot 'n negerrepubliek te verklaar en Markus Garvey tot president uit te roep. In 'n groot groen toga, met geel omgeboord, het hulle hom toe ook daar tot president ingehuldig, en die lede van die Kongres het hom al dadelik aangespreek as „U Majesteit!" Hy sou vireers — so het hulle besluit—in Philadelphia in die Verenigde State bly woon in 'n gebou wat hulle sou noem: „Die Swart Huis" in teenstelling met die „Wit Huis," waarin die blanke president van die Verenigde State woon.

Verder bestaan daar onder die Amerikaanse negers 'n geweldig grote Helpmekaar-Vereniging met die naam: „Die Algemene Vereniging tot opheffing van die negers", en hierdie Vereniging bevorder op alle

(*Vervolg op bladsy 16.*)

# RETURN TO THE LAND:

## A SOLDIER'S PLEA FOR AN ESTABLISHED PEASANTRY

By STAFF-SERGEANT W. H. REYNOR

THOSE of us who have mixed with soldiers in their tents, bungalows and mess-rooms, and have observed their views on post-war planning, will hardly have failed to note their distrust of the promises that are from time to time made to them. Seldom does one find them impressed by the prospect of going back to jobs, either under the old masters or under new ones, and as might be expected, the subject of public works will nowhere amongst them raise an enthusiastic commentary.

The truth is—and we would be wise to see it in time—that the artisan was already in spiritual revolt against the machine he did not own when he exchanged it for the rifle; and the shop assistant, the clerk and the salesman were glad, when they answered their country's call, to escape from their soulless life into one where manhood as such counted more.

Having broken with the old life, is it likely that these men will settle down to it calmly again when they return from the hazards and sufferings of war? Or is it more likely that they will turn to new leaders who will promise them, however vaguely, something better?

### Jobs and Dignity.

So far, we have been free from the violent winds of revolution that have shaken European countries; but unless we are much wiser in the future than we have been in the past we may well get our turn.

It is already taken for granted that returned soldiers will be kept in the army until jobs are found for them. This will not be as easy as it may appear. Only rigid discipline and hard training make it possible to keep large numbers of men in camp life; but once the motive of preparation for a campaign is gone, and men know that they are merely marking time before discharge, discontent becomes highly probable, with the

danger of serious trouble. And this difficulty is not likely to be overcome by the promise of such bureaucratic labelling and consigning as will be necessary to draft men, who freely chose to fight, into jobs, about which they will have little or no freedom of choice. The plan is one to tax the utmost ingenuity of our statesmen, and, moreover, if it does not fail completely, is almost certain to degenerate into a dole system. It is ever the easiest way for politicians to meet public need or discontent by extended social services, doles, insurance schemes, and so on, which are at best merely the giving of bread to the hungry, but which have nothing to do with the restoration of dignity and responsibility to the individual and the family.

### "Sense of Divine Vocation."

Bureaucratic control, whether by the State itself or by the wealthy, sits uneasily upon the free human spirit. We must find something better than that. We must begin in humility, but with courage, to build anew, and we must start upon the fundamentals that materialist Liberalism has forgotten: the dignity and independence of the ordinary man and his family, and his ownership and control of the means of his livelihood. "A sense of divine vocation must be restored to man's daily work," said the English Bishops in accepting and supplementing the Pope's Peace Points. This to the materialist will sound a mere platitude, but to rulers who acknowledge the brotherhood of man under the Fatherhood of God it should be at once an inspiration and a guide.

The widowed land which, the world over, has been steadily robbed of its capital wealth, to sustain the vast progress of the machine, must be restored to its rightful place in the spiritual and economic life of the nations. Whether we like it or not, Nature has ordained that society flourishes or fades with its peasantry.

A free and sturdy peasantry is society's only guarantee of stability and true liberty. In measure as we achieve this we shall have built well or ill.

The benefits to a nation from the intensive cultivation of the soil are not to be weighed in the scales of the moneylender. Satisfaction in labour that both sews and reaps, stability in the home life, simplicity in social values, development of children in a natural environment—these are the spiritual heritage of man, which in folly he bartered for industrial urbanism.

### State Aid Needed.

The beginnings of the establishment of thriving peasant communities will need to be fostered by the State with patience and perseverance. It is of first importance to any scheme of land settlement that small farms should start without a crippling burden of debt, such as inevitably proceeds from the fictitious land values derived from industrial standards at the price of soil fertility. The initial investment *per capita* must be sufficient to ensure that development within a short time (say, two or three years) will supply the simpler needs of a family—housing, fuel and food on the spot—and still leave room for further development by way of stock increase, extension of arable and grazing land, outbuildings and so forth, in order eventually to provide a surplus to support small local industries like milling, leather work, blacksmithing, woodwork, baking, spinning, that are the mark of a prosperous countryside.

The co-operative and peoples' banks movement that has proved itself in Europe and America, but which in this country has too often been subordinated to speculative ends with unhappy results, will, if encouraged along the right lines, greatly aid in conserving rural prosperity. Moreover, the co-operative ownership and use of certain expensive assets like agricultural machinery, grain storage, common grazing and wood land, and transport, not only afford advantages beyond the beginner's grasp, but also afford such scope for self-help, social advancement and civic administration as must be of ineffable benefit, spiritual and temporal, to the nation at large. We can learn much from  
(Continued on page 16.)

# THE RISING TIDE

A COMMENTARY ON  
CURRENT ESSAYS IN  
COMMON SENSE

By the  
Rev. A. W. ("Tubby") Eaton

## Lovedale.

WILL South Africa ever be able truly to assess the importance of this great Institution to the life of the nation? There is no Mission Station in Africa which is so well known by name, yet about which there is so much misunderstanding, prejudice and fear. A "Lovedale Kaffir" is still a general term used by ignorant Europeans.

Yet just over a month ago this great national Institution (which, incidentally, includes a University, an important printing press, a magnificent hospital, theological schools, science laboratories, primary schools and manual training centres) celebrated its centenary: an event which was marked by a visit from the Governor-General and Lady Duncan, the Minister of Native Affairs, and hundreds of other South Africans from every walk of life, all desirous of paying tribute to the work of men like Govan, Stewart Henderson and Wilkie—each of whom, as Head of Lovedale, laid one stone upon another in the process of building up this great bulwark in our national life.

## Hofmeyr's Tribute.

Mr. Jan Hofmeyr, in his introduction to *Lovedale: A Story of a Century*, said: "When sometimes, in none too happy phrase, it is urged in support of a policy of keeping the natives down, that we must make South Africa safe for European civilisation—it is well that it should be pointed out that it is the missionaries who, above all others, have made South Africa safe for European civilisation. It is not only the Black man, it is also the White man who should thank God for the missionaries."

## A Retrogressive Step.

While on the subject of native affairs, may I express painful surprise at the retrogressive step taken by the Transvaal Administrator in Council? He has ruled that no native will, in future, be allowed to sit with Europeans on any public committees dealing with native

affairs. He has done this quite regardless of great pressure brought upon him by the Transvaal Education Department, the Native Affairs Department and many of those Europeans who for years have worked together with natives on committees. I venture to suggest that it will not be long before we hear some very outspoken criticisms of this quite unnecessary step.

## Dingaans' Day.

The letter that was recently sent to the Transvaal Press by the Western Province Dingaans Day Committee is really noteworthy, for the Committee has spoken courageously against an obvious evil, namely, the exploitation of a religious historic event for political ends. The appeal by the Committee will be warmly welcomed by a large number of religious-minded people throughout the land. I would venture to suggest that the time is more than ripe for those members of the Dutch Reformed Churches who have the privilege of organising the Dingaans Day observance to lift the observance out of the mire of political intrigue to the level of spiritual rededication on the part of the whole nation. With the Western Province Committee I am in wholehearted agreement that the true Afrikaner is tired of the unnecessary and unjust dragging of party politics into the Dingaans Day observance. I believe that many more English-speaking South Africans would have appreciated the solemn

character of this day, if it had not been dragged into the realm of politics.

On the other hand, the time is also ripe for an appeal to English-speaking South Africans to wake up to the quite unnecessary offence they give by their own observance of the day, through the medium of Dingaans Day Handicap, Dances, Fetes, etc. Personally, I do not subscribe to the observance of Dingaans Day as a public holiday, because I think it fundamentally wrong on a Race Relationship basis. But, whilst it is officially recognised, I feel we should all observe it in its true religious, historical spirit.

## "New Orders."

The term "New Order" in South Africa is already so hackneyed that it may kill any social and economic reforms for our country. One leader after another produces some "New Order" for which he demands our wholehearted allegiance. So far nobody has produced anything that is really acceptable; but it is to be hoped that men of vision will not be deterred by the difficulties that confront them—or by the opportunisms of the Malans, Pirows and Van Rensburgs—from continuing with the quest.

The call to-day is for men and women to devote themselves, quietly, courageously and soberly, to the tasks of finding the right kind of order for this land of ours. I am convinced that it will come—if we are patient.

There is no cut and dried answer to South African problems, and we are a long way from national stability or security. It is well for us all to remember that the solution that meets the need of Russia will not necessarily meet the needs of South Africa, and it is equally true to say that a solution that meets the needs of England or Germany will not necessarily meet the needs of South Africa. Equally dangerous and unsound is it for sentimental religionists to talk glibly about "putting the nation under God's control"—or of letting God solve our problems. Such talk is very nigh blasphemy.

## THE RISING TIDE (Continued from previous page.)

True, South Africa's "New Order" must come through God-fearing men; but *they* must do the thinking and *they* must have the courage to act. It has been brought to my notice that churchmen in South Africa are already getting down to this task—and it is heartening to know that those concerned have only one motive, namely, that South Africa shall soon become a place where *all* the children of God can "lead the good life."

### South Africa Loses a Great Personality.

The passing of Mr. F. Handel Thompson during the past month takes from our national life a great servant of all the races. Mr. Handel Thompson has for many years served the cause of Education in this land and has done so without fear or favour. He has also served the cause of the poor, the persecuted and the ostracised. He was never concerned with a man's creed or his colour: he was always concerned with the justice meted out to that man.

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With a religious detestation of racialism, intolerance, and poverty, he has served the common cause of South Africa as few men have ever done. His funeral at St. Mary's Cathedral was attended by all sections of the community, and the presence of a large number of Jews in the congregation helped to illustrate how much this section of the community held him in honour.

### RETURN TO THE LAND (Continued from page 14.)

the co-operative movement of Nova Scotia, which the *London Times* in 1936 described as the greatest single achievement of our times.

#### A Pitiable Alternative.

The restoration of the land upon these principles, the only basis that will endure, will be an undertaking lacking in the constant stimulation of spectacular achievements, and will doubtless witness blunders and failures. It will call for high spiritual qualities in the people, and for wise and far-seeing statemanship in our rulers. The war itself will have been a great test, but the peace will perhaps be a greater. This, too, we must win—even if we have to choose between the movie and the maypole.

Men have at least sung songs about the maypole. . . .

### WAARHEEN GAAN ONS MET ONS NASIONALISME?

(Vervolg van bladsy 13.)

moontlike maniere die emigrasie van negers uit Amerika na die negerrepubliek, Liberië, in Afrika. Hulle het ook al 'n eie skeepsvaartsmaatskappy — die Swart Linie — opgerig om in vervolg hulle eie goedere en persone te vervoer. Agter hierdie beweging sit daar 24 miljoen negers in Amerika; baie van hulle is ryk, goedopgevoed en intelligent.

Van onse standpunt lyk die hele afferê belaglik; maar waarom? As nasionalisme werklik iets so heilig en onskendbaar is, waarom mag die negers dan nie ons op ons woord neem nie, en eis om 'n eie onafhanklike nasionaliteit te vorm nie? En het hulle minder reg op Afrika as ons? Was hulle nie in Afrika van die begin af nie? En hoe vergelyk ons ou handjievool blankes met hulle vier honderd miljoen? As

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die meerderheid moet deurslag gee dan is ons maar 'n druppeltjie in die emmer.

Ja, nasionalisme is iets wat konsekwent deurgedryf wil wees, ook in ons land; en die slapende honde, wat ons besig is om wakker te roep, sal van hulle in die toekoms laat hoor. Vir mense wat goed luister is die stem al taamlik duidelik. Ook in ons land begin daar al leiers ontstaan, organisasies word geskep en propaganda-middels aan die gang gesit. Die stryd in die toekoms sal nie wees Wit teen Wit nie, maar Swart teen Wit.

### KORTVERHAAL VERWELKOM

„. . . Ek het so pas die kortverhaal, 'Bontzye die Stille' in die jongste uitgaaf van *Common Sense* gelees en moet sê dat dit een van die beste is wat ek ooit gelees het in die lyn van kortverhaal. Ek sal dit dus baie op prys stel indien u my die Desember-uitgaaf sal stuur sodat ek 'Of Nog Hoër' ook kan lees.”

D. du P.—.

Militêre Kamp,  
Potchefstroom.

# Common Sense

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THE BATTLE FOR MEN'S MINDS.

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WHY WE MUST HELP RUSSIA.

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DIE CHRISTELIKE HOUDING TEENoor  
DIE OORLOG.

---

ONE AIM, ONE OUTLOOK, THREE FUEHRERS.

---

LOAVES AND FISHES.

---

"COMMON SENSE" FORUM.

THE RISING TIDE.

# Common Sense

*A Magazine to Promote Goodwill.*

## Editorial Board:

A. W. EATON, J. L. GRAY,  
R. F. A. HOERNLE, C. H. S. RUNGE,  
G. SARON, H. SONNABEND.

SEPTEMBER 1941.

## : CONTENTS :

	Page
Editorial—Hoofartikel .....	3
Loaves and Fishes .....	4
<i>By Dr. F. W. Fox.</i>	
Why we must help Russia .....	5
<i>By George Heard.</i>	
Die Christelike Houding teen- oor die oorlog .....	6
<i>deur Karl Barth.</i>	
One Aim, one Outlook, three Führers .....	7
<i>By a Special Correspondent.</i>	
The Battle for Men's Minds .....	8
<i>By Archibald MacLeish.</i>	
What is Russia's Strength? .....	11
The Rising Tide .....	13
<i>By the Revd. A. W. Eaton.</i>	
Christian National Education .....	15

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The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in "Common Sense."

## HOOFARTIKEL (*Vervolg van bladsy 3.*)

Dan ook—die veroordelings van die demokrasie en die verskillende „nuwe orde"-programme waarmee adv. O. Pirow en sy vriende die platteland probeer flikflooi, is so klaarblyklik op Nazi-lees geskoei, dat selfs die pogings om hulle as „Christelik-Nasionaal" en „suiwer Afrikaans" te vermom, nie langer voldoende is om die beoogde slagoffers om die bos te lei nie. President Kruger—ons herinner daaraan om hulde aan hom te bring—was 'n goeie vriend van die Jode wat hulle in die Suid-Afrikaanse Republiek gevestig het. En wat is sy beloning? Die huidige selfaangestelde beskermhare van die Afrikaner se „siel" kryt sy Transvaal as 'n „Sammy Marks-republiek" uit!

In 'n poging om sand in die oë van die liggelowiges te strooi, verduidelik sommige van ons anti-demokrate dat hulle nie teen die regte soort demokrasie gekant is nie, maar wel teen die „Brits-Joods-Kapitalistiese" soort wat „uit die buiteland ingevoer is."

Wanneer hulle uitgedaag word om met hulle „ware Afrikaner" demokrasie voor die dag te kom, blyk dit eenvoudig 'n republiek te wees waarin burgerregte slegs aan die „reggeardes" toegeken sal word, dit wil sê, aan die klein meerderheid wat oorbly nadat alle nie-blankes, alle Jode, alle Katolieke, alle Engelssprekende Suid-Afrikaners, en, bo-al, alle pro-Smuts-Afrikaners as ontkieserde „onderhoriges" in die buitenste duisternis uitgewerp is. Dit sal almal, behalwe diegene wat deur haat verblind is, dadelik opval dat hierdie sogenaamde Afrikaner-demokrasie in wese niks anders is as 'n totalitêre staat volgens die Nazi- of Fascistiese model nie—met 'n klein groep Afrikaner-ekstremiste as die enigste en almagtige „party." En daardie party—juis omdat dit uit 'n klein minderheid van die totale bevolking bestaan—sal sy toevlug tot *Gestapo*-metodes moet neem om aan die bewind te bly: sy wapen sal die konsentrasiekampe en politieke „suiwerings" wees. In die plek van gehoorsaamheid aan God sal daar 'n blinde loyaliteit teenoor 'n *Fuhrer* gestel word.

Gelukkig sal hierdie nagmerrie-ambisies verdwyn nadat Hitler 'n nederlaag gely het, en die skaamte van ontgogeldes sal die lot wees van diegene wat met dié strewes besiel was. Dan sal die tyd en die geleentheid daar wees om die verbroke eenheid van die Suid-Afrikaanse volk te herstel.

### WHAT ADOLF SAID IN 1939.

*Announcing the Russian-German Non-Aggression Pact of August, 1939, to the German Reichstag, Hitler said:—*

*"We have decided to conclude a Pact which excludes the use of force by either side for all eternity. I wish to give assurance at this point. This political decision brings with it a colossal turning point for the future; and it is a final decision. Russia and Germany fought one another in the world war, and both were the losers by that. This will not happen again."*

**Editorial****Hoofartikel****On being "Neutral" and  
"Anti-Democratic"****Oor die wat „Neutraal” en  
„Anti-Demokraties” is**

**N**O South African who contemplates the tensions, frictions and hatreds by which the population of the Union is riven, will call the Union a "happy" country. But, the most significant spectacle of all is the way in which the various sections of the Opposition fight against one another, whilst professing one single aim, viz.: the "unity" of the so-called "Afrikanervolk."

Actually, the deep division in the ranks of Afrikanerdom is due entirely to the Opposition's policies of neutrality and rejection of democracy.

That there are Afrikaners who bitterly dislike taking part in a war alongside of Great Britain, or identifying the cause of South Africa with that of the British Commonwealth of Nations, is, in the light of our history, understandable. But, the attitude of this section is none the less utterly unrealistic. For, genuine neutrality, which means not caring which side wins whilst maintaining normal and friendly relations with both, is no longer possible in a world of "total" war, spread over the globe. And, in fact, not only has the anti-English bias of these Afrikaners led them into a sentimental sympathy with Germany, the enemy of their country, but many openly count on the defeat of Great Britain, and hope to be rewarded by a victorious Germany for their "neutrality." Is it any wonder that such an attitude makes for dissension?

**Escape Phenomena.**

One of the oddest, and saddest, by-products of this policy is the secret and illegal parades of the Ossewabrandwag "action-front," and the hectic, but unsatisfying, militancy of organisations like the A.N.S. Psychologically viewed, these are *escape* phenomena—poor substitutes ("Ersatz"! ) for the reality from which they have, by their own wrong-headedness, cut themselves off. Having refused to take part in the real war in which their fellows are engaged on behalf of our common country, they have to get what "kick" they can out of an attitude of make-believe war against their own flesh and blood. And thus they strut and bluster in self-chosen isolation from the national effort.

Again, the denunciations of democracy and the various "new order" programmes with which Mr. O. Pirow and his friends are wooing the backveld, are so obviously copied from Nazi models, that the efforts to camouflage them as "Christian National" and "truly Afrikaner" no longer deceive even the intended dupes. President Kruger—let us recall the fact in his honour—was a good friend

(Continued on page 16.)

**B**Y die betragting van die gespannenheid, die wrywing en die haat waardeur die bevolking van die Unie geskeur is, sal geen Suid-Afrikaner die Unie 'n „gelukkige” land noem nie. Maar, die mees betekenisvolle verskynsel is die manier waarop die verskillende seksies van die Opposisie mekaar bestry, en tegelykertyd volhou dat hulle een, enkele doel nastreef, nl. die „eenheid” van die sogenaamde „Afrikanervolk.”

In werklikheid moet die diepe verdeeldheid in die geleedere van die Afrikanerdom uitsluitend gewyt word aan die Opposisie se neutraliteitsbeleid en sy verwerping van die demokrasie.

Dat daar Afrikaners is wat in geen omstandigheid as bondgenote van Brittanje aan 'n oorlog wil deelneem nie; dat daar Afrikaners is wat weier om te erken dat die belange van Suid-Afrika dieselfde is as dié van die Britse Gemenebes van Nasies, is, in die lig van ons geskiedenis, verstaanbaar. Desnieteenstaande bly dit 'n feit dat die houding van hierdie seksie uiters onrealisties is. Want ware neutraliteit—en dit beteken dat 'n mens nie omgee watter kant wen nie, en jou normale en vriendskaplike betrekkinge met albei behou—is nie langer moontlik in 'n wêreld waar 'n „totale” oorlog gevoer word nie. Trouens, die anti-Engelse vooroordeel van hierdie Afrikaners het hulle nie alleen 'n sentimentele meegevoel met Duitsland, die vyand van hul land, aan die dag laat lê nie; nee, baie van hulle erken openlik dat hulle op 'n nederlaag vir Groot Brittanje staatmaak, en hulle maak geen geheim van hul verwagting dat hulle deur 'n seëvierende Duitsland vir hul „neutraliteit” beloon sal word nie. Is dit 'n wonder dat so 'n houding tot tweedrag aanleiding gee?

**Ontvlugtings-verskynsels.**

Een van die koddigste—en treurigste—gevolge van hierdie beleid is die geheime en onwettige parades van die Ossewabrandwag se „aksie-front,” en die koorsagtige, maar onbevredigende, stryd lustigheid van organisasies soos die A.N.S. Sielkundig beskou, is dit *ontvlugtings-verskynsels* hierdie — powere plaasvervangers („Ersatz"! ) vir die werklikheid waarvan hul dwarse eiewysheid hulle uitgesluit het. Noudat hulle geweier het om deel te neem aan die werklike oorlog wat hul medeburgers namens ons gemeenskaplike land voer, soek hulle na die vertroosting wat te vinde is in 'n kamtige oorlog teen hul eie vlees en bloed. Daarom pronk en raas hulle in hul self-verkose isolasie van die nasionale poging.

(Vervolg op bladsy 2.)

IN the days of van Riebeeck the settlers at the Cape were discouraged from exercising their inborn fishing propensities by an injunction not "to waste their time fishing." Thus early in her history South Africa took the unfortunate step of "turning her back on the sea," a policy which has only recently begun to be reversed.

Addressing the Associated and Technical Societies recently on "The South African Fishing Industries," Dr. C. van Bonde, the Government Marine Biologist and Director of Fisheries, did a public service by directing attention to the enormous wealth that lies almost unexploited in our oceans. His address covered the fields of Oceanography, Marine Biology, Fishery Statistics and Fishery Technology as well as various aspects of the economics of the industry. It is therefore of great value to those who are interested in the right utilisation of our natural resources, whether they are concerned primarily with the development of future industries, or with combating the malnutrition due to dietary deficiencies. A few extracts and comments based on the latter point of view may serve to persuade readers to consult the original.

#### Handicaps Overcome.

Several serious difficulties have hampered the development of the industry in the past. There was the lack of natural harbours, particularly along our eastern shores; the poor communications with the interior; the small population and the lack of technical development regarding the curing and canning or the transport of fresh fish. These handicaps have now been very largely overcome, or at least greatly lessened. The last ten years have seen a steady improvement in harbour facilities; railway services have been improved, though still leaving much to be desired so far as the fish trade is concerned; technical advances in the preservation of fish have been rapid, indeed revolutionary;

# LOAVES AND FISHES

## THE IMPORTANCE OF S. AFRICA'S FISHERIES IN DEALINGS WITH MALNUTRITION

By **Dr. F. W. FOX**

the demand for fish has steadily increased as will be seen by reference to the remarkable growth in the import figures for haddock, kippers, tinned sardines, etc.

Above all there has been a slow, but welcome change of attitude on the part of government officials towards the industry, culminating in the Bill passed last year. There is still, however, a regrettable tendency in some quarters to regard our fisheries as an unwanted rival to agriculture; this makes itself felt, for example, when any proposals even remotely likely to compete with the sale of meat are set on foot.

Dr. van Bonde is emphatic regarding the extent of our resources; indeed he suggests that the industry should be regarded as "one of the most important in our economic life." He estimates that the area considered suitable for exploitation exceeds 150,000 square miles — an area larger than the whole of the

*Dr. F. W. Fox, the writer of this most interesting and illuminating article, is Head of the Bio-chemical Department of the S.A. Institute for Medical Research, and has made a special study of nutritional problems.*

Transvaal. Moreover, the best fishing grounds have this further advantage, that they are very near our shores; thus comparing more than favourably with those usually exploited in Europe, which are often several days' steaming from the fishing base.

At present there are 21 steam and 458 motor boats at work, besides over a thousand rowing and sailing boats. These give employment either directly or indirectly to at least 12,000 people.

The principal factor which limits the size of the industry at the present time is the low per capita consumption of fresh fish, which amounts to about five pounds per annum; this compares very unfavourably with the United States at 16 pounds, Great Britain at 41 and Norway at 70 pounds per head per annum.

#### Small Rural Consumption.

It is worth our while to look at these figures a little more closely. Thus we know that apart from a substantial consumption at a few of the Gold Mines fish is very little used by the Native population; hence the annual consumption for the Europeans and Coloureds must be reckoned at somewhere about 20 pounds per annum. Figures are available, however, which indicate that at least 50 per cent. of the fresh fish caught is consumed in the Western Province, where, by the way, much is made use of by farmers in the form of rations for their employees; another 25 per cent. goes to the Witwatersrand and Pretoria. Indeed, apart from the districts around Port Elizabeth, Durban and East London, it is almost true to say that the amount consumed by the remainder of the Union population is negligible.

It is, of course, true that a taste for fish has to be acquired and is perhaps never likely to rival that for meat. But if the dietetic value was better appreciated and if regular supplies

(Continued on page 14.)



# Why We Must Help Russia

By **GEORGE HEARD**

*George Heard, known throughout the country for his brilliant political articles in the "Sunday Times" and "Rand Daily Mail," here cogently explains why aid for Russia is of such importance to us. He also appeals for a better spirit of understanding between South Africa and the U.S.S.R.*

**T**HE Editors of "Commonsense" have invited me to answer two questions which are exercising many minds in South Africa to-day. The first question is: Why should we help Russia? The second: How can we help Russia?

It seems to me that, apart altogether from humanitarian considerations, there are two all-compelling reasons why we should rally to the cause of our Russian allies. The first reason is that by helping Russia we shall also be helping ourselves. I believe that it is a matter of supreme importance to freedom's cause that we should beat Hitler in Russia. I believe that we can beat Hitler in Russia. But I am profoundly convinced that, if we are to beat Hitler in Russia, a much greater effort will be required from each and everyone of us than we have hitherto been prepared to make.

## Winning the Peace.

The second reason why we should help Russia is even more important than the first. It is more important, because Russia's intervention in this war has already guaranteed an Allied victory. But it is one thing to win the war; another thing entirely to win and consolidate the peace. And, if we need Russia to help us win the war, we shall need Russia more than ever to help us win the peace.

We shall need Russia in a strategic sense. We shall need her to stand with us as a bul-

wark against further aggression on the troubled Continent of Europe. We shall need her to counter-balance and offset the Fascist and near-Fascist influences which will inevitably be represented at the Peace Conference.

But that is not all. If we are going to need Russia in a strategic sense, we shall also need her as a constructive force in the stern task of social and economic rehabilitation. We shall need the best features of Communism to supplement the best features of Democracy.

## How South Africa Can Help.

Let me try now to indicate some of the ways by which we South Africans can help Russia.

The first thing we can do is to urge upon our Government the desirability of establishing diplomatic and commercial relationships between South Africa and the Soviet Union. We can do this without forfeiting our

democratic principles, or our own way of life. We can do so with greater peace of mind than we enjoyed, for example, when, for seven years, we maintained relationships with Hitler's Germany. We can do so in the confident knowledge that Russia is willing and anxious to trade with us on a basis of strict reciprocity.

There is another thing we can do to further the cause of Russo-South African understanding, and that is to promote cultural relations between the two countries. At the moment such relationships are practically impossible. Every book which comes from Russia, or savours of Communism, is automatically banned by our censorship authorities.

If South Africans desire to read about Communism, they are still perfectly free to purchase a copy of "Mein Kampf"! But they cannot purchase a copy of Karl Marx's "Das Kapital."

*(Continued on page 16.)*



*The State Kirov Academic Theatre of Opera and Ballet in Leningrad, a cultural force of international renown. Russian workers have free access to this and other great cultural institutions in the Soviets.*

# Die Christelike Houding Teenoor Die Oorlog

**A**S Christen en deur Christene is ek versoek om hierdie brief te skryf.

Laat my begin met 'n bewering waarmee die meerderheid van u, dink ek, sal saamstem: wat hierdie oorlog betref, verkeer ons, die Christene van alle lande, in 'n posisie wat hemelsbreed verskil van enigiets wat ons vyf-en-twintig jaar gelede deurgemaak het: dit wil sê, verskillend, in soverre dat ons hierdie oorlog nie bloot as 'n noodsaaklike euwel aanvaar nie, maar dat ons dit goedkeur as 'n regverdige oorlog, wat God nie alleen toelaat nie, maar wat Hy ons beveel om te voer. En ons hou vol dat dit die geval is, ten spyte van die feit dat dit nie minder afskrikwekkend as die vorige oorlog is nie, en trouens baie meer afskrikwekkend kan word! — Ten spyte van ons geloof dat ons Gods Woord sedert die vorige oorlog nie oppervlakkiger nie, maar baie deegliker bestudeer het! — Ten spyte van die feit dat ons oortuig daarvan is dat ons, sedert die vorige oorlog, dieper gepeins het oor die Christen se verpligtinge jeens die wêreld! — Ten spyte van die feit dat ons hoop op die wederkoms van Christus en die vrede wat Hy sal bring, sedert die vorige oorlog nie swakker nie, maar wel sterker geword het. Ten spyte van al hierdie dinge, besef ons dat dit noodsaaklik geword het om 'n ander antwoord te gee op wat vandag 'n heeltmaal ander vraag is.

## Pasifistiese Argumente.

Ons betwis nie die moontlikheid dat die bekende argumente van die Christelike pasifisme, wat ons vyf-en-twintig jaar gelede vir onself toegeien het, of wat ons toentertyd diep verontrus het, in 'n ander toestand en in 'n ander vorm weer van krag kan word nie. Aan die ander kant durf ons ook nie betwis dat daardie argumente,

'N BRIEF VAN DIE  
BEROEMDE TEOLOG

**KARL BARTH**

in die vorm waarin ons hulle vandag ken, geen krag besit nie. Uit die diepte van ons hart verlang ons na 'n toestand waar ons, as mense, die reg sal hê om vir mekaar te lewe. Ons wil nie verplig word om in stryd met mekaar te lewe, soos ons noodwendig moet doen as ons aan 'n ontsettende oorlog deelneem nie.

## Moet Gevoer Word.

Derhalwe betreur ons dit ten diepste dat 'n oorlog vandag gevoer moet word. Maar daar is geen rede waarom ons moet sê dat daardie oorlog *nie* gevoer moet word nie; geen rede waarom ons diegene moet hinder wat verantwoordelik is vir die deursetting daarvan, of moet weier om ons deel tot die oorlogspoging by te dra nie. Inteendeel bestaan daar alle rede waarom ons behoort te erken dat hierdie oorlog gevoer *moet* word, en dat ons dit met vasberadenheid en kragdadigheid moet voer; daar bestaan alle rede waarom ons onself geheel en al daaraan moet wy. Ons vertrou dat hierdie oorlog binnekort beëindig sal wees. Maar dit moet op so 'n manier beëindig word dat ons die doel daarvan—die beperkte maar essensiële doel daarvan—

bereik. Ons wil geen kompromis hê nie, maar wel 'n beslissing oor die vraag wat ten grondslag van hierdie oorlog lê.

Ons moet nie die feit oor die hoof sien nie dat hierdie oorlog gevoer word terwille van 'n saak wat werd is om verdedig te word met al die middele tot ons beskikking—selfs 'n oorlog; en, verder, dat hierdie saak nie langer deur enigiets behalwe 'n oorlog verdedig kon word nie. Teoreties kan regerings sowel as volke hul nasionale, territoriale, ekonomiese en strategiese aspirasies en aansprake altyd besleg sonder dat dit nodig is om na die wapens te gryp; en waarskynlik was die meerderheid van die oorloë wat in die verlede om hierdie redes gevoer is, nie nodig nie. Hierby sluit ek die oorlog van 1914-1918 in. Maar die oorlog wat in September 1939 verklaar is, word nie om hierdie redes gevoer nie, en derhalwe was dit nie moontlik om dit te vermy nie.

## Flaters van die Verlede.

Dit is hierdie feit wat die pasifis se argumente onreël maak. Baie mense het deesdae die mond vol van al die verskillende flaters wat ná die vorige oorlog in die vredesverdrae, en in die daaropvolgende dekade, deur die destydse oorwinnaars begaan is, en hulle beweer dat hierdie oorlog deur daardie flaters moontlik gemaak is. Maar ons kan net beweer dat daardie flaters hierdie oorlog *moontlik* gemaak het. Hulle het dit nie *noodsaaklik* gemaak nie.

Hierdie oorlog is slegs verklaar na baie jare van weifeling en ontwyking. En daar is gewefel en uitweë gesoek om 'n beweging te stuit wat, soos destyds aan ons vertel is, eintlik niks anders was as 'n poging om die foute te herstel wat in die voorafgaande jare gemaak is nie. In werklikheid was dit—en  
(Vervolg op bladsy 10.)

*Karl Barth is een van die mees-beroemde huidige teoloege. Hy is in 1886 in Switserland gebore, en was professor van teologie op die universiteite van Göttingen, Munster en Bonn. Hy het Duitsland in 1935 verlaat omdat hy geweier het om aan Hitler 'n eed van getrouheid af te lê.*

*Hierdie artikel bestaan uit uittreksels uit 'n brief aan sy mede-Christene in Groot Brittanje.*

*This striking article, written by a political observer who has made a special study of the rise of Nazism, is a timely warning to South Africans who may be unwittingly toying with Nazi ideas.*

**T**HE resemblance between the history of the German Nazi movement and the developments in the South African pro-Nazi front becomes more striking as days go by. Palace revolutions and domestic quarrels were as frequent in Hitler's Party as they are in the Opposition in the Union. Small wonder: intolerance begins at home.

The controversies in the earlier days of Hitler's activities had twofold roots: the rivalry between would-be leaders, and the conflict between the political organisation and its military or para-military "action front," the Storm Troopers. Hitler was by no means from the very beginning the recognised leader; he gradually ousted such competitors as Anton Drexler, the original founder of the Party, its chairman Karl Harrer, the leaders of the German Social Party, and General Ludendorff, and he quarrelled violently with Julius Streicher, Hermann Esser and Count Reventlow, all of whom were at one time or other excluded from the Party. The differences between political leadership and Storm Troops resulted in Roehm's dismissal (he went into the wilderness for many years) and, finally, in his execution.

#### Personal Wrangles.

The parallel conveys a lesson. These internal disputes were not just storms in a teacup. In speeches and pamphlets the rivals called each other demagogues, scoundrels, and renegades, and charged each other with lust for power, personal ambition, immorality, lack of honesty and character, base intrigues, and what not.

More often than not they camouflaged personal rivalries—

# One Aim, One Outlook, Three Fuehrers!

## NAZI MODELS AND SOUTH AFRICAN IMITATIONS

so frequent between political careerists of the Nazi type—with ideological smokescreens; but close scrutiny shows that the alleged questions of principle and philosophy were merely tactical issues. The credulous democrats, however, were jubilant when party tribunals were set in motion, venomous pamphlets circularised, and disciplinary measures applied; they visualised the twilight of the gods, wishfully thought the Nazis were breaking up internally, and complacently relaxed their vigilance. The fateful result is now a matter of history. Stronger than the dissension on personal, tactical or organisational points was the common hatred of democracy, the common Nazi ideology. For Nazis they were all, and the hour of decision found Hitler and

Roehm, Streicher and Esser, Goering and Goebbels hand in hand and shoulder to shoulder.

#### Fundamentals the Same.

In the light of these German experiences there is little reason for complacency at the Afrikaans version of the Hitler versus Roehm and Hitler versus Strasser conflicts. "Die Transvaler" correctly interpreted the attitude of the Party Congress towards Pirow as "a disciplinary action to prevent Pirow from becoming the Strasser or Roehm of South Africa." This is an implicit admission that the would-be Hitler of South Africa has taken a leaf out of Hitler's book. Whether "Die Transvaler" wishes to warn Pirow that he might share Roehm's

*(Continued on page 12.)*

### DOELSTELLINGS EN EISE

#### Onder die Leiding van God BEOOG die Nuwe Orde:

1. DIE VERWERPING IN VORM EN WESE VAN DIE DEMOKRASIE EN DIE STIGTING VAN 'N S.A. CHRISTELIKE BLANKE NASIONAAL - SOSIALISTIESE REPUBLIEK, AFGESKEI VAN DIE BRITSE RYK EN GEGRONDVES OP STAATSGESAG EN VOLKSDISSIPLINE.

2: DIE VERWERPING VAN DIE GELDMAATSTAF IN DIE VOLKSLEWE EN DIE HERSTEL VAN ETIESE WAARDES

*An extract from Mr. Pirow's "New Order" booklet, in which he frankly proclaims his National Socialist creed.*

THE true battleground of this war is not an extent of land or even an ocean or sea. It is larger still. It is the minds of the young men.

It is the minds of the young men not in poetic metaphor, but in the most precise and literal truth. The Nazis may win all the battles of geography—they may defeat all their enemies and subdue the continent of Europe, they may win the Battle of Africa, the Battle of Asia, even the Battle of the Atlantic—but they will not have won the war unless and until they have persuaded the minds of millions of young men to accept the kind of world they propose to create.

They know this well enough. Their first effort in every country they have conquered has been to win the minds of the young men and women to their cause—to persuade the young men and women of Denmark and Norway and Holland and Belgium and France that democracy is corrupt, fat, decadent, and dying; that only discipline and blind obedience to the Nazi will can give the young men jobs again, and the young women marriages and children. For you cannot combine millions of human beings in a going and effective economic system merely by billeting troops in their towns, or by lodging secret police in their homes, or even by torturing those who resist and by shooting their relatives. To win the war as the Nazis mean to win it they must not merely destroy the cities of those who fight back: they must also win the minds of whole populations of human beings—and particularly of the young among those populations—to affirmative cooperation in a "New Order" of which the fascist slogan is the perfect description: "Believe, obey, fight."

The same necessity compels those who are determined to resist the establishment of such a system: they, too, must win the battle of men's minds. They must bring millions of men to desire to resist a danger which is not real to most of them until

# THE BATTLE FOR MEN'S MINDS

A BRILLIANT AND PENETRATING ANALYSIS OF THE CRUCIAL ISSUE CONFRONTING YOUTH

By  
**ARCHIBALD  
MACLEISH**

★  
*The author of this article is Librarian of the United States Congress and a distinguished American poet and critic. The article is condensed from an address given to University students, in the course of which Mr. MacLeish posed the vital choice which the youth of the world is called upon to make.*

it can no longer be resisted. They must bring millions of such men to see the things they look at, to listen to the sounds they hear, to understand that the horrors of which they read are actual horrors. They must bring millions of such men to understand, that in this war it is not possible for any man, however insignificant, to be passed by.

## Organising for Freedom.

But this necessity is only the beginning of the necessities which drive those who understand what Nazism is. They too, must persuade men's minds to accept an organisation of life—not only to accept it, but to affirm it as a man affirms a cause in which he believes and has faith. They must bring men to believe in the possibility of the organisation of men's lives by the instruments of freedom, for freedom as an end.

There are two reasons why they must persuade men's minds of this: first, they, no more than the Nazis, will have won the war if they do no more than destroy the Nazi weapons and break the power of the Nazi dictators. To do that much is to win a tremendous victory and yet win nothing, for Nazism is not merely Hitler, but an evil with a long and bloody past.

That is the first reason. The second is this: that unless the partisans of freedom persuade men's minds to accept as their own the cause of freedom, they will not even win the fruitless, the negative preliminary victory against armies and machines; for unless they can persuade men's minds of this, they will oppose to the disciplined and propagandised and indoctrinated armies of the fascists—soldiers educated to believe the fascist lie of force—an army altogether lacking in any affirmative belief, an army prepared only to resist

and hence half defeated from the start.

This, then, is the real battle of this war—the battle fought upon that darkling plain of the human spirit of which Arnold wrote. It is a battle fought not with bombs or guns or ships, although bombs and ships play their real and terrible part. It is a battle fought with words—words which also are realities and can be terrible. It is a decisive battle, upon the outcome of which the future of the world does truly depend.

## Words as Weapons.

The weapons of words are of two kinds in this fighting. A bomb is a bomb no matter who drops it or on whom—the Nazis on the English, or the English on the Nazis. It falls, it explodes, it kills, regardless of the sender and regardless of the target. But words in this war are not equal words: the words which the Nazis can use as weapons against us are not the words we can use as weapons against them. The enemies of freedom, whose cause is not an affirmation but a denial, can use, as weapons, only the words which will destroy hope, which will corrupt belief, which will poison the confidence of men in their own dignity. But the partisans of freedom, because they are partisans of freedom, can use as weapons words which can create and recreate the self-respect of men, the confidence of men in their own worth and their own power, their belief in themselves and in the life they can build together: the candid and believing words which say that men have dignity, that men have value, that all men are created free and equal, that the earth, as Jefferson said, belongs to the living generation. Their words are the words used not to deny, but to assert; not to obscure but to clarify; not to destroy credit but to create

credit; not to corrupt belief but to create belief. They are the words of the great hopes, the recurring dreams, the indestructible declarations.

It is this difference in the use of words as weapons which men of my generation have come to see and understand in the years since Spain, since Austria, since Bohemia and Poland and Norway and Holland and France. We have come to understand also the advantage the Nazis have in this battle of words. The advantage is this: that the generation to which youth belongs has been prepared by education and experience to respond more readily to the use of the

language that questions and dis-abuses and breeds doubt than to the use of language that declares and affirms. Instinctive loyalties apart, youth has been taught, by us and by its experience of a world for which we are responsible, that the great declarations of human hope and human faith and human idealism are far more likely to be false than true, and that the part of wisdom is to question first—and afterward to question still.

But if the actual issue is so defined, the resolution of this long debate should not be difficult. The central issue will remain until the outcome of the battle for men's minds has been determined, but the responsibilities can be assigned. It is we, certainly, as the generation charged with government and the education of those younger than ourselves, who are responsible for the predispositions of our young people's minds.

It is our fault, and only ours, if the most highly educated of our young men and women have developed, over the past decade and a half, a suspicion of words; an automatic distrust of declarations of belief; an equally automatic distrust of eloquence, of emotion; a fear of being moved, of being persuaded, which becomes in its extreme form a kind of gullibility in reverse—a simpleminded gullibility which assumes, as a matter of course, that all the gold is brick, that all the appearances are false, that all the virtues are hypocrisies, that there is an "inside" story to all stories, that there is a "lowdown" to everything, and that the only wisdom is to be wise not as the great were wise, but as the wise-crack is "wise"—as the tough kids are "wise" at the drugstore corner. And therefore we must frankly say to youth: The responsibility for all this is our responsibility; but there is another responsibility which is yours. We cannot ask you to believe by an effort of will in the possibility of an organisation

(Continued on page 16.)



## DIE CHRISTELIKE HOUDING TEENOR DIE OORLOG (Vervolg van bladsy 6.)

is dit nog steeds—'n dreigement wat tienkeer erger is as al daardie foute saam. Hierdie dreigement (ek hoef hier geen melding te maak van Mussolini, wat bewys het dat hy niks anders as 'n lakei is nie) was Adolf Hitler se poging om sy „Nuwe Orde” op ander lande af te dwing—vandaag op Sentraal-Europa, môre op die hele Europa, en oormôre op die hele wêreld.

Die wese van hierdie „Nuwe Orde” is 'n aanspraak op die soewereiniteit van die Duitse ras en staat, wat in die praktyk dié van die Duitse Fuehrer is. Dit moet bewerkstellig word deur die gesamentlike mag van Duitsland se militêre masjien, wat voortgedryf word deur die krag van 'n heidense godsdiens van bloed, despotisme (*Autorität*) en oorlog.

### Blind vir die Waarheid.

In 'n strewe om te boet (in werklikheid op uiters onchristelike wyse) vir die foute van die verlede, is hierdie plan met verdraagsaamheid en nog meer verdraagsaamheid bejeen. Dit was miskien omdat hulle blind was vir die ware aard en krag van hierdie onderneming, miskien weens die swakheid wat uit 'n skuldige gewete gebore is, miskien weens die besef dat hulle hul plig versuim het om hulself te bewapen om die vrede te bewaar, dat die oorwinnaars van 1918 met Adolf Hitler onderhandel het, kompleet asof daardie onderhandelings gegaan het oor sake wat 'n mens terwille van vrede kan en moet bespreek. Hulle het Hitler en sy slaaf in die suide toegelaat om ongehinderd al sterker en sterker te word. Hulle het Abessinië en die vrye Spanje opgeoffer; veral het hulle Oostenryk en Tsjeggo-Slowakye, twee state wat hulle self in 1919 help stig het, opgeoffer. Eindelik, toe Pole in die herfs van 1939 oorrumpel is, het hulle besluit om hierdie plan die hoof te bied, en Duitsland die oorlog aangesê.

Dit is nie waar dat in hierdie oorlog die Weste die Ooste tot

onderhorigheid wil dwing, of die „seniele” volke die „jeugdige” volke, of diegene wat het, diegene wat nie het nie, of die kapitaliste die sosialiste nie. Die imperialisties militaristiese demon sou ietwat anders te werk gegaan het as die manne wat soveel tyd laat verstryk het voordat hulle besluit het om oorlog te maak, en slegs op die heel laaste oomblik daardie besluit ten uitvoer gebring het. Nee! Die vraag in hierdie oorlog is baie eenvoudig en prakties:

### Reg Teen Onreg.

Is dit reg of verkeerd om die „rewolusie van Nihilisme” te verheerlik, of dit selfs te erken as die heersende beginsel van die mens se gedrag; dit wil sê, is dit reg of verkeerd om die mentaliteit, die taal, die maatstawwe en die metodes van 'n bende rampokkers — of, nog erger, van die oerwoud—te aanvaar, om die een of ander onvolmaaktheid in die lewe van Europa uit die weg te ruim, of om Europa meer volmaak te maak. Sodra sommige van die mense wat in verantwoordelike posisies was, begin besef het dat, vir sover dit Adolf Hitler betref, daar net een ding was wat hulle kon doen, en dit was om Reg, as sulks, teen Onreg te verdedig—'n saak, tog, wat geen bespreking geveer het nie, maar bloot die opneem van wapens vereis het—sodra hulle dit besef het, sê ek, het die oorlog uitgebreek.

En aangesien dit die geval is, kan ons as Christene nie „nee,” of selfs „ja en nee” in hierdie oorlog sê nie. Ons kan slegs „ja” sê. Ons moet ons besware teen oorlog as sulks op die lange baan skuif, totdat daardie besware eendag weer 'n sekere mate van realiteit verkry. Daar rus 'n verantwoordelikheid op ons om te sorg dat hierdie oorlog hartstogtelik deurgevoer word, en ons durf daardie verantwoordelikheid nie van ons afskud nie.

Ek sê met voorbedagte rade „ons Christene,” en daarmee be-

doel ek almal van ons wat streef om Gods Woord te verstaan; wat in alle dinge, groot en klein, ons lewens na daardie woord probeer inrig. Ons sou trouens geen Christene wees as ons nie rekening hou met die moontlikheid dat dit miskien God se wil is om ons en die hele wêreld te straf omdat ons so min gedoen het om Reg te verdedig nie. En Hy kan ons straf deur die Nazi's die oorwinning te gee en Hitler se verderflike planne met wel-slae te bekroon. Maar ons sou ook geen Christene wees as ons nie oortuig daarvan was dat, juis omdat ons daardie moontlikheid erken, ons in geen omstandigheid hoegenaamd iets, regstreeks of onregstreeks, moet doen, wat Hitler sou help om sy begeertes en planne te verwesenlik nie. Wie vandag vir Hitler is, of wie nie teen hom is nie, of wie nie heelhartig teen hom is nie, verdien die regverdige beloning wat hy deur die wil van God en deur die „rewolusie van Nihilisme” sal ontvang.

Dit is juis die rede waarom Frankryk — en, in die eerste plaas, die ongelukkige Duitsland self—deur Gods wil die prooi van Hitler se beweging geword het. Maar dit is nie die Here se wil dat ons ons op 'n dergelike wyse skuldig moet maak en gestraf moet word nie. Daarenteen is dit duidelik Gods wil dat ons die ware aard en krag van die beweging moet verstaan sodat ons met al ons mag daarteen te velde kan trek. Die Christen se gehoorsaamheid aan die on-dubbelsinnige wil van God verplig hom om hierdie oorlog te steun.

KARL BARTH: "A Letter to Great Britain from Switzerland." *Christian News-Letter Books No. 11. Verkrygbaar van die „Church Book Shop,” Darragh-huis, Pleinstraat, Johannesburg. Prys 1/6.*

### TO MEN IN THE FORCES.

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# What Is Russia's Strength?



*Young Pilots of the Soviet Air Force.*

insisted as early as 1935 that the Soviet Union had 10,000 tanks. General Bülow surmised that the Soviet air force numbered 8,000 planes in 1936."

In 1937 the Soviet military budget amounted to 22.4 billion rubles; in 1938 to 34 billions; in 1939 to 45 billions (including the commissariats for war industry). In 1938 the Soviet armament production was increased by 36 to 40% over 1937. In 1939 Soviet armament production had doubled the output of 1937.

About 1937-38 the peace time strength of the Red Army stood at 2,000,000 men. The number of fully trained reserves had increased from 650,000 a year in 1935 to 1,000,000 a year in 1939.

## Tank Superiority.

Of the probable position at present Mr. Werner says: "As far as arms are concerned, the relationship of forces appears to be as follows: In the air, the *Wehrmacht* can at best attain parity with the Red Army. The Red Army, on the other hand, possesses the stronger tank arm, and, in general, stronger arms for a modern war of movement, as well as larger infantry."

"In the matter of the tank arm the advantage of the Red Army over the German army was undisputed in 1939. That fact was fully acknowledged on the German side. The newer tank types of the Red Army,

dating from the years 1938-39, have never been surpassed by the German tanks, and are far superior to the tanks of the Allies."

Russia, says Mr. Werner, has also several other advantages. It can (and doubtless has done so) complete the economic blockade against Germany, closing the Reich off entirely from economic communications with Asia and the Pacific. Many economic sources in the East—particularly Rumanian oil—are exposed to Russian attack. (The Rumanian wells were bombed as one of the first moves in Russian strategy.)

"From the military viewpoint, the Soviet Union's key position in the Second World War rests on the fact that the Red Army is the only army in the world that has the same structure as the *Wehrmacht*—the combination of a powerful land army with a powerful air force. The problem of a return to the Continent—the most difficult problem facing British strategy—does not exist for the Red Army, since it already occupies a highly favourable strategic opening position against the Third Reich."

WHAT is Russia's strength? This, surely, is the crucial question agitating men's minds (including Hitler's) to-day. It is answered, at least in part, by Max Werner, in a remarkable study of the war and the powers waging it, that has just reached this country from London.\* Mr. Werner has specialised in the study of military science and his earlier book "The Military Strength of the Powers" is looked upon as a standard work.

The Russian army, says Mr. Werner, is as strong as the German, and as thoroughly trained in the tactics of modern war. Qualified eye-witnesses (men like Generals Loizeau and Schweissguth, who headed the French military mission in the Soviet in 1935 and 1936; the aircraft designers Breguet and Potez, who served in the French air-mission that visited Russia in 1936; General Wavell and Colonel Martel, members of the British military mission of 1936; General Luza, head of the Czech military mission of 1936; the German Generals Guderian and Bülow) were agreed that in 1937 "the Red Army, in total number of divisions of all branches of the service, and specifically in the number of warplanes and tanks, stood first in Europe, surpassing even the German army. General Guderian

\*Battle for the World" by Max Werner. London: Victor Gollancz, Ltd., June, 1941.

## ONE AIM. ONE OUTLOOK, THREE FUEHRERS

*(Continued from page 7.)*

and Strasser's fate, or not, is immaterial: the one was shot because he objected to Hitler's claim to "undivided leadership" (an expression recently used by Dr. Malan), and the other because he held his own view on tactical necessities. On fundamentals, however, there was no dissension.

And it is fundamentals alone that matter. Even with the magnifying glass and under the microscope it would be difficult to discover basic and ideological differences between Malan, Pirow and van Rensburg, or between any of them and Hitler.

**Against Democracy.**

What are the fundamentals of Nazism?—Its racial dogmatism and intolerance, and its anti-democratic policy. The one or other of the two aspects can be more or less emphasised. Mussolini laid little stress on racialism in its more extreme forms up to quite recently, and so does General Hertzog; but the two great dictators and their numerous small imitators agree in their deadly hostility towards democracy. Yes, General Hertzog; for he was the first in local politics to declare that "Democracy is dead"; Pirow echoed it and van Rensburg echoed it. Malan differs — he denounces dictatorship and one-party systems. On tactical or ideological grounds? On the former, only on the former; for he made it quite clear—and this on several occasions—that "a voice in the affairs of the State will be given only to those who fit in with the character of the future State"; that he was opposed to what he called "the present British-Jewish capitalist democracy" (Hitler could sue him for plagiarism!) What can remain of democracy if only a minority has the right to vote, if "only official political parties" are "recognised," if all newspapers are put under State control, all organisations of an "un-national character" are banned

(Motion by the Youth Bond Congress, adopted in Dr. Malan's presence)? So perhaps Dr. Malan dislikes the terms "dictatorship" and "one-party system"; but he likes the ideology behind them: It is, indeed, his ideology.

It is unnecessary to go into details. Pirow frankly proclaims himself a National Socialist. Greysheet-leader Weichardt has in public confirmed that there was nothing new in Pirow's "New Order" which the Greysheets had not been preaching for eight years. Van Rensburg's pamphlet reads like a description of Nazi-Germany, although it sets out the constitution of the future Republic: with the principle of racial primogeniture of Afrikanerdom, and the distinction between "citizens" and "subjects" (taken from the notorious Nuremberg laws), prohibition of opposing parties ("political organisations in conflict with the Christian-National calling of the people"), franchise restricted to persons "who act in a nationally constructive manner." But why go into the details? We have read Hitler's speeches before.

**"Only Seven-eighths Nazi."**

As for Dr. Malan, his chief complaint against Pirow is simply that Pirow *launched* his "New Order" campaign. With seven-eighths of his aims and objects Dr. Malan agrees. Let us then concede to Malan that he is not a 100 per cent. Nazi—but only seven-eighths a Nazi: the last eighth perhaps consists of Republicanism. (Doubtless he remembers that the German Nazis were bitterly opposed to, and eventually overthrew, the "Jewish" Republic.)

Malan has acquired a full mastery of the Nazi phraseology and rhetorical technique. The linking-up of everything he wishes to combat into one phrase is Hitler at his best; vide: "Jewish-British capitalist parliamentary democracy." His

"legality" is also a result of his studies of Hitlerism; Pirow and van Rensburg are following the earlier, revolutionary Hitler—that is the whole difference. The distinction between "true" and "false" Democracy is Hitler's; the vague term "volksregering," Hitler's; "undivided leadership," Hitler's.

**Hitler as Model.**

From Hitler, also, Dr. Malan has taken the refusal to reveal particulars of his future Republic; from Hitler the co-ordination of political party, Nasionale Jeugbond (Hitler Youth), Ossewa Brandwag (Storm Troops), Reddingsdaadbond (HAGO), and the F.A.K., which has now been made to parallel the Nazi "Kampfbund fuer deutsche Kultur"; from Hitler the enthusiasm for discipline, a term recurring in almost all of Malan's, Pirow's and van Rensburg's speeches and pamphlets.

Of course, there is division on the question of leadership. Dr. Malan styles himself "volksleier"; Dr. van Rensburg stated at Elsburg that the Ossewa Brandwag is "die volk," and his Assistant Commandant-General proclaimed that "the people have, through the medium of the Ossewa Brandwag, chosen Hans van Rensburg as their leader." Well, this difference can be settled; in Germany such differences existed, and were settled, amicably or forcibly, without killing the movement.

If Nathan the Wise had not been a Jew (and in their anti-semitism Malan, Pirow and van Rensburg are completely at one), the three rivals might consult him. He would retell them the legend of the three rings. Who of the three leaders possesses the genuine ring of statesmanship and political wisdom?

*"Thus spake the Judge: Your rings all three are false.*

*All three of you are traitors and betrayed!"*

# THE RISING TIDE

A COMMENTARY ON  
CURRENT ESSAYS IN  
COMMON SENSE

By the  
Rev. A. W. ("Tubby") Eaton

DR. and Mrs. Herslett, of Natal, have, during the past month, sent an "Open Letter" to all European teachers in Natal, appealing to them to tackle the native problem of this land in a practical manner. The letter, written in both English and Afrikaans, asks the teachers to answer the pertinent question: "Are you able to analyse your own attitude towards the Bantu? Is it one of dislike? Fear? Friendliness? Patronage? Objection? Prejudice? Indifference? Or willingness to understand, and help, where this is possible?"

A further question Dr. and Mrs. Herslett have put to teachers is: "What is your influence in this matter on your class and school? Positive? Negative? Neutral? Harmful? Beneficial?"

It is possible that this letter will be consigned straight to the "W.P.B." by some teachers; but where it is read and answered, it is going to help in the clarification of ideas. It will have achieved its object if it arouses discussion among teachers. This is a letter that should be sent to teachers throughout South Africa. How rapidly the native problem could be solved if teachers took a positive stand in the matter!

## A Refugee's Achievement.

NOT long ago Dr. Otto Schild came to South Africa as a Jewish refugee. For years he was keenly interested in tuberculosis, and after he had been but a few months in this country, he came to the conclusion that the literature on the subject lacked a text-book for Afrikaans medical students, dealing specifically with tuberculosis in relation to conditions in South Africa. Dr. Schild immediately set himself the task of becoming thoroughly proficient in Afri-

kaans; then he set to work on an Afrikaans treatise on his special subject. Medical authorities throughout South Africa have applauded both subject matter and the addition to Afrikaner scientific literature.

Here we have an excellent illustration of what can be achieved in this land of ours. This Jewish refugee, grateful for the sanctuary he has found here, proves how completely even a newcomer can identify himself with the culture and the needs of his new home. Dr. Schild has also translated, from English into Afrikaans, a work on anatomy and physiology.

## Medical Aid For Russia.

WRITING of medicine gives me the opportunity to pay tribute to those who, quite regardless of their religious or political creeds, so generously responded to the appeal for medical aid for Russia. A meeting of workers in Johannesburg alone quickly subscribed £7,500. The general tone of the appeal was: Humanity is in need, therefore give.

At the Johannesburg meeting, the organisers had on the platform several speakers who had actually been to Russia and studied conditions there at first hand. Consequently, what they

had to say was of special interest to the audience. On the whole, South Africans have little reliable knowledge of what is actually happening in the Soviets.

A particularly able pleader of the cause was Mr. George Heard, who moved a resolution asking the Government to remove the ban on Soviet literature. The audience warmly applauded his quip that, so far as he could see, the only reason why the Censor refused to allow Soviet literature into the Union was—that it was likely to make South Africans think!

## A Chief Rabbi's Call.

DR. Hertz, Chief Rabbi of Britain's Jewish community, has issued a striking call to his co-religionists to keep the forthcoming High Holy Days of the Jewish New Year and the Day of Atonement as a time of earnest prayer for the cause we all have in hand. The Jewish New Year falls on September 22nd and 23rd of our calendar, and the Day of Atonement on October 1st.

Heavy indeed are the shadows hanging over Jewry at the moment. One has only to think of the hundreds of thousands of Jews languishing under Nazi oppression in the occupied territories; thousands in concentration camps; and thousands more who have given their lives in this great struggle. Yet I, for one, am confident that Jews know and believe that the cause of right will ultimately triumph, and that their faith will sustain them through the dark days.

May I, on behalf of the Christian members of the Society of Jews and Christians, extend to South African Jewry best wishes for a Happy New Year and well over the Fast.



## LOAVES AND FISHES (Continued from page 4.)

could be obtained at a more economical price it is reasonably certain that the consumption of fresh fish would be greatly increased.

Stockfish may be taken as a typical example of a common fish, and this sells at Johannesburg at 8d. per pound. The price is made up roughly as follows. The actual producer, who has a particularly arduous and uncertain task receives about 1½-2d. for his trouble. Railway charges to Johannesburg amount to a little under 1d.; the wholesaler gets about 2d. and the retailer 3d. The latter has to meet heavy overhead charges, including rent, wages, uncertain sale, delivery and bad debts.

Fish is admittedly a very perishable commodity, but it ought surely to be possible to do better than this and to draw producer and consumer more closely together for their mutual benefit. In view of the taste factor it seems unlikely that the consumption of fish can be greatly increased amongst the poorer folk unless the price can be made really attractive.

### Canned Fish.

But there are other possibilities. According to Dr. van Bonde at least 5 of the 12 main fish at present being landed are suitable for canning, and he tells us that this industry has developed to a considerable extent since the war, in order to provide food for the troops. We must see to it that when peace returns this valuable alternative method of utilising such good food is not allowed to lapse; for it has the very great advantage of being available for the most remote districts; moreover canned fish can be kept almost indefinitely.

Year after year we read of the huge shoals of "sardines" (actually a type of pilchard) that sail majestically past our shores; it is to be hoped that before many more years have passed much of this particularly

valuable and easily obtained source of food will find its way into cans and reach the homes of the poor. It is significant that our Native population are large, if not the largest consumers of tinned sardines at the moment and these are all imported. And yet we happen to know that efforts made by enterprising people to exploit this great asset have in the past found little support in official quarters.

### Fish Meal.

Another simple and extremely valuable method of using fish is in the preparation of fish meal. This is already available for cattle feeding, manuring, etc., though even here the possibilities have not been sufficiently realised by the average South African farmer. But in America and elsewhere the use of a high-grade fish-meal for human consumption has long passed the experimental stage. It is very rich indeed in animal protein as well as mineral salts and would provide a most valuable supplement for many of the diets in common use in this country. It has even been used in bakery products with success at levels as high as 10 to 25 per cent. Here then we have yet another inexpensive method of improving nutrition, but when are we going to start using it?

It has long been known that the livers of some of our South African fish are peculiarly rich in vitamin A, but until quite recently it has been the normal procedure to throw these livers back into the sea, whilst we imported cod liver oil from overseas. Here again the war has greatly accelerated plans already under way, and Dr. van Bonde

### CHRISTIANS WORSHIP IN SYNAGOGUE.

*Bombed out of their church, British Unitarians in Brixton accepted an offer to use the rooms of the nearby Brixton Synagogue.*

*Greeting the Unitarians at the Synagogue, the Jewish Minister, Rabbi Swift, said: "We say to you, not 'Welcome,' but 'Welcome Home'; let each worship his own God, but let Love thy Neighbour inspire all of us."*

reports that three factories are now preparing suitable concentrates from such sources. The present demand for these preparations exceeds the supply, but again we must see to it that in future this national asset, so long ignored, is exploited for the benefit of the many. Even shark liver oil can be used in this way, at any rate for veterinary purposes.

These few examples by no means exhaust the possibilities awaiting development. Just before the war Germany had made advanced plans for utilising for human consumption the plankton that occurs so abundantly in the sea; while Japanese have long cultivated certain sea-weeds for the edible products that can be derived from them, as well as for other purposes.

In view of such facts and our own great need of cheap nourishing food, it is clear that we cannot afford to ignore any longer this vast storehouse that surrounds our coasts. As Dr. van Bonde so rightly remarks, of our four great natural resources, agriculture, mines, forests and fisheries only the last can be regarded as self-perpetuating.

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**"Common Sense" Forum****CHRISTIAN NATIONAL EDUCATION****A REPLY FROM PROFESSOR COETZEE.**

The Editor,  
"Common Sense."

Sir,

**P**LEASE allow me to reply to the main points raised by critics against the ideas expounded by me in the June issue of "Common Sense," under the heading "Christian National Education."

First, let me state again the main consideration that made me decide to attempt an exposition of the Afrikaans attitude on the education question in South Africa. I thought it worthwhile to give a concise and objective explanation of our point of view for the kind consideration of the English-speaking South African. I had no intention of converting, but only of explaining what we think and desire. We are two sections of a bi-racial nation and we should know and understand, though not necessarily agree with, the deepest convictions of each other. But I am afraid that my conciseness has caused quite an amount of understandable misunderstanding and misinterpretation, to say nothing of misrepresentation, and that my attempt at objectivity has not been reciprocated by all.

**LEAVING THE ROAD OPEN.**

Labelling my point of view as "repugnant," and my carefully considered formulation as "airily written"; accusing me of saying things "for the sake of appearances," or only "cloaking my political motives"; calling my ideas "a sinister doctrine" or exclaiming in horror "that a professor of education could write such an article"—all this effects little or nothing, and does not promote mutual understanding and goodwill. But arguing that my ideas are "impracticable and unworkable," "confused" or "in conflict with education's true aim"; my scheme "unworkable and unjust to others"—all this leaves the road open for further discussion, and this is the right spirit to adopt in trying to understand the other man's point of view.

*Professor Coetzee has asked the Editors of "Common Sense" to give him the opportunity to reply to the various criticisms of his article on "Christian National Education." With his letter, we close the discussion on the subject, which has been proceeding in the last three issues of "Common Sense," and has proved of widespread interest to our readers.*

Let me now come to the points of criticism:—

1. All critics agree with me that the religious principle—and in our case the Christian—is fundamental to any system of education. Of course, not all are in agreement as regards the practical consequences of this principle. We, Afrikaans people, want a religious education at school in accordance with our confession. All three Afrikaans churches have the same confession—the so-called three formulas or standards of unity. Dutch Reformed South Africa therefore wants a religious education in accordance with our Reformed Confession.

2. The main line of attack was directed against my interpretation of the national principle. Some bluntly reject such a principle in education, others suggest that they do not quite follow me, still others fear that this principle will lead to chauvinism. Let me state once again that the overwhelming majority of Afrikaans people accept the fact that we are a bi-racial nation and that we should educate each race separately. We see no good in a one-stream education, because we Afrikaans people know by experience what that means. Calling us names is not going to help us out of this difficulty. We ask in all earnestness that English people should understand our point of view, accept it as far as we are concerned, and try with us to build a new nation, not by enforcing their point of view on us, but by granting us the right to work out our own salvation. The two sections will grow into one in the indefinable future: but they will never be forced into one.

3. On the third principle—the relation between State, Church and school—opinions once again differ. Our, or rather my, point of view is very clear, although the term "state-supported" has erroneously been considered equivalent to "state-maintained." I mean that the parents should contribute directly to the cost of the education of their children, while the State should cover the largest part of the expenses incurred. As regards the Church, my point of view again should be clear to all: we want no Church schools and no Church control over the public schools.

4. As regards the curriculum for the Christian National schools: religious education should be the first and core subject, and religion should permeate the whole school education. Then follow the mother tongue, national and foreign history and geography, nature study and science, and the other school subjects. This being a bi-racial nation, we plead for the compulsory inclusion of the other tongue.

**THE SECTIONAL PROBLEM.**

5. As regards the impracticability of my scheme, I should briefly point out that we do not desire a multiplication *ad infinitum* of the types of schools. Speaking only for the Afrikaans section, there will be only two types of schools: one for the Afrikaans children and one for the English children. Practically all Afrikaans children belong to one of the three Dutch Reformed Churches, with the same confession; thus for us only one type of school: Afrikaans-medium, Dutch Reformed Confession. For the English section there may be more: Anglican, Roman Catholic, etc.—but that is their concern. The other groups are so small that they cannot lay claim to separate schools. They will have to avail themselves of the public schools and can undertake at home or in their religious institutions the confessional training of their children. We Afrikaans people do not demand one type of school for all, nor that all should attend the Afrikaans school. What we desire for ourselves, we desire for others: to each their own Christian National schools!

Yours sincerely,

J. CHR. COETZEE.

## BATTLE FOR MEN'S MINDS

*(Continued from page 9.)*

of the world for freedom through the instruments of freedom, but what we can ask you to do is to face the question of belief as fairly as the world we have made and the education we have given you will let you; to be no more afraid to confess belief than you are to admit doubt; to be as trustful of passion and emotion as of scepticism and emotional impotence—even when emotional impotence describes itself as scientific doubt.

Maintain, if you will, the attitude of the objective searcher after truth, in which you have been trained; but refuse to let that attitude betray you into credulous acceptance of all doubters. Put us both on trial for our truth and for our lives—we who have failed to create a true democracy in this country or in the world, and these others who now offer you obedience and discipline instead; we who have created for you a society, an economic order, which neither you nor we can take much pride in, and these others who would give you in its place a different order made by the police.

Put us both on trial and choose between us. But remember, as you choose: the choice you make is for yourselves.

## WHY WE MUST HELP RUSSIA

*(Continued from page 5.)*

Nor can they purchase the writings of Joseph Stalin, who is not merely our ally in this struggle, but happens also to be one of the world's greatest authorities on the administration of national minorities.

A censorship which operates in this way is nothing less than intellectual tyranny. And tyranny is one of the things we are now striving to destroy. How can we succeed in our struggle when we insulate our own people against some of the most enlightened trends in modern political thought? How can we adapt for our own use the best features of Communist achievement—and those features cannot be lightly disregarded—when we prevent people from reading about them at first hand?

The task is clearly impossible. As things stand to-day, we have allowed an intellectual barrier to be erected between ourselves and a country which covers one-sixth of the earth's surface, and contains nearly one-tenth of the world's total population. We have allowed ourselves to be deceived by anti-Communist slogans manufactured in Germany. It would be bad enough

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if this were merely an injustice to Russia. But it is more than that. It is an injustice to ourselves—and to our own future.

### EDITORIAL *(Continued from page 3.)*

of the Jews who had settled in the South African Republic: his reward is that the present self-appointed guardians of the Afrikaner "soul" revile his Transvaal as a "Sammy Marks Republic."

By way of throwing dust in the eyes of the gullible, some of our anti-democrats explain that they are not against the right kind of democracy, but only against the "British-Jewish Capitalist" type which is a "foreign importation." When challenged to produce their own "ware Afrikaner" model of a democracy, it turns out to be merely a Republic in which citizenship is limited to the "right-minded," i.e., to that small minority which remains over after all non-Europeans, all Jews, all Catholics, all English-speaking South Africans, and, above all, all pro-Smuts Afrikaners have been cast into the outer darkness of disfranchised

"subjects." Only those who are utterly blinded by hate can fail to see that this so-called Afrikaner democracy is, in fact, nothing but a totalitarian state, Nazi or Fascist model, with a small group of Afrikaner extremists as the single, all-powerful "party." That party, just because it will be a small minority of the total population, will have to rule by *Gestapo* methods: the concentration camp and political purges will be its weapons. And it will substitute blind loyalty to a *Fuhrer* for obedience to God.

Fortunately, with the defeat of Hitler, these nightmare ambitions will dissolve, and the shame of the disillusioned will be left for those that harboured them. Then will come the time and the opportunity for rebuilding the broken unity of the people of South Africa.

# Common Sense

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OCTOBER, 1941:

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EDUCATION FOR DEMOCRACY.

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OIL AND THE WAR.

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DIE AFRIKANER EN GESOND VERSTAND.

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A SOUTH AFRICAN CENTENARY.

---

OUR WAR-TIME PROPAGANDA.

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"COMMON SENSE" FORUM.

THE RISING TIDE.

# Common Sense

*A Magazine to Promote Goodwill.*

## Editorial Board:

A. W. EATON, J. L. GRAY,  
R. F. A. HOERNLE, C. H. S. RUNGE,  
G. SARON, H. SONNABEND.

OCTOBER, 1941

## CONTENTS :

	<i>Page</i>
Editorial — Hoofartikel .....	3
Oil and the War .....	5
<i>By F. L. Davy.</i>	
Our War-Time Propaganda .....	6
<i>By a Special Correspondent.</i>	
Die Afrikaner en Gesond Verstand .....	7
<i>By Prof. N. J. Brümmer.</i>	
Education for Democracy .....	8
<i>By Thelma Tyfield.</i>	
A South African Centenary .....	10
<i>By Gerrard Aberman.</i>	
Early Jewry in South Africa .....	11
<i>By C. Graham Botha.</i>	
The Struggle of Absolutes .....	12
<i>By the Rev. W. Samson.</i>	
The Rising Tide .....	13
<i>By the Rev. A. W. Eaton.</i>	
“Common Sense” Forum .....	15

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## Notes of the Month

### Education and Reconstruction.

“EDUCATION of the Future” formed the subject of a most able and interesting address which Sister Frances Mary, C.R., Principal of the Grahamstown Training College and President of the South African Teachers’ Association, delivered at the Library Hall, Johannesburg, under the auspices of the Society of Jews and Christians on Thursday, the 2nd instant.

The speaker stressed the importance of education for all future reconstruction. All the material and physical improvement which modern technology had made possible could be used against man unless his spirit were educated; unless he had been not only instructed in a certain amount of technical knowledge but also educated in line with the best aspirations of mankind. Sister Frances Mary saw in education not merely the great agency of democracy, but an instrument of God.

But education so conceived, she said, implied universality, irrespective of colour, creed or race. It must be given to all according to their needs—to the deaf, the mute, the crippled and the blind; to the sub-normal no less than to the super-normal. Standing at the cross-roads of a chaotic world, we should not deery the past, but seek in the elements of that past that which could be useful for an integrated and better planned future.

The speaker never lost sight of the fact that the end of man was man, and that education was one of the vital means towards the realisation of that end—the integrated personality of the individual. In conclusion, Sister Frances Mary said: “Believe in Education; plan for it; work for it. Remember its need for leadership—for trained personalities. Let us not confuse it with mere teaching or instruction.”

### Mr. Hofmeyr to Address West Rand Society.

Early next month—on the evening of Wednesday, 5th November—the first public meeting of the recently formed Society of Jews and Christians on the West Rand will take place at the Town Hall, Krugersdorp. Mr. J. H. Hofmeyr, Minister of Finance, will deliver the inaugural address and Professor R. F. A. Hoernlé and the Rev. A. W. Eaton will represent the Johannesburg Society.

### Student Meeting at Witwatersrand University.

An interesting student meeting took place on the 15th of last month at the Witwatersrand University, under the auspices of N.U.S.A.S., when Dr. H. Sonnabend and Mr. G. Saron delivered addresses dealing with propaganda. Mr Saron spoke on “Propaganda and the Scapegoat Technique” and Dr. Sonnabend dealt with propaganda in general.

Dr. H. Sonnabend will address a meeting of the Saint Peter and Paul Anglican Fellowship at Springs on the 29th inst.

Dr. J. Bruce Gardiner will be the guest speaker at the Women’s Rand Club in Johannesburg on the 1st November.

### Goodwill Trophy.

A floating Goodwill Trophy has been presented to the Athlone High School by Mrs. Selina Hirsch, a member of the Governing Body, for which Forms 4 and 5 will compete each year in an essay on “Goodwill, Tolerance and Understanding,” the purpose being to foster a spirit of goodwill among the scholars in the formative years when a proper perspective of tolerance in their dealings with others of varying outlook may be inculcated.

**Editorial****Hoofartikel****A Better South Africa**  **'n Beter Suid-Afrika**

ONE thing is certain: if we lose this war, the Nazis, with their Gestapo methods, will do the reconstructing for us. An overseas *Fuehrer* will order our lives for us, and few of us will like his ordering.

Any reconstructing of our own presupposes victory. Taking victory, then, for granted, what are we to aim at? How are we going to build that "better South Africa"—better for *all* sections of the population—of which Mr. J. H. Hofmeyr, as Chairman of the Cabinet Committee on Reconstruction, spoke so eloquently to a recent meeting of the Pretoria Rotary Club?

The difficulties in our path are greater than those which confront most other countries. For the Union is composed of many races, with diverse cultures and numerous languages. Hence, all our tensions and strains, our discords and conflicts.

Such order as we have now rests on the domination of the White section of the population. Fundamentally, it is an order of Whites, by Whites, for Whites.

We may rule out at once any far-reaching change in the balance of political power within this order, in favour of the Non-European majority, by a large-scale extension of manhood and womanhood suffrage to Non-Europeans. If this ever comes about, it will be in a future beyond our vision.

**Urgent Measures.**

Fortunately, there are more urgent measures of reconstruction which are practicable here and now for the benefit of members of all races. There is elementary schooling for all children; there is the abolition of poverty for the workers of all races; there is the provision of adequate health services for all. Whatever we have done so far in the way of education, housing, poor relief, old age pensions, hospitalisation, care of delinquents, etc., etc., has been shot through with racial discrimination, and all too often only our own white group has benefited.

The leadership in building a better South Africa for all belongs to us Whites, because we have the knowledge and the power, and profess to be "trustees" for the Non-European majority. We are, therefore, under a moral obligation to think, not in terms of our own sectional privileges, but in terms of the welfare of South Africa as a whole. We must base our policy of reconstruction on the principle that, in matters of education, health, standard of life, *any* man, woman or child, black, brown or white, if poor, diseased, uneducated, is a poor, diseased, uneducated South African. So long as these labels still apply to the majority of the inhabitants of the Union, including many "poor Whites," we have no right to be complacent.

No doubt, such reconstruction costs money. But it costs far less than war. And we can afford the expense, provided we raise, by the most efficient use of our human

(Continued on next page.)

EEN ding is seker: as ons hierdie oorlog verloor, sal die Nazi's, met hul Gestapo-metodes, die heropbouwerk vir ons doen. 'n Buitelandse *Fuehrer* sal vir ons voorskryf hoe ons moet leef—en baie min van ons sal van sy voorskryfte hou.

Voordat ons aan enige rekonstruksie van ons eie kan dink, moet ons eers aanneem dat ons die oorwinning gaan behaal. En as ons die oorwinning as 'n uitgemaakte saak beskou—wat moet ons doel dan wees? Waar moet ons begin met die opbou van daardie „beter Suid-Afrika”—beter vir alle seksies van die bevolking—waaroor Mnr. J. H. Hofmeyr, as voorsitter van die Kabinetskomitee insake Rekonstruksie, so welsprekend op 'n onlangse vergadering van die Pretoriase Rotarië Klub uitgewei het?

Die moeilikhede wat in ons pad lê, is groter as dié wat die meeste ander lande die hoof moet bied. Want in die Unie is daar talle rasse, met verskillende kulture en verskillende tale. Hier het ons dan ook die oorsaak van al ons spanning en wrywing, ons onenigheid en konflikte.

Die orde wat ons op die oomblik het, berus op oorheersing deur die blanke deel van die bevolking. In wese is dit 'n orde van blankes, deur blankes en vir blankes.

Ons hoef geen rekening te hou met enige verreikende verandering in die politieke magsewig binne hierdie orde (ten gunste van 'n nie-blanke meerderheid) deur 'n grootskaalse uitbreiding van die stemreg na volwasse nie-blanke mans en vrouens nie. As dit ooit gebeur, sal dit iets wees wat ver buite ons gesigevinder lê.

**Dringende Maatreëls.**

Gelukkig is daar dringender rekonstruksie-maatreëls wat nou reeds praktiese moontlikhede geword het, en tot voordeel van alle rasse sal strek. Daar is die elementêre opvoeding van alle kinders; daar is die bstryding van armoede onder die werkers van alle rasse; daar is die verskaffing van doeltreffende gesondheidsdienste aan almal. Alles wat ons tot dusver gedoen het op die gebied van onderwys, behuising, noodleniging, ouderdomspensioene, hospitaalverpleging, die versorging van oortreders, ens., ens., was met rasse-vooroordeel deurspek, en veels te dikwels het dit gebeur dat slegs die blankes daar voordeel uit getrek het.

Die voortou in die opbou van 'n beter Suid-Afrika vir almal moet deur ons blankes geneem word, want ons het die kennis en die mag, en ons beweer mos dat ons die „voogde" van die nie-blanke meerderheid is. Derhalwe rus daar 'n morele verpligting op ons om te dink nie in terme van die voordele wat ons eie besondere seksie kan behaal nie, maar in terme van die welsyn van Suid-Afrika as 'n geheel. Die hoeksteen van ons rekonstruksie-beleid moet wees die beginsel dat, vir sover dit onderwys, gesondheid of lewensomstandighede betref, *enige* man, vrou

(Vervolg op volgende bladsy.)

## EDITORIAL (continued from previous page).

and natural resources, the productivity of the Union and its national income to the level of the human needs which cry out to be satisfied.

This means a "planned economy"—planned with an eye to the welfare of all racial groups in the Union and enlisting the full co-operation of each.

Moreover, this planning will have to satisfy two conditions.

First, it will have to be *democratic* planning, not imposed by the totalitarian methods of a dictator, but under the control of our Parliament.

Secondly, it will have to be *socialistic*, in the sense of carrying much further than we have done so far the

public control of individual property-rights and powers. There are many ways of doing this. The Communist way of total expropriation is not the only way, let alone that, according to Communist theory, it can be realized only by bloody revolution and dictatorship. There are all the alternative techniques, practised in varying degrees by democratic countries, for whittling down individual property-rights by steeply-graded income- and inheritance-taxes, and by using legislation to impose on the employment of workers by the owners of capital the desired standards of social well-being.

There is nothing in these aims and these methods to make them in principle inapplicable in South Africa. The only question is: Have we, the dominant Whites, the will and the vision to dedicate ourselves to the task?

## HOOFARTIKEL (vervolg van vorige bladsy).

of kind, swart, bruin of blank, wat arm, siek of onopgevoed is. 'n arm, siek of onopgevoede Suid-Afrikaner is. Solank hierdie etikette nog aan die inwoners van die Unie — met inbegrip van talle „armblankes” — geheg word, het ons nie die reg om selfvoldaan te wees nie.

Sodanige rekonstruksie sal natuurlik geld kos. Maar dit kos baie minder as 'n oorlog. En ons kan die uitgawe bekostig as ons die allerbeste gebruik van ons menslike en natuurlike hulpbronne maak om die produktiwiteit van die Unie en sy nasionale inkomste te verhoog tot die peil van die menslike behoeftes wat om bevrediging roep.

Dit, op sy beurt, beteken 'n „planmatige ekonomie” wat opgestel is met die oog op die welsyn van alle rasse-groepe in die Unie, en waarvoor die samewerking van iedere groep nodig sal wees.

Daarbenewens sal hierdie plan aan twee vereistes moet voldoen.

In die eerste plaas moet dit 'n *demokratiese* plan wees. Dit moet nie deur die totalitêre metodes van 'n diktator op ons afgedwing word nie. Dit moet onder die beheer van ons parlement staan.

Tweedens moet dit *sozialisties* wees, in die sin dat die openbare beheer oor individuele eiendomsregte en -magte baie verder gevoer sal moet word as wat tot dusver gedoen is. Daar is baie maniere om dit te bewerkstellig. Die Kommunistiese metode van algehele onteiening is nie die enigste manier nie — heeltemal afgesien van die feit dat 'n bloedige rewolusie en 'n diktatorskap, volgens die Kommunistiese teorie, die enigste metode is om so iets te bereik. Daar is al die alternatiewe planne wat in verskillende grade in die ander demokratiese lande toegepas is vir die inkorting van individuele eiendomsregte deur middel van skerp stygende inkomste- en hoedelbelastinge. Die besitters van kapitaal kan ook deur wetgewing verplig word om te sorg dat hul werknemers die vereiste peil van maatskaplike welsyn geniet.

Daar is niks in hierdie doelstellings en in hierdie metodes wat hulle in beginsel ongeskik vir Suid-Afrika

maak nie. Die enigste vraag is: het ons, die oorheersende blankes, die wil en die visie om onself aan hierdie taak te wy?

## COMMON DENOMINATOR

*ONE constructive thing may come out of this horrible war—this war whose casualties are the people who wander the earth homeless—people of all races, all creeds, people who are yellow, and black, and white. We may have at long last realised through the intimate community of our common suffering that there is just one body and just one soul in humanity; that all men and women have eyes and ears, noses and stomachs; that if you prick them they bleed; if you tickle them they laugh; that deprived of food for a certain number of days they die; that they respond to love with love, to loyalty with loyalty, to hate with hate. If that should occur, that simple realisation; if people would learn, as a result of all this that a crust of bread, and the confidence and friendship of one's fellow-men is better than palaces and munitions, and fear of one's fellow-men, then this agony would not have been wasted. I doubt that the human race will learn this, but some of us will.”*

—Dorothy Thompson, in a recent broadcast.

## TOO FAR FROM EUROPE

*THROUGHOUT the South-West Africa Mandate, and down in the Union, I was continually struck by this tolerance (it might be called blindness) of the liberty-loving Boer South African to the menace of Nazi aims. They refused to believe that Nazi ideology would, if successful, wreck their own domestic lives—which, when all is said and done, is the final thing we live for. This race—which has added some of the most fascinating pages to history—the Great Trek—the Boer War—these stout-hearted people, who would rather die than be policed by anybody, even their own Statesmen; these fearless men and women could not see the menace which would make every one of them a servant of some Gauleiter. The reason was (or is), perhaps, their honest, placid minds were not capable of imagining such a servitude. They were, mentally, too far from Europe.”*

—Negley Farson, in “Behind God's Back”  
(written in 1938).

**I**N this, as in the last war, oil is once again proving to be a factor of decisive importance. The experience gained during the course of the present conflict has demonstrated, beyond even the early expectations of the Nazis, the efficacy of mechanical energy as an instrument of war. The oil necessary for the generation of this energy thus becomes a factor which not only affects the nature of the conflict, but also tends to condition its strategy and its outcome. Military tactics apart, in a long war the nation or nations having surest access to adequate resources of oil will have the best chances of victory.

Examined in this light, the general strategy of the war gains an added significance. Here lies the key to the Nazi incorporation of Rumania and the unsuccessful intrigues in Syria, Iraq and Iran; here, too, lies the key to Germany's terrific onslaught on Russia.

Whether or not Germany will gain control of the oil of the Caucasus is the point now at issue. Should she fail to break the resistance of the Russians, the enormous expenditure of oil to which she has been compelled in the prosecution of this gigantic campaign must decisively hamper her further strategy. Alternatively, it may force her to undertake a winter campaign involving Turkey and the Middle East, with the object of gaining control of the oil fields of Iran and Iraq.

With a decisive victory over the Russians a matter which is extremely problematical, however, and with the Allies well in control of the Iranian and Iraqi oil fields, it would seem that the war will be fought for the rest of its course with the sources of oil at present available to the several belligerents.

When the war began in September, 1939, none of the belligerents was self-sufficient in oil. Germany, through conquest and expansion of its synthetic oil industry, was able to cover a large part of her requirements before the Russian campaign, though she still had to rely upon Russia for marginal quantities. Italy, controlling almost no oil resources, had to obtain her supplies from the Nazis. The oil resources of the British Empire were small, amounting to only 2.5 per cent. of world pro-



## OIL AND THE WAR

A FACTOR OF DECISIVE IMPORTANCE

By F. L. DAVY

duction; but the actual oil output on which Britain was able to draw was immensely larger, and included the oil fields of America, the Middle East, and the Dutch East Indies. (Russia, which is one of the largest producers in the world, must now be added as a source of Allied oil.)

### The Present Position.

To-day, it is estimated, Germany has under her control local crude oil production plants yielding 4,500,000 barrels a year, Austrian plants which were yielding 700,000 barrels a year in 1939, and Czechoslovakian plants which were producing 120,000 barrels in the same year. In addition, plants acquired by conquest in France yield nearly 500,000 barrels per annum, and those in Poland well over 1,000,000 barrels. Rumanian and Hungarian plants, which are also helping to swell Germany's resources, were producing 45,000,000 barrels in 1940; but it is believed that damage has been done to these plants by Russian action in the early stages of the present campaign.

Synthetic oil plants under German control were producing 24,000,000 barrels annually at the outbreak of war, with production rising; but these plants are, of their nature, extremely susceptible to air-attack, and must have suffered in the R.A.F. raids.

Thus Germany to-day controls a production of about 52,000,000 barrels per year of crude oil and 24,000,000 barrels of oil substitutes. Her needs, however, are much greater. Reich peace-time consumption in the last pre-war year was 55,000,000 barrels, and war—notwithstanding all the economies effected by cutting down internal consumption—must demand many millions of barrels more. What the Nazis have achieved in their campaigns thus far, makes it clear that German oil supplies at the outbreak of war were much more adequate than British and Allied spokesmen believed. Yet the terrific demands of the army must greatly have reduced these resources, and current reserves must be low. Indeed, there is no other explanation for the Russian adventure.

Other factors, too, have their influence in the aggravation of Nazi oil difficulties. The needs of Hitler's "New Order" in Europe must make their demands on German oil supplies, for without at least marginal supplies for the conquered countries, that "New Order" cannot even begin to function industrially, politically or economically. R.A.F. raids, as already mentioned, must also be taking their toll of oil plants, and Russian action must be seriously interfering with Rumanian and Hungarian supplies.

The Allies, on the other hand, occupy, in contrast, a most favourable position. They have directly under their control to-day a crude petroleum production amounting annually to 441,658,000 barrels, of which the Russian contribution is 216,909,000 barrels. To this figure must be added 14,726,000 barrels of petroleum substitutes. In addition, the Americas produce 1,647,909,000 barrels a year, and through the operation of the Lease-and-Lend Act, a considerable part of this production will doubtless be made available to the Allies.

One factor which, above all,

(Continued on page 16.)



**L**ONG before the outbreak of War Nazism successfully employed the propaganda arm; in the course of the War it has developed it to model perfection.

In peacetime it was possible for the Nazis to place every means at the disposal of their propaganda. Their entire news service (Transocean), press, wireless and motion picture industry were serving the aim of propaganda. Ceaseless pressure was applied to all German organisations, such as German Clubs, Schools and Churches, to turn them into propaganda centres. German merchants, scientists (Prof. Obst, Prof. Duerckheim, Dr. Drascher), exchange students (Bertelsmann) and tourists were soldiers of the propaganda army.

That this methodically-conducted assault did not fully succeed in this country was due to South Africa's entry into the War. On the Continent, however, country after country fell a victim to Nazism—vanquished not only by the might of the German army, but undermined by the German propaganda technique.

The War has deprived Nazi propaganda of many of its weapons in this country. Yet, through more intensive broadcasting and a well-organised system of agents, who employ "whispering" tactics, Nazism still wields its sinister influence.

What are the strong and weak points of Nazi propaganda? Its strength appears to rest mainly on the following factors:

(1) All Nazi propaganda is planned and directed from one central department, Herr Dr. Goebbels' Ministry of Propaganda, which controls all propaganda institutions in the Reich, such as the news service, the press, the wireless and the films.

(2) Nazi propaganda is treated as a science, based on a study of individual and mass psychology. Only experts who have made a thorough study of the subject

## OUR WAR-TIME PROPAGANDA

A PLEA FOR  
CO-ORDINATION

*By a Special Correspondent*

in all its ramifications, are allowed to engage in propaganda; no laymen and ignoramuses are admitted to this type of work.

(3) Nazi propaganda drives home its point effectively, it is determined and it is always topical. War reporters and the personnel of what is called "the propaganda formations" are constantly busy supplying oral, written and pictorial propaganda material which is really topical.

The weakness of Nazi propaganda consists in the fact that it serves the cause of falsehood. It has to be on the alert all the time to conceal and disguise its principal aim: the disruption of all countries and peoples for the purpose of world conquest.

### STRENGTH AND WEAKNESS.

As against this, what are the merits and shortcomings of South African propaganda?

From the outset, it has this advantage over Nazi propaganda that it aims at serving, and does serve, exclusively the cause of truth. It serves the highest ideals of humanity, that is the personal liberty and dignity of the human being.

Its shortcomings, as compared with Nazi propaganda, however, lie in the fact that in a democratic country it cannot avail itself of the same weapons and cannot exercise the same control over its potential organs, as the

propaganda department of Herr Dr. Goebbels.

Yet even so, local propaganda could be far more effective and many of its deficiencies could easily be remedied. For instance our propaganda lacks unity of purpose and determination. This shortcoming is due to the fact that there is no central propaganda office which could co-ordinate the efforts of individual propaganda agencies, such as the press, the wireless, the picture industry, etc. The press pursues its own path and shapes its propaganda as best it can, according to its political approach. As a result, it sometimes happens that important interests of South Africa have to take second place to a party political point of view.

Further, local propaganda is sadly lacking in topicality. Reports and pictures of the Abyssinian campaign were still appearing quite recently in local papers, although the centre of interest had changed to Russia, and the public wanted stories and pictures of the vast campaign there. Our newspapers are least to blame for this defect—they are not given the necessary topical material.

Such errors and defects could be avoided if a central propaganda department were established. The direction of such a department should be placed in the hands of experts who are properly conversant with the subject of individual and mass psychology, and have organisational talents at the same time.

In these grave times, in which the fate of the world may be decided for many decades ahead, propaganda cannot stress too often and too consistently the Satanic destructive power of Nazism—particularly not in a country like ours, which is relatively far away from the actual battlefield. The enemy must be defeated on the home front, too—and propaganda has the task of defeating him there. The goal is worthy of the sweat and toil of the best men in the country.

# Die Afrikaner en Gesond Verstand

DIE NOODSAAKLIKHEID VAN 'N WETENSKAPLIKE STANDPUNT.

deur PROF. N. J. BRÜMMER

(Universiteit van Stellenbosch).

DIE Afrikaner het al baie maal in sy geskiedenis getoon dat hy besonder goed bedeed is met wat ons „gesond verstand” noem. Waar ander mense 'n saak as onoplosbaar sou beskou het, daar het hy 'n uitweg gesien en die moeilikheid dadelik opgelos. Hy het al baie kere in die knyp geraak, want sy geskiedenis was een van eidelose struikelblokke en twyfelagtige jakhalsdraaie. Dikwels het dinge vir hom duister gelyk, sodat hy nie regs of links kon sien nie, en tog moes hy gou en voor die vuur handel. Daar was nie altyd vir hom tyd om te dink nie: hy moes dadelik beslis. Alleen nadat alles verby was kon hy oor sy gedrag nadink en sy oordeel probeer regverdig.

So het hy geleer om na bevind van sake dadelik die moeilikheid aan te pak en op te los. Dit het mettertyd meegewerk om vir hom 'n soort voelhoring te gee, sodat hy die regte stap kon neem, selfs waar hy nie juis kon sê waarom hy dan so gehandel het nie. Net soos 'n dier dikwels gevaar ruik en bytyds laat padgee, so ook het die Afrikaner leer voel wat hy onder bepaalde omstandighede moes doen, en hy tas selde mis.

Maar moenie aan hom vra waarom hy juis so gehandel het nie; en as hy die redes sou noem, sou dit byna seker nie die juiste redes wees nie. Sy gesond verstand is nie 'n beredeneerde insig nie, maar 'n soort gevoel, 'n intuïsie, wat op die opgegaarde ondervinding van sy volk berus. Hy weet hoe hy moet handel, maar hy weet nie waarom nie.

## Nuwe Taktiek.

Solang as die omstandighede eensoortig en eenvoudig is, solang as die moontlikhede en die lewenskanse nie te talryk word nie, sou 'n mens met sy gesond verstand of sy natuurlike gisvermoë oor die weg kan kom. Solang as 'n mens op 'n meer of binnelandse see'tjie rond seil, en ook altyd die kus kan sien, kan jy die regte koers tamelik goed raai; maar as jy op die groot oseaan te lande kom, dan word 'n kompas heeltemal onmisbaar.

Wat voldoende was vir onse voorouers is vir ons nie meer toereikend nie. Ons is nou op die oseaan en nie meer op oupa se dam nie. Die mens moet tred hou met sy omgewing, met die veranderende omstandighede en die wêreldsbeloop. Die man wat vandag nog met die treine wil wedywer op 'n ossewa bewys duidelik dat sy gesond verstand verouderd is en sy gisvermoë verbysterd geraak het. Hy het nie meer vat op die toedrag van sake nie, en hy besef nie dat hy met 'n heeltemal nuwe posisie, 'n gans nuwe stelling, te doen het; ja, dat hy met 'n nuwe wêreld te make het. As hy nou na bevind van sake wil handel, dan moet hy eers insien dat die stand van sake nie meer dieselfde van vroeër is nie. Hy moet dus 'n ander taktiek volg om die nuwe probleme op te los. Die ou taktiek deug nie meer nie. As hy nou optree soos sy oupa tereg gedoen het, dan span hy 'n os in waar hy op 'n motorkar moes geklim het. Die gevolg van hierdie ouderwetse taktiek is in die meeste gevalle 'n snelle vaart na die afgrond en daarna 'n kollektelys by al die naburige gemeentes!

## Nie Meer Plek vir Kwaksalwers nie.

Wat moet ons dan nou doen? Moet ons nou ons gesond verstand nie meer vertrou nie? Het ons aangebore voelhoring dan miskien stomp geslyt sodat dit nou nie meer raak voel nie? O nee! Onthou, ons voelhoring het ontstaan ten gevolge van omstandighede wat nie meer bestaan nie, of maar selde nog voorkom. En dit sou 'n misbruik van ons gesond verstand wees om daar nou voorligting van te eis op 'n toestand van sake en 'n verwickeling van omstandighede waarvoor ons verouderde gesond verstand nie meer opgewasse is nie. Die gesond verstand is meer 'n gisvermoë, 'n soort blinde gevoel wat wel met sukses kan werk onder eenvoudige omstandighede, maar onder huidige omstandighede wil ons seker-

heid hê en nie net waarskynlikheid nie. Ons wil nie alleen weet *hoe* om te handel nie, maar veral *waarom* ons so moet te werk gaan. Dit wil sê: ons moet onse omstandighede volkome kan beheers, anders is ons vandag verlore. Wat meer is: ons mag vandag nie meer onnodige risiko's loop nie; die lewensstryd is te hewig. Die kwaksalwer kan tamelik goed oor weg kom solang as hy maar met die alledaagse kwaaltjies te doen kry, maar as daar 'n siektegeval voorkom, waar daar dadelik 'n operasie moet uitgevoer word om die lewe te red, dan speel die kwaksalwer in die hande van die doodgrawer.

Baie van onse Afrikaners lei vandag 'n kwaksalwerslewe. Hulle verlaat hulle op hulle oningeligte verstand, op hulle gevoel, en handel dan sonder 'n duidelike besef van die werklike toedrag van sake. So iemand speel met vuur, en steek nie alleen sy huis aan die brand nie maar verbrand ook self met die huis tot as.

## Die Wetenskap.

In ons tyd moet ons toesien dat almaal wetenskaplik opgelei word. Ons moet kan vooruitsien wat sal gebeur onder bepaalde omstandighede. Ons moet leer om die oorsaaklike verband tussen ons lewensomstandighede raak te sien sodat ons daaruit voordeel kan trek vir die toekoms. Die wetenskap stel ons in staat om te voorspel. Die Natuur is onse vriendin as ons haar wette eerbiedig. Die Voorsienigheid maak alle dinge saamwerk ten goede vir almaal wat Hom vrees, terwyl die eiewyse en die eiegeregtige mens in die modderpoel te lande kom.

Ongelukkig is ons skoolstelsel alles behalwe wetenskaplik ingerig. Dit wil sê: ons skoolwese is nie daarop aangelê om mense vir hierdie land en vir onse tyd gereed te maak en toe te rus nie. Ons skoolstelsel is bestand om as toonbeeld te dien vir wat ons Afrikanerlewe nie eis nie. Dit is eientlik 'n winkelierstelsel en veronderstel dat ons almaal een dag agter die toonbank sal staan en voersies verkoop. Nou ja, vir Engeland en Skotland en ander kom-

(Volvolg op bladsy 16.)

# EDUCATION FOR DEMOCRACY

## A South African Teacher's Views on Training Youth for Social Service and Citizenship

By THELA TYFIELD

SINCE the outbreak of war no word has so frequently been used—and misused—as "democracy." Yet there is no word whose meaning we more urgently need to understand, for it implies everything which "Fascism" and "Nazism" are not—everything therefore, for which, logically, we ourselves should stand.

Whether we really believe in the democracy we so glibly invoke depends, however, on what we understand by democracy. Viewed narrowly, it means a political system which allows the citizens of a state (or rather, certain sections of them) to participate in government by exercising the vote. Viewed broadly, it implies a complete philosophy of living, unique by reason of its stress on individual personality.

Seen thus, it presents at least three aspects—political, social and economic. Politically, it implies the right of every citizen to criticise and control the government under which he has to live. Socially, it guarantees him several rights, such as freedom of thought and speech, religious and racial toleration, impartial justice, and educational opportunity. Economically, it guarantees the right to work and to earn enough to live at accepted civilised standards. Briefly, therefore, the democratic ideal crystallises the aspirations of the Socialist, the practising Christian, and all men and women of humane and liberal mind.

### Defects in Practice.

Unfortunately, however, there are two drawbacks to the use of the democratic ideal as a rallying cry. In the first place, it is obvious that neither we, nor any other nation, really practise democracy. The right to exercise the franchise is severely limited by racial and economic factors: freedom of speech is frequently non-existent, even in times of peace; educational opportunity varies enormously, and here in South Africa the education permitted to the non-Europeans is shamefully inadequate; economic opportunity is clearly not the same for all, and the mass of the population, in this country and in other so-called democracies, live below civilised standards and often below the barest level of subsistence. Secondly, democracy is simply not understood by the over-

whelming majority of men and women.

There can be little doubt that the flaws in democracy and the general haziness that mists its meaning, have disheartened and bewildered many potential democrats and have given excellent opportunities to reactionaries to peddle rival social theories, viciously illiberal in tone. At the same time, there is abroad at present a tremendous emotional and intellectual stirring, a desire to build a better and juster type of world. The moment, then, should surely be seized and a determined effort made to restore faith in democracy as a practical philosophy of living.

### Teaching Democracy.

There are two ways in which to do this. One is to begin *now* to plan for a genuine social and economic democracy after the war; the other is to *teach* democracy, to inculcate its principles in the generation of young people who will have the task of dealing with post-war reconstruction.

It is sometimes objected that to "teach democracy" is to be guilty of the sin of political indoctrination. This is incorrect. Democracy is not a political war-cry or a party stunt. It is a life philosophy, which seeks by co-operative means to secure the good of all. Hence it is not merely *permissible* to teach democracy; it is our *duty* to youth to present it with an inspiring social ideal.

It must be stressed to start with that nearly everything depends upon the teachers. The finest school buildings and equipment, the most enlightened schemes of education, are probably less important than the personalities of individual teachers. In a democratic society teachers should be drawn from the intellectually élite, that they may be aware of the social and economic forces around them, and conscious of the purpose of education in moulding young people for intelligent citizenship. High academic qualifications, a grasp

of social and psychological phenomena, creative vision and high ideals of social service, are all essential attributes of the teacher for democracy. At the same time, the value of such teachers to the community should ensure them an adequate economic return, and high professional status.

One way of inculcating democracy would be to lighten the burden of the present curricula and to allow pupils to spend more time acquiring knowledge and experience for themselves—for example, by using libraries and laboratories far more extensively than at present. This would imbue them with independence and initiative, and protect them against the tendency to accept facts and ideas at second hand. Moreover, it would lead to far more co-operative activity, a pooling of ideas and resources. The consequent development of critical intelligence, and of a co-operative outlook, would be the necessary preparation for a life of political and social service.

### Social Science.

Furthermore, education should aim at acquainting pupils (as far as possible at first hand) with the economic, social and political institutions of their age. Less time might be spent in acquiring facts from text-books and more in studying—and criticising—local institutions (of government, justice, industry, transport, etc.). Knowledge of this kind would illustrate the complexity of modern civilisation, lay the foundations of an understanding of national and international affairs, and impress the need for co-operation on a world-scale, if the machinery of modern life is to revolve without mishap.

The value of co-operation, as opposed to individualistic competition, should be taught in school at every opportunity—not necessarily in a formal way, but by practical demonstration, and not merely on the sports' field, but in every phase of the pupil's life. To children living in a racially divided land, the

left time for more important educational activities.

A further way to inculcate the democratic viewpoint would be to let children play as active a part as possible in the administration of the schools. The early development of initiative and communal responsibility are essential, if young people are to be trained to social service and to working effectively with their fellows. The extent to which pupils to-day are permitted to air their opinions on school politics varies a good deal, but everywhere much remains to be done. Let school rules be few in number and obvious in purpose. Let pupils have a say in the framing of rules and be at least partly responsible for carrying them out. Let there be a relationship of absolute trust between children and their teachers. Let discipline be self-discipline, and let there be no touch of totalitarianism in schools responsible for training citizens for democracy.

### Respect for Individual.

An educational system dedicated to democracy must recognise the importance of the child as an individual. This implies no belief in selfish individualism, but a belief in a way of life that respects all human beings and seeks to give them the opportunities they need to reach their full stature, physically, morally and intellectually. From the educational point of view it would mean drawing every child into the schools, irrespective of his race or colour; and seeing that he had food to eat and clothes to wear that would not make a mockery of our efforts to develop his body and train his mind. It would mean studying his environment and his individuality, so that his special needs could be catered for; and so broadening the curricula of the schools that the best possible course would be available to awaken his interests, draw out his potential powers and equip him, finally, for useful and satisfying service in the world beyond the school.

A difficult achievement? Certainly, and likely to remain so until democracy is no longer an illusion but a fact. Yet it is logically what the democratic educator must aim at and vehemently preach, if he is to do his duty in the fight for a better world.



DEMOCRATIC EDUCATION AT WORK: In this photo, taken from "Life" (U.S.A.), a minister is seen explaining local social problems to a school class. He has come at the invitation of the class; the children take notes, discuss the problems with him.

importance of co-operation for national well-being would be easier to explain if dual-medium schools were to replace the single-medium schools of to-day. (Both Dr. Malherbe and Mrs. Bosman have affirmed this viewpoint in articles published in *Common Sense*.) If, moreover, South African children could spend part of their school lives in schools remote from their home environment—if town children could go to country schools and country children could come to town—much might be achieved for national unity by teachers possessed of wisdom and inspired by a social purpose.

### A New Technique.

The radio, the film, the travelling lecturer, the well-chosen library—all these, in a democratic South Africa, could be employed to teach a knowledge of the country and by implication to inculcate racial tolerance and sympathy.

Again, if co-operation is to be

accepted as a better thing than competition, we must revise our teaching techniques. To-day the schools are so largely devoted to competitive individualism that it is optimistic to think of them as potential forces of social good. The child, from a very early age, finds himself in competition with his class-mates. He works, not in collaboration with others, but alone, or, if he does not, he "cheats." And the crown towards which he strives is a competitive examination which, moreover, restricts his opportunities for real education and turns the schools into forcing houses of examination "results." It is not for nothing that educationists in England are discussing the abolition, after the war, of the Matriculation and Senior Certificate examinations. Here in South Africa we are moving, though far too slowly, towards the scrapping of the Junior Certificate, and, by introducing a five-subject Matriculation examination, have lessened the stringencies of that ordeal and have

# A SOUTH AFRICAN CENTENARY

One Hundred Years of Cape Jewry

By GERRARD ABERMAN

THE last two decades have been signal years for the South African historian. They have brought the celebration of two memorable centenaries—that of the arrival of the 1820 Settlers and that of the Great Trek—which, together with a third centenary that is being celebrated this year, cover the formative years of modern South Africa and its people. The third centenary is that of the Cape Town Hebrew Congregation, the pioneer organised Jewish community in South Africa, which was established on September 26, 1841, and met for the first time in holy convocation on the Day of Atonement in that year.

## Early Associations.

Of course, there were Jews in South Africa long before 1841. Jewish associations with this country actually go back to the discovery of the Cape: it was a Portuguese Jew, Abraham Zacuto, who prepared the maps that brought Bartholomew Diaz to these shores; while a Jewish pilot guided Vasco da Gama on his historic voyage round the Cape to India. Several Amsterdam Jews were associated with the foundation and development of the Dutch East India Company, and there are a few Jewish names among the records of the first Dutch sailors and soldiers at the Cape. Adam Tas, who occupies a signal place in early South African history, belonged to a family of Amsterdam Jews, though he himself entered the Dutch Reformed Church.

But it was with the establishment of the Cape Town Hebrew Congregation 100 years ago that the real story of South African Jewry began. Paging through the faded old minute books, subscription lists and correspondence files of the Congregation, one comes across many a name which shines brightly in South Africa's historic past. Among the most distinguished is that of Saul Solomon, that great liberal leader of the old Cape Parliament. Solomon converted to Christianity, but his parents remained orthodox Jews all their lives, and Saul always maintained a keen interest in the affairs of his erstwhile co-religionists.

Another notable name in these annals of the past is that of Joseph Suasso de Lima, a talented Dutch Jew, the publisher and editor of one of the earliest and most outspoken newspapers in South Africa, *De Versamelaar*. He also established the first Dutch bookshop in South Africa, and was one of the earliest Cape poets to use Dutch as his medium of expression. De Lima was a true pioneer in journalism, and his satirical society tittle-tattle might have been written by one of the brighter American columnists of to-day.

Then we find the names of the two brothers Aaron and Elias de Pass, Jews who came to this country from England and of whom Mr. Graham Botha tells elsewhere in this issue. Aaron de Pass' son, Daniel, will be remembered for his contribution to the sugar industry of Natal: he introduced a cane from Calcutta called "Uba" which eventually displaced all other varieties. Daniel's son, Alfred de Pass, rounded off three generations of service to South Africa by his great gifts of art treasures to the South African Museum and the South African Art Gallery, in Cape Town, where he was born. Mr. Graham Botha, the Union's Chief Archivist, once said of his re-furnishing Groot Constantia after the disastrous fire of 1925: "For this magnificent contribution South Africa must ever owe him a debt of gratitude. He has given to the country a permanent record from which future generations may learn to love and respect the story of the past."

## Agriculture and Commerce.

Then there are names like those of Maximilian Thalwitzer, a German Jewish settler at the Cape, who, in 1841, imported the first merino sheep (some consider him the founder of the South African wool trade; Jonas Bergtheil, who carried out successful experiments in cotton planting in Natal in the early 'forties and was for 11 years a member of the Natal Parliament; Isaac Manuel, who served under Napoleon at Austerlitz, and who, after his arrival at the Cape, pioneered the trade of skins and hides; and last, but

THE population of South Africa, like that of many other democratic lands, is drawn from considerably diversified racial groups. Such countries express the democratic spirit best when they both welcome and encourage this diversity, and recognise the contribution which each group makes to the corporate whole. It is in this spirit that "Common Sense" has invited Mr. C. Graham Botha, Chief Archivist of the Union, and Mr. Gerrard Aberman, a well-known Cape Town journalist, to deal with the centenary of the pioneer Jewish community in South Africa, which will be observed next month.

not least, the Mosenthal brothers, Joseph and Adolf, who in 1848 established a business in Cape Town which was to spread all over South Africa and play a significant rôle in the economic development of the country.

## A Brave Warrior.

Two other notable brothers who figured in the foundation of the first Jewish congregation at the Cape were Benjamin and Joshua Norden. The Nordens came out with the 1820 settlers, and Joshua took up residence in Grahamstown. He organised the Grahamstown Yeomanry at the time of the Kaffir War of 1846 and was killed on the field while leading his men to battle against Gaika. There is a tablet in memory of him in the Grahamstown Cathedral which reads as follows:

TO THE MEMORY OF  
JOSHUA DAVIS NORDEN

Aetat 43 years,

Captain of the Grahamstown Yeomanry,  
In a vigorous attempt to repel the inroads  
of a barbarous enemy,

He fell gloriously on the 25th day of

April, 1846, at the head of  
his troops near Grahamstown.

Deeply lamented by his friends and  
comrades,

By whom this tribute of respect is raised  
as a memorial of his intrepidity  
and bravery.

These are but a few of the early Jewish pioneers. In later generations there were others who added to the record. General Hertzog, paying his tribute to Jewish participation in the development of South Africa, once said: "The Jew has played a rôle in South Africa second to none of the other sections. Everywhere he has left his mark, as he has done in other parts of the world, through his industry and loyalty."

# Early Jewry In South Africa

By C. GRAHAM BOTHA  
(Chief Archivist of the Union)

THE centenary celebration of the Cape Town Hebrew Congregation marks an important milestone in the history of Jewry in South Africa. One may almost say the Cape Town Congregation was the cradle of Jewry in this country; its establishment in 1841 is the focal point from which the study of the history of the Jews in South Africa must commence.

According to the law of the country in the 18th century the religion of one church alone could be practised, and after 1780 another denomination was given permission to start a congregation. At that time, therefore, the Jew could have no meeting place for divine service according to Jewish custom or practise Jewish rites. Such Jews as were here could only maintain their religion in private.

With the gradual influx of newcomers to the Cape of Good Hope after 1806, a Jew arrived now and again to settle here, and there were a few amongst the 1820 settlers. About this time, great activity and expansion took place amongst the various religious bodies at the Cape. New congregations were formed in various towns. It is not surprising, therefore, to find several Jewish residents who had lived in the Cape for many years clamouring to have their own place of worship. Their desire was fulfilled in 1841; though in the country areas, where no congregations were established until years later, the Jew had to be content with exercising his religion in private, as those in Cape Town had previously had to do.

## Growth and Progress.

From this time it is easier to trace the rise of the Jewish community. As the decades passed, we find names of enterprising Jews who set up business concerns throughout the country. The discovery of diamonds and gold in the second half of the 19th century brought about an influx of Jews. The influx of Yiddish-speaking Jews began in the 1880's and continued steadily during the next generation. In 1891, out of a population of under 400,000 Europeans in the old Cape Colony, there were some 3,000 professing Jews; by 1904 the number had risen to 20,000.

There were a number of Jews who took a prominent part in commerce. Their relatively small number in the earlier days prevented any great influence in this direction; but later we find several enterprising Jews who established big business concerns throughout the country and helped in the development of certain industries. The Mosenthals were concerned with the wool and hide trades and connected with the mohair industry. The brothers De Pass were for many years large ship owners. The names of Marks, Barnato, Wernher and Beit were associated with the diamond industry.

The De Pass brothers settled in Cape Town in the 40's and took a useful and important part in the commercial and industrial life of the Cape as well as in the affairs of the Jewish Community. One was a well-known merchant and ship owner. They opened up commerce with the mainland and Angra Pequena and Walfish Bay. The name of De Pass

must be associated with the importation and laying down of a patent slip at Simonstown in 1859. A similar slip was installed at Cape Town two years later.

The first Mosenthal, who was later joined by his brother, came out in the 1830's. The two established a business in Cape Town with branches elsewhere. Another brother joined them and they opened agencies in the Eastern Province. The firm exported wool, skins and hides and afterwards included banking and several industrial concerns in their manifold enterprises.

The name of Nathaniel Isaacs, one of the pioneers of Natal, is well known, and his activities are ably described in his travel book. Bergtheil was a cotton planter and carried on experiments in cotton growing.

And so throughout the generations which followed, one or other has added his quota to the history of the Jews. The mere handful who persistently struggled to establish a congregation were the founders of a community which in the passing generations has grown considerably.



S.A. Jewry's Mother Synagogue: the Gardens Synagogue at the foot of Table Mountain.

**Books :****THE STRUGGLE OF ABSOLUTES****Totalitarian God against Totalitarian State****By The REV. W. SAMSON**

**I**N this valuable and attractively written book\* Mr. Chirgwin offers a masterly survey of the spiritual struggle that lies at the heart of the present world conflict. The Church, he says, is "under fire in a hostile world." War has been declared on the forces of God, and persecution has again raised its head. The authority of the State aims at abolishing the authority of God. Formerly religion was the absolute authority in the life of the people. Its ethical standards were accepted without question, and were applied to all areas of human activity. But in the early part of the present century religion was dethroned: it was brought down from the high rank of an absolute authority. Theology, which was once the "Queen of the Sciences," became the "Cinderella." Religion "ceased to be a regulating principle, and sank into the mire of relativism." The result was the collapse of international morality and the disintegration of human society.

This was the ideal situation for the Totalitarians. "A demand arose for new absolutes which would rescue Europe from the morass of relativism," and "in a short time there arose the great experiments of Communism in Russia, the Co-operative State in Italy, and National Socialism in Germany." The Totalitarian State had now arrived: the new God had come to take the place of the old, and a new era of modern history had begun. Chirgwin says "the emergence of the absolutist or totalitarian state is one of the distinctive phenomena of the contemporary world."

Forthwith the Totalitarian forces moved to the attack. They set up all the elements of a new religion. The State was the new God and the Dictator its manifestation in the flesh.

\*"Under Fire" by A. M. Chirgwin. Published by Student Christian Movement, London. Obtainable locally from the Church Bookshop, Darragh House, Johannesburg. Price 5/6.

To him men owed total allegiance and his authority was absolute. The Totalitarian's first Commandment is also "Thou shalt have no other God beside me—the Führer," and devotion to any other authority was therefore counted as rebellion. Obviously the Church of God was the great enemy. "The exaltation of the new Gods of blood, soil, and class" meant war with the Church, and that war is already in progress. Both sides have opened fire.

Mr. Chirgwin describes the fortunes of the campaign, especially in the fields covered by the Younger Churches in Japan, China, India, Africa, and the Negro world. He finds much encouragement in the stand made by these Younger Churches, the arrival of which he regards as "perhaps the most significant single fact in the contemporary Christian world."

**THE FAR EAST.**

In Japan the Young Church is confronted with a strong national movement that claims supremacy. The figure of the Emperor overshadows everything else, and there is a "Messianic quality" in the attitude of the average citizen to his country. Religious organisations are subject to State regulation which aims at keeping religious feeling in a state of subservience to nationalist feeling. In China, after a period of secularism, a New Life movement fostered by General Chiang Kai Shek brought new virility to the Young Church, which played a large part in rebuilding the life of the people in the hinterland of China after the flight from Japanese bombs. It is said that by this service "the Church has won a new place of moral authority in the mind of the youth."

In India the national movement, directed towards Home Rule, tips the scales in favour of the indigenous religions. But quality is scoring heavily, and the Church has already proved by its practical social effects

the value of its message. The private and communal life of the converts has risen so markedly in moral and hygienic quality that Christianity in India may be said to have fully established its superiority.

In Africa the advent of the white man has completely revolutionised the character of African society. In the conflict with European culture, the tribal system has received its death blow, and the African has become a social derelict in his own land. Mr. Chirgwin thinks that the solution of the problem lies in the hands of the Church, which, he says, "is helping to create a new fellowship which may yet take the place of the tribal society that is vanishing." The Church is supplying the detribalised African with a new type of communal life that restores his tribal standing in a new way. The convert finds that in the Church "he has come into a new and greater tribe."

Mr. Chirgwin's conclusions on this matter are important and worth noting. He says "Here in this new community the detached tribesman is beginning to find his place again. He no longer thinks of himself as a detribalised unit cast off from the common life. He knows that he has a place in a new and rich fellowship that oversteps the tribal barriers. Here he is a man, with full rights, and integrated into a community that transcends the life of tribes."

**CHURCH PROGRESS.**

The testimony of statistics is sparingly used in this book, but the record of gains is significant and impressive. Between the Jerusalem World Conference in 1928 and the Madras World Conference in 1938, years of severe testing for the Church all over the world, the Protestant Church membership increased by 40 per cent. in China, by 50 per cent. in India and Japan, by 100 per cent. in Africa, and by 150 per cent. in Latin America. "At no time in Christian history," says Mr. Chirgwin, "has such progress been made." And on the quality of the spiritual product here is his contention: "However arresting these figures may be, the growth in spiritual stature of the members of the Younger Church is even more impressive. The contribution made to the thought and life of the (Madras)

### Catholics, Communism and Common Sense.

EVER since *Common Sense* began, we have been pleased to have many Roman Catholic readers and contributors to our journal, and these contributions have always been of a very high level. But Mr. George Heard's article, and my own remarks in these columns on medical aid for Russia last month have caused a great deal of heartburning in Roman Catholic ranks. This is not the place to justify those remarks, but what I do want to say is this: *Common Sense* prides itself on trying to let each man have his say, in order that by argument and by constructive criticism, we can mould and shape a commonsense policy for this land of ours. To have refused Mr. Heard's article on the grounds that it gave undue publicity and propaganda to Russia, would have been as unfair as refusing to accept and publish articles on Christian-National Education, the Reddingsdaadbond and the "Rerum Novarum." I know that my Roman Catholic friends are fearful of Communism, but surely they will not say the other side must not be heard. Surely the quickest way to send people to Communism is to say: You are forbidden this territory. Our Roman Catholic friends know that the columns of *Common Sense* are open to them to express their own viewpoint on what is obviously one of the major issues of the day.

### Noteworthy Messages to Jewry.

THE Jewish New Year, which was observed last month, brought with it the usual publication of New Year Annuals from the various Jewish presses. Each seems to vie with the other in an effort to produce the best. One noteworthy feature of all these Annuals is the very high standard of the messages from the religious leaders of Jewry. I use the term "noteworthy" with care, because the charge is sometimes levelled at the Jews of South Africa that they care little for spiritual truths and values and that their

# THE RISING TIDE

## A COMMENTARY ON CURRENT ESSAYS IN COMMON SENSE

By the  
Rev. A. W. ("Tubby") Eaton

Rabbis do not worry very much about this matter.

These messages, however, indicate that very real efforts are being made to win the Jew back to his religion, and to get him to live up to the moral and spiritual truths of the Old Testament. I do not suppose the Jew is any more irreligious than the majority of so-called Christians. The tone of the messages of the Rabbis at the New Year festival makes one realise that they are trying as hard as the Christian clergy to win the nation back to God.

I was pleased to come across a particularly fine editorial in *Ons Land* extending Afrikaner felicitations to our Jewish fellow-citizens for this New Year.

"Notwithstanding all the ill-will of petty anti-Semites with their propaganda of lies," said *Ons Land*, "we know that the participation of the Jews in South Africa in this war is equal to, if not greater than, that of any other race. . . . In the free world today—and especially in South Africa, thank God—anti-Semitism is being increasingly regarded by right-minded people as a vile ulcer that must be cut out of our national life."

### Not Impressed.

MANY loyal South Africans are distinctly disturbed by the fight going on between Dr. Osborn and the Army Medical Council on the question of the right feeding of our troops. Presumably the Army Medi-

cal Council will officially have the last word, but it would have been much more to the point to have had an *independent* opinion about this matter. In that way the public could be assured that the enquiry was entirely objective. My own feeling is that the published press interviews and inspection of troops on leave seem to indicate the truth of Dr. Osborn's assertion, namely, plenty of food but not the right kind.

### Are There No South Africans?

I HAVE just finished A. G. Calpin's new book, *There are no South Africans*. The book is amusing and informative; and it opens up again the need in this land for men who have eyes like Retief and Rhodes—that is, men who can see across the world. Mr. Calpin tells us "there are no South Africans," but he has only looked down West Street, Durban, and Adderley Street, Cape Town, for them. There he has found "the peppery old British colonel and the political predikant," with an Indian or two in the background. He comes to the conclusion that they are irreconcilable. That may be true for these examples; but I wish Mr. Calpin would look elsewhere—at our sports fields, our literature, our industry, our social work and a hundred other branches of life. He would soon find plenty of true South Africans there—men and women on whom the whole future of South Africa depends. Perhaps he will say he has done so; but he is so obsessed with his own distorted ideas of Englishman and Dutchman that he would not recognise a real South African when he sees one.

### Trying to "Cash In."

TALK of a new world order has made the political parties very "jumpy." They all want to "cash in" on the wave of demand for something better after the war. Personally, I do not really think that any of the present political parties have much to offer South Africa after the war. The task of fashion-  
(Continued on next page.)

### THE RISING TIDE (continued from previous page).

ing a new social and economic policy has got to come from a band of fearless men and women, who will not allow themselves to be daunted by racial prejudices. Only those who have the courage to say they will tolerate no injustice to anyone, no prejudice against race or creed, are really worth following. So far, none of those trying to "cash in" have committed themselves to this kind of policy.

Most of the political parties know that the *real* issue confronting South Africa is the Native question. It is so large that "they all with one consent begin to make excuse"; but it will not do. The real economic and social security of the land depends upon what happens to the majority of its subjects.

#### Do We Want a New Order?

THE other serious side to this stampede for "programmes" is the quite legitimate question: Do we *want* a new order? There is a vast

difference between "finding jobs for returned soldiers" and a new economic structure. Some of us feel that the privileged groups in this land are "quite happy as we are, thank you," and they have no desire to have any changes that will upset their entrenched position. But, the men who are fighting for our liberties, fighting for the freedom of South Africa, think very differently. Let me quote just one letter that we have received:—

"... The men do not bother much about the news service these days nor about Hitler and the Nazis. It is the world of the future, post-war problems, that the men want to know about. They are thinking about such things as 'economic planning,' 'equality of women,' 'free health services,' and so on. They get annoyed when they hear of the wonderful post-war re-employment schemes of the National Roads Board and the Railways. What a prospect to go back to! I am afraid you will have to do better than that in the Union."

### A GREAT JURIST PASSES

#### The late Justice Louis Dembitz Brandeis

WITH the death, in Washington this month at the age of 85, of Louis Dembitz Brandeis, one of the greatest of modern jurists has passed from the contemporary scene. The United States Supreme Court, of which Brandeis was an Associate Justice for 22 years, adjourned at the news of his death, and President Roosevelt sent a message of condolence to his widow in which he declared: "The whole nation bows in reverence."

Brandeis was nominated to the United States Supreme Court in 1916 by President Woodrow Wilson. The nomination aroused a storm of protest, because Brandeis was at that time one of the great radical lawyers of America and had incurred the enmity of powerful conservative interests.

Born in Louisville, Kentucky, in 1856, the son of immigrant Jewish parents who had fled from Germany after the failure of the 1848 revolutionary movement (which also brought Wendell Wilkie's family to the United States), Brandeis had a brilliant academic career and became famous in American law as the champion of the underdog, defending the rights of workingmen against great corporate interests. Frequently he refused to take any fee from a poor client.

Brandeis' judgment from the Supreme Court bench made legal history in America. Often they were dissenting minority judgments presented in collaboration with his illustrious fellow judge, the late Oliver Wendell Holmes; but their dissenting opinions were a continual challenge to the old order. In time, the viewpoint of Holmes and Brandeis on the law and its social implications remoulded much of the legal thinking of America.

Brandeis' view of the law was revolutionary. He refused to interpret it in inflexible terms or to adhere rigidly to precedent. He believed that the law required constant change to fit the needs of a changing social order. "The law must be construed," he said in one judgment, "in harmony with conditions and opinions prevailing from time to time." In another judgment he said: "The law must protect a man from the things that rob him of his freedom, whether the oppressive form is physical or of a subtler kind."

The late Justice Brandeis also played an important part in Jewish public life. He was for many years leader of the Zionist movement in America, and was President of the World's Zionist Organisation in 1920 and 1921.

### THE STRUGGLE OF ABSOLUTES

*Continued from page 12).*

Conference by the representatives of the Younger Church was of outstanding importance. In spiritual insight, in intellectual discernment and in sound judgment they were no whit behind those who came from the Older Churches."

In Europe a subtle danger has to be faced. The new religion of the Absolutist state has power to change men and mould them to an approved pattern. The dictators, aiming at controlling human nature itself, have seized the power of education, treated men in the mass, reduced them to automata and so accomplished the necessary unity. By the worship of the false Gods of race, and blood, and nation, and class, the standardised man was produced, and a form of social stability reappeared.

Against all this, the only power that can hope for success is a power that draws its origin from outside the round of human life. The finally successful absolute that shall captivate and save man must lie outside and above man. The only existing organisation which is competent to meet the challenge is the Supernatural and Universal Church of God, which alone holds the secret of relating the importance of the individual to the claims of the state. These two organisations, the World Church and the Totalitarian State, present the alternatives that are before the human race to-day. The two Absolutes confront one another on the battlefield of human life. "To meet this attack," says Mr. Chirgwin, "Christianity will need to recapture its own totalitarian quality, its own absolute position, and its own universal range."

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## "Common Sense" Forum

# CHRISTIAN NATIONAL EDUCATION

## Some Questions for Professor Coetzee

*Although the discussion on Christian National Education was closed in our last issue, the following letter by Prof. Hoernlé poses a number of basic questions that justify our re-opening it.*

The Editor,  
Common Sense.  
Sir,

HAVING on previous occasions expressed my views on Christian National Education in your columns, I have taken no part in the debate on Professor J. Chr. Coetzee's article.

His reply to the debate, in your September issue, raises, however, fresh points on which I would like to put to him explicit questions, in the hope that, with your consent, he will state his answers to them.

All my questions are concerned with the practical applications of his principles.

The school he wants, as I understand him, is a "public" school: neither a "Church" school, nor a "State" school, but a school financed partly by parents' fees and partly (indeed mainly) by State contributions, but above all a school with a definite denominational character—Dutch Reformed, Anglican, Roman Catholic, etc. In this type of school, religion (according to denomination) is to be "the first and core subject" and to "permeate" the teaching of every subject and every school activity.

1. Now, my first question arises from the fact that, in drawing his picture of religiously-orientated public schools, Prof. Coetzee deals *solely* with *White* children and with the major *Christian* denominations in the Union.

I ask: what of *non-Christian* religions, and *non-White* children? Are they not entitled to the benefits of the principle of an education permeated by the religion of their group? Does Professor Coetzee mean that, in the South Africa of his dreams, there will be no "public" schools for non-Christian or non-White children? Non-White children would not, of course, be allowed by him to attend "public" schools for White children. But, are they to have no "public" schools at all? Or, if they are, what is to be the religious basis and orientation of the education there given? Does Professor Coetzee, in terms of his principles, advocate Mohammedan public schools, Hindu public schools, even Native public schools permeated by non-Christian tribal religion?

Or are children from a non-Christian

group, in order to get any education at all, to attend public schools permeated by some form of Christian religion, which Christian bias their parents will then have to counteract at home or by private religious instruction?

2. Professor Coetzee talks of English-speaking and Afrikaans-speaking South Africans as "two sections of a bi-racial nation." Later, however, he adds: "The two sections will grow into one in the indefinable future: but they will never be forced into one." This suggests my second question: Is not Professor Coetzee's school-policy, even though it includes the compulsory learning by each section of the other's language, intended to *delay*, if not to *prevent* altogether, this "growing into one"? Though he speaks of "two sections of one nation," is he not, in fact, thinking of two nations? Is his educational policy not, in fact, calculated to emphasise the existing differences between the two "sections" and to keep them apart as two separate "nations," not indeed by "force," but certainly by their education?

3. And, lastly, only his pre-occupation with the White population can account for Professor Coetzee's phrase, "bi-racial nation." On the actual facts, the population of the Union is *multi-racial*. Does Professor Coetzee admit the concept of a "multi-racial nation"? Does he look forward, in a future however far-off, to the many races of the Union growing into one "new nation"?

I ask all these questions, not in order to abuse, or to exploit polemically, any answers which Professor Coetzee may care to give, but in order to be able to understand better the application of his principles to our multi-racial and multi-religious society.

Yours, etc.,  
R. F. ALFRED HOERNLE.

## THE DUAL-MEDIUM SCHOOL

### How Bilingualism Can Be Achieved

The Editor,  
Common Sense.  
Sir,

IN your August number you print an article from the mother of two boys, which amounts to a serious indictment of the system of the single-medium school, showing how it tends to accentuate and perpetuate racial division in South Africa.

This witness is true, and it is amazing that a system so lamentable should have been allowed to become established; a system whereby the youth of the nation is divided into two camps, carefully isolated from contact with one another. In one type of school nothing but English is habitually spoken or read; in the other, nothing but Afrikaans. It is true that for one or more periods weekly, the "second" language is studied; but as a foreign tongue, not as a living means of thought or expression.

In places which are too small to allow of two separate school buildings, the same end is attained by the expedient of parallel classes; that is to say, there are in effect two racial schools under one roof.

As a remedy for this state of affairs, your correspondent proposes the adoption of the dual-medium method, by which all pupils of both races would be taught *together* in both languages. This is indeed the solution of the problem. But the suggested variety of the dual method might well be improved upon. To teach certain subjects in Afrikaans and others in English would be to segregate *subjects*. That is not so bad as to segregate persons; but there is a better way, that has the advantage of making bilingualism a valuable educational tool which, in the hands of a skilful teacher, will more than compensate for possible objections to the dual-medium method. It is this: Abolish any distinction between "first" and "second" language, and place both tongues on an equal footing, by using *both* in *every* lesson. Let, say, the instructional

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## DIE AFRIKANER EN GESOND VERSTAND (vervolg van bladsy 7).

mersiële volkere is so 'n voersiestelsel uitstekend, maar vir die Afrikaner, met sy eienaardige moontlikhede, is die soort opvoeding nie alleen belaglik nie, maar wreed.

Ons gesond verstand moet meer wetenskaplik ingelig, meer redelik word. Ons moet kennis maak met die verband, die verhoudinge van sake en toestande tot mekaar. 'n Wetenskaplike mens verbind elke moeilikheid met 'n gepaste middel, elke geleentheid met 'n plig en sy roeping met sy aanleg. Daartoe is nodig 'n wetenskaplike sowel as 'n praktiese opvoeding. Om die tyd te kan uitkoop, moet jy jou tyd verstaan. En al wat ons hedendaagse lewe oplewer, voorspel of belooft moet die gemeengoed, die besit word van ons kinders. En daarom behoort die doeltreffendste weë tot die bereiking waarvan aan die opkomende geslag duidelik gemaak te word. As die volle toedrag van sake vir die Afrikaner duidelik is, sal hy met sukses na bevind van sake kan

handel, en nie langer as 'n halfblinde op die gevoel af voortstropel nie. Hy sal moet verstaan dat dit nie meer sal gaan om met 'n pangeweer of 'n ou sanna te wil oorlog maak nie.

Maar wie sal ons daartoe aanhelp? As 'n mens hom, in die eerste plaas, nie self help nie, sal hy onbeholp bly. Dit word tyd dat ons nie meer altyd andere na die oë sal kyk nie maar ons eie hande uit die moue steek. Die Goewerment, die Kerk en die Reddingsdaadbond mag nie van ons parasiete maak nie en nog minder pypkansuiers. Hulle moet ons help om op die perd en in die saal te kom, maar die gevaar is dat hulle ons oor die perd stoot. Dit word tyd dat baie van ons gespeen moet word. Alleen wat ons in die sweet van ons aangesig verkry is ons eie en het vir ons waarde. Alleen wat ons uit eie beweging en op eie been verrig maak van ons manne en vroue. Wat ons verniet kry of eenvoudig van ons ouers erf is dikwels 'n vloek vir ons en ons kinders.

### "COMMON SENSE" FORUM (continued from previous page).

part of the lesson be given in one language, and the questioning and summarising part be in the other language.

The educational value of such an expedient will be obvious to every teacher. Children have a facile way, when questioned, of echoing the teacher's words, whether or not they have grasped the idea conveyed by the words. The use of the dual-medium system in such a manner would cut out the possibility of "parrotting"; for only when a pupil really grasps the underlying thought can he reproduce it in another language.

Yours, etc.,

"COMENIUS."

St. Raphael's,  
Faire.

### HELP RUSSIA—NOT COMMUNISM

The Editor,  
*Common Sense*.  
Sir,

AS a reader of *Common Sense* may I express grave misgivings about the article by George Heard published in your last issue? If we are to help Russia for the reasons given by Mr. Heard, we should rather not help her at all. Britain is allied with the Russian *people* and not

with Communism. Mr. Churchill made the distinction and even after the Pact said that he had nothing to change in what he had said against Communism.

Let us help Russia in going with the Government, but let us not allow ourselves to be deceived into supporting an organisation of society that wants an order contrary to the Christian order: Christians and Jews are not Godless. We are fighting for a Christian order and not for the destruction of religion.

Yours, etc.,

CHARLES GARANT.

Tweespruit.

### OIL AND THE WAR

(cont. from page 5).

gravely threatened Allied oil supplies was the Nazi submarine campaign, since so much of the oil required for Britain's war effort had to be transported from abroad. But with the battle of the Atlantic settling steadily in favour of Britain, there can no longer be much doubt as to definite oil supremacy. When the last shot has been fired and the armies disband, it may be said of this war, as Lord Curzon said of the last, "the Allies floated to victory on a wave of oil."

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## BASIC AFRIKAANS

Prof. Haarhoff's Excellent  
Primer

PROFESSOR T. J. HAARHOFF, head of the Department of Classics at the Witwatersrand University, has long been prominent among those South Africans who are working for a closer association between Englishman and Afrikaner. He has written some notable books, in both English and Afrikaans, in which the theme of co-operation has been stressed, and now he carries this work a step forward by a well thought-out booklet, "The A B C of Afrikaans," devised to give English-speaking South Africans a working knowledge of the Union's other tongue, with a minimum amount of effort and time. The book is really a pioneer study in basic Afrikaans, based on the 1,000 words most frequently used. It is interestingly presented and excellently arranged, and should do much to spread a better knowledge of Afrikaans among the English section of our population. The book is obtainable from all branches of the Central News Agency and other South African bookstores, price 3/- (post free 3/2).

# Common Sense

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NOVEMBER, 1941:

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THE "KEY-MAN" PROBLEM.

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HOPES AND FEARS FOR SOCIAL SECURITY.

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„BLOED EN BODEM.“

---

BUILDING A SOUTH AFRICAN TRADITION.

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CITIES OF THE FUTURE.

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"COMMON SENSE" FORUM.

"NONE SO BLIND . ."

# Common Sense

*A Magazine to Promote Goodwill.*

## Editorial Board:

A. W. EATON, J. L. GRAY,  
R. F. A. HOERNLE, C. H. S. RUNGE,  
G. SARON, H. SONNABEND.

NOVEMBER, 1941.

## : CONTENTS :

	<i>Page</i>
Editorial — Hoofartikel .....	3
“None So Blind . . .” .....	4
<i>By Alan Paton.</i>	
Hopes and Fears for Social Security. 5	5
<i>By Prof. J. L. Gray.</i>	
„Bloed en Bodem” .....	7
<i>deur Abr. H. Jonker.</i>	
Cities of the Future .....	8
<i>By Roy Kantorowich.</i>	
The “Key-man” Problem .....	11
<i>By “Miles Militans.”</i>	
Building a South African Tradition. 13	13
<i>By Prof. G. F. Dingemans.</i>	
<i>Common Sense Forum</i> .....	15

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*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in “Common Sense.”*

## Notes of the Month

### Symposium on the “Home Front.”

PREPARATIONS are well in hand for the Fifth Annual General Meeting of the Society of Jews and Christians in Johannesburg, which will take place early next month. A special feature of the meeting will be a symposium on “The Home Front,” of which details appear on page 6.

### Bloemfontein.

THE Bloemfontein Society has been doing very good work. At the Annual General Meeting of the Society, which was held in the Communal Hall on October 20, Mr. L. W. Storey, the Chairman, stated in his report that the Executive Committee had met regularly each month and that attendances at these meetings had been most satisfactory. Four social meetings of the members of the Society had been held during the year and there had been two public lectures. A special feature of this year's work had been the short addresses delivered to local bodies by members of the Committee. (Messrs. Streeten and Hotz addressed the Sons of England Society; Mrs. L. Shtein and Mr. Streeten spoke to the National Council of Women, and Mr. Storey spoke to the Cathedral Young People's Society. The members of the United Church listened to a talk by Miss Sandall and Mr. Woolf, and Mrs. L. J. van Zyl and Mr. Pencharz spoke to the Women's Friendship Club.)

Mrs. Selina Hirsch, of Johannesburg, delivered a stimulating address to the annual meeting on “The Jewish Woman's Challenge to Goodwill.”

### Bulawayo.

DR. Alexander Goldstein, who is at present in South Africa from Palestine, was the guest speaker at the Society in Bulawayo on Tuesday, the 21st October, and delivered a most illuminating address. The meeting was held at the Jewish Guild Hall and the Hon. A. R. Welsh proposed the vote of thanks for the Society.

### Cape Town.

MR. G. Saron was the guest speaker at the Sons of England luncheon held at the Y.M.C.A. Hall, Cape Town, on Wednesday, November 5. Adv. T. Reay was in the chair. Mr. Saron spoke on “Nazi Models and South African Imitations,” and gave illustrations of the way in which Nazi propaganda had operated in South Africa. Mr. E. J. Canning proposed the vote of thanks.

### Pretoria and the Reef.

RABBI M. C. Weiler was the speaker on October 15 at the Wesley Hall, Pretoria, when he addressed members of Toc H on “Facing South Africa's Problems Squarely.” Mr. Pullen, Chairman of the Pretoria Toc H, was in the chair. The Rev. P. Junod proposed the vote of thanks.

“Goodwill and Co-operation” was the subject of Mrs. A. Pratt Nickels' lecture to the Union of Jewish Women in Boksburg recently. Mrs. Pratt Nickels, who is a member of the Johannesburg Executive of the Society, was listened to with great interest and attention.

Mrs. Selina Hirsch addressed the Krugersdorp branch of the Union of Jewish Women, on behalf of the Society, on October 30.

On the 29th October Dr. H. Sonnabend spoke in Springs to the Peter and Paul Anglican Fellowship, on “Motives Behind Racial Antagonisms.” The Rev. J. Savage presided and there was an animated discussion. The audience was particularly interested in the economic and political implications of anti-Semitism.

The Rev. Dr. J. Bruce Gardiner addressed the members of the Rand Women's Club on Saturday, 1st November. In the course of an inspiring address Dr. Gardiner laid emphasis on the aspects which unite all great religions in spite of their apparent differences, for at the core of all of them there is the concept of sovereign love.

**Editorial****Goodwill Work in War-Time**

WHERE does the Society of Jews and Christians stand in war-time? The question is particularly appropriate now, since the fifth Annual General Meeting of the Society is due to be held in Johannesburg next month.

There are people who think that there is no need for a body like the Society of Jews and Christians during war. They argue that the tide of misunderstanding, prejudice and intolerance will automatically disappear as a result of the united war effort of all sections of the nation. This is an illusion. War, unfortunately, exacerbates prejudices and multiplies occasions of misunderstanding. Passions are the more easily aroused in times of war, and fears bulk larger. It would be a tragic error if vigilance were relaxed now in the face of the tensions created by war psychology.

Bodies like the Society of Jews and Christians must build dykes against the possibility, after this war, of fresh waves of fear, prejudice and intolerance, such as have followed all modern wars. There must be no new attempt, upon the Nazi style, to provide scapegoats for the hardships of the war. Post-war reconstruction must be based on the realisation that the real problems of this country are, as General Smuts recently pointed out, essentially economic and not racial.

Fortunately along with the tensions of war, the opportunities for constructive endeavour have also increased. Thousands of our men and women in the Army, here and up North, are to-day sharing a common experience, in the face of common dangers, against a common foe. People of different groups, differing in their outlook and faith, have suddenly found themselves living and working together; they are learning to understand and appreciate their fellows, and from that understanding a spirit of comradeship is being built that will endure far beyond the war. The possibilities for that comradeship to-day exist throughout the country, and the Society of Jews and Christians is doing invaluable work in pointing to them and showing how they can best be used.

The Society has brought together a number of people profoundly interested in the vital problem of group relations. The work of the Society has shown them that goodwill is indivisible, and that the problem of group relations must be viewed in its widest implications. This has been consistently reflected in the policy of *Common Sense*.

If we may offer a word of advice, there are two approaches that must be further explored. There is need for a broader exposition of positive group values: prejudice thrives best in the twilight of ignorance and mystery. Greater stress, too, must be laid on the economic and social factors making for ill-will. Pious statements will not build tolerance nor destroy prejudice. The stern realities of life must be squarely faced if we wish to achieve our common goal.

**Welwillendheid in Oorlogstyd**

WAAR staan die Vereniging van Jode en Christene in oorlogstyd? Die vraag is juis nou besonder passend, want die vyfde algemene jaarvergadering van die Vereniging word a.s. maand in Johannesburg gehou.

Daar is mense wat meen dat daar geen noodsaaklikheid vir 'n liggaam soos die vereniging van Jode en Christene in oorlogstyd bestaan nie. Hulle beweer dat die golf van misverstand, vooroordeel en onverdraagsaamheid outomaties verpletter sal word deur die gesamentlike oorlogspoging van alle seksies van die bevolking. Dit is egter 'n hersenskim. Oorlog, ongelukkig, vererger vooroordeel, en vermeerder die moontlikheid van misverstand. In oorlogstyd word die hartstogte makliker opgewek en speel vrees 'n belangriker rol. Dit sou 'n tragiese fout wees as ons waaksaamheid laat vaar juis nou wanneer die spanning van die oorlogspogologie so hoog loop.

Organisasies soos die Vereniging van Jode en Christene moet damwalle opwerp teen die moontlikheid dat daar ná die huidige oorlog nuwe golwe van vrees, vooroordeel en onverdraagsaamheid oor die mensdom losbar—soos ná al die jongste oorloë gebeur het.

Daar moet geen nuwe pogings—volgens die Nazi-model—aangewend word om 'n sondebok vir die ontberings van die oorlog te vind nie. Die na-oorlogse heropbouwerk moet gegrondves wees op die besef dat die werklike vraagstukke van hierdie land, soos genl. Smuts onlangs gesê het, in wese ekonomiese en nie rassevraagstukke is nie.

Gelukkig gee die spanning van die oorlog ons ook meer geleenthede vir opbouwende werk. Duisende van die manne en vroue in ons leër, hier sowel as in die Noorde, maak vandag gemeenskaplike ondervindings deur. In die stryd teen 'n gemeenskaplike vyand, trotseer hulle gemeenskaplike gevare. Mense van verskillende rasse, met verskillende siens wyses en geloofsoortuigings, het skielik ontdek dat hulle saam leef en saam werk. Vandag leer hulle om hul medemens te verstaan en om hom te waardeer, en uit daardie verstandhouding word 'n gevoel van kameraadskap gebore wat sal leef as die oorlog al lank vergeet is. Die moontlikhede van daardie kameraadskap bestaan vandag in alle dele van die land, en die Vereniging van Jode en Christene doen waardevolle werk waar hy op hierdie moontlikhede wys en aantoon hoe die beste gebruik daarvan gemaak kan word.

Die Vereniging is 'n bymeakaarkomplek vir baie mense wat 'n diepgaande belang in die lewensbelangrike vraag van groep-verhoudings stel. Die werk van die Vereniging het vir hulle bewys dat welwillendheid onverdeelbaar is, en dat die vraagstuk van groepverhoudings vanaf die standpunt van sy breedste implikasies betrag moet word. Dit is dan ook konsekwent in die beleid van *Common Sense* weerspieël.

(Vervolg op volgende bladsy.)

**Hoofartikel**

# "NONE SO BLIND . . ."

A Reply to G. H. Calpin's "There Are No South Africans"

By ALAN PATON

*The writer of this article is a well-known South African, Principal of the Diepkloof Reformatory School and Vice-Chairman of Toc H in Southern Africa.*

TRUTH has risen from the waters of the Umsindusi, and walks about South Africa. Truth, they say, is blind. This truth certainly is. She sees well enough to flick me on old wounds, to strike with devil's aim where I am uncovered. She sees the wounds—but not me. She does not want to see me, for I am a South African. I, and a cloud of witnesses, rise up and testify against her: what she utters, spiced and sauced and garnished with a wealth of truth, is a lie.

I have no quarrel with Mr. Calpin's book as book. He portrays the South African scene without pity or rancour; he does rare justice to the Afrikaner cause; he rolls on like a panzer army, smashing every false value and every fond conceit. He drives over the sown lands and the inch-high maize; not relentlessly, perhaps, but because he doesn't know that they are there. He can't see a South African: there is none to see.

## "Lonely Minds."

Mr. Calpin might retort that he *does* see us, that we are the "lonely minds" of page 405. But there is no future in South Africa for lonely minds; there is no future for South Africa *in* lonely minds. We are, at this time, moving to a show-down, a struggle between temporary incompatibles and irreconcilables. But they are South African incompatibles. The struggle is not a struggle between a British way of life and a Nazi way of life; nor a struggle between Imperialism and Nationalism; nor a struggle between English and Afrikaner; nor between negrophile and negrophobe. It is a struggle between two South Africanisms, and a lonely mind will only get hurt. It is true that this struggle is complicated by all the issues I have mentioned above. When it becomes intense, men may draw back aghast. Parties halt on the brink of the abyss, and disown the elements that brought them there. The inside wings come together again and embrace like long-lost brothers. In this re-union there is promise, even if it is only the promise of compromise. Its instability has been proved, but it was the impact of catastrophe that brought it down. The factors essential for its growth are Time and Goodwill. And catastrophe cut

short the one and destroyed the other.

It is a question whether we can regain the position; whether we must endure a bitter struggle between two South Africanisms, or whether we may look to the second advent of compromise South Africanism. The first possibility means the struggle of English-speaking South Africa, Jewry, and about one-third of Afrikanerdom (watched with qualified approval by non-European South Africa) against the militant Nationalists. Dr. van Rensburg's "Mother Africa," far from tramping inexorably on to victory, will not know if she is on her head or her heels. Peaceful absorption by any one section or the other will be at a standstill, for there will be no peace. Intermarriage will be allotted a painful but unimportant rôle. Fraternisation in the North will favour Smutsism; but single-medium education in the South will knock it out in the second round. And should things look bad, Britain may take a hand; at least, so says Dr. Malan. It is a sad picture, and Mr. Calpin thinks we don't see the "sharp tragedy" of it. We do, but we can't weep now; there's a battle to be won, and we think it's for the soul of a nation.

## Compromise South Africanism.

Victory will not go to the first group unless it is bilingual. The support of 400,000 Afrikaners cannot be had for a song. The weakness of Smutsism has always been that it had to carry those who were not South Africans, neither by birth nor by choice.

Then there is the second possibility, compromise South Africanism. It has never had a chance. Some say it never will; that the incompatibles outweigh the rest, and point to the Commonwealth-Republican dilemma. Yet there are signs of hope. Prof. Cilliers, the apostle of Hertzogism (that good dog with a bad name), acknowledges the Commonwealth connection as something of which account must be taken. That's something, in 1941! And we? We might as well face the fact that the man who matters most to us is an Afrikaner. We sing "God Save the King," but many of us mean "God Save Smuts." English-speaking girls compose

an English song, pledging themselves to whom?—to an Afrikaner woman. This isn't 1914-1918. There is ground for believing that our roots are deeper, even if Roy Campbell did run away. Yes, we long for "home." Some green valley in the Dargle, where the mists drip from the trees about the house, and the whip-poor-will calls in the gathering dark; some little villa in Kensington (Johannesburg, I mean) that holds all of heaven and earth.

Mr. Calpin quotes the D.R.C. minister who wrote in *Common Sense* that there would always be an England, and if not an England, a Canada, an Australia, a New Zealand; but for the Afrikaner there was only a South Africa. What would Edgar Brookes do in Australia? Or Cecil Wightman? Or Archdeacon Rouse? Or I? Why do our eyes turn to the Commonwealth? Partly because we believe in it, partly because General Kemp threatens dental extraction on such a colossal scale.

We are South Africans; we love South Africa and seek no other country. Let us go on with our compromise South Africanism when and if we get the chance, and pray catastrophe to leave us alone. I am prepared for anything that is based on the "broad national will"; but there must be a will first.

And if we can't have that, let us wage the bitter battle between the two South Africanisms. But not only in English; something bigger than our Englishry is at stake.

We are strange, we South Africans. That's what Mr. Calpin really meant, but he found his title irresistible. His lie can be forgiven if it shocks us into truth.

["THERE ARE NO SOUTH AFRICANS." By G. H. Calpin. London: Thomas Nelson Ltd. South Africa: The Central News Agency. Price 12/9.]

## HOOFFARTIKEL

(vervolg van bladsy 3).

As dit ons geoorloof word om raad te gee, dan wil ons sê dat daar twee moontlike oplossings is wat nadere ondersoek verdien. 'n Breër uiteensetting van positiewe groeppaardes is onontbeerlik; vooroordeel gedy in die skemerdonker van onkunde en onwetendheid. Groter nadruk moet ook gelê word op die ekonomiese en maatskaplike faktore wat kwaadwilligheid in die hand werk. Vrome woorde sal geen verdraagsaamheid kweek, en geen vooroordeel vernietig nie. As ons ons gemeenskaplike doel wil bereik, dan moet ons die harde werklikhede van die lewe vierkant onder die oë sien.

# Hopes and Fears for Social Security

## The Significance of the "Bloemfontein Charter"



The Writer.

said that is important, but the fact that he said it at all.

In a young nation the successful minority is seldom concerned with the condition of the people as a whole, the optimistic assumption being that even the poorest labourer carries an employer's baton in his knapsack. The United Party, while naturally interested in purely economic questions, has not hitherto shown any sincere desire for general social improvement. Now, faced with the need for unity and a maximum war effort and looking forward to the Union's future as an industrial community, General Smuts has intimated that his Government contemplates a policy of planned social welfare for all the peoples of South Africa.

### Democracy's Alternative.

As he said, the Prime Minister has also been influenced by the terms of Article 5 of the "Atlantic Charter" drawn up by Mr. Churchill and President Roosevelt. The one clear peace aim that the Allies have permitted themselves to disclose is the creation of what it is now fashionable to call "social security." This is the "democratic" alternative to the evils of the present social order (which are tacitly admitted but seldom profoundly analysed); this is the counter-propaganda which, it is hoped, will disillusion the peoples of Germany and occupied Europe with the Nazi claim to be the harbingers of peace and plenty. It is also proclaimed, we may add, as an alternative to the

By PROF. J. L. GRAY

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Socialism practised by our Russian ally.

The idea of social security, of course, is not new. We may define it as a logical and integrated structure of social legislation designed to protect the standard of living of the whole people, at the same time preserving intact the institutions of representative government, civil liberty and in the economic field the substance of private capitalism. To-day capitalism is either unregulated or regulated by and on behalf of capitalist interests; while social reforms are piece-meal, inadequate and often costly without being successful. Looked at in another way, the ideal of social security is a state in which workers' pressure-groups and employers' pressure-groups both attain their fundamental ends without recourse to socialism or economic totalitarianism.

### The Failure of Liberal Capitalism.

It is idle to pretend that the present system pleases anybody. The social order of the western world, half liberal *manqué*, half feudal-capitalist, has been for at least a generation the object of bitter attack by the working classes and middle classes alike, though for very different reasons, and has become unacceptable even to the capitalist monopolist in whose broad interests it often tends to work. Over a great part of Europe it had already collapsed before the war. It is a safe guess that it will hardly survive unchanged in any country after the war. Liberal capitalism fails to provide the mass of the people with bread, work and a secure family life, the means to enjoy health and leisure, an outlet for ambition and the sense of glory and beauty which all men crave. Contrasted with this failure all the vaunted benefits of political democracy are as dust and ashes.

Even more important politically, as the rise of Nazism and Fascism proved, liberal capitalism has also disappointed large sections of the middle classes. It denied increasingly to the *rentier* and professional groups those false satisfactions of social distinction, property-prerogatives and personal power which their birth and tradition had accustomed them to demand from life. In revolt, these groups become Fascists.

### Social Security: Pros and Cons.

The possible result, although not the whole aim of social security, is to satisfy the rational and legitimate wants of the masses, at least on a minimum level. It ensures the co-operation of the trade unions in the tasks of government and administration; it tends to still the clamour of the Socialists. We are not yet in a position to say that it can greatly lever up the general standard of living (though it assuredly raises the level of the poorest), except in underpopulated countries exceptionally favoured by Nature, like Australia and New Zealand. Without central economic planning, that is to say, its economic advantages may not be realised. And central economic planning raises at once the issue of collective ownership and control, which will be fought by the propertied classes. Politically it may be weak and unstable, since it does nothing for the investor and *rentier* or employer, while leaving them, at least for the moment, in substantial control of an economic system not intended to work in the way of ensuring social security and overburdened with its colossal costs.

Subjectively, too, social security makes no conspicuous appeal to the hearts of men. That its *mystique* is inspiring enough to seduce the allegiance of different classes from the rival attractions of Socialism and Fascism we cannot yet assert with any confidence. The Germany of Bismarck was a pioneer in social reforms; but this fact and the consequent influence of social democracy have not prevented the Germans from being imposed upon by the Nazis.

Nor did the French Popular Front programme succeed in taking much of the discredit out of the *ancien régime* of the Third Republic. In the U.S.A. and New Zealand still powerful employers fight the New Deals tooth and nail. In spite of the presence of Labour in the British Coalition Government, capitalist interests not only rule the roost and impede the nation's production effort; they are also entrenching themselves to be supreme again after the war.

### "Choose We Must."

Nevertheless, even if these doubts and fears are to some extent justified, it will not do to look the gift horse of social security too inquisitively in the mouth. In the gravest peril that democratic government has ever had to face, social security demands to be given a trial, as the only solution which can perhaps maintain the continuity of our democratic ways of life and at the same time minister to the fundamental needs of the people as a whole. There are not so very many solutions left for us to choose, and choose we must. One alternative, Nazism, we are fighting to the death. Another, that for whose sake our Russian allies are bravely giving their lives, does not attract large numbers of followers outside Eastern Europe. They hesitate to follow this road lest it lead us through revolution and dictatorship. To us in the democratic States, wealthy, secure and orderly compared with many other countries, it is a not unnatural desire to seek material sufficiency and social harmony for all in ways that preserve to us the rare flowers of personal and political liberty.

To return to General Smuts. Looked at in the light of the scientific achievements and potentialities of the twentieth century, his Bloemfontein speech was marked by a moderation that almost bordered on humility. It is surely a very modest aim of Government "to provide, as far as possible, fruitful employment, housing and the necessaries of life, including food and clothing, for our whole community of all races and colours." Looked at in the light of the condition of our non-European population, the declaration is bold, even revolutionary. For the first time, I think, we are described by a Prime Minister as a *community of all races and colours*. For the first

time it is proclaimed that all are equally entitled to the necessaries of life, these to be provided by planned governmental action. It is not even too much to hope that the basis on which these fundamental human needs are to be satisfied will be a civilised one.

To implement this programme will require economic resources directed to ends similar to those of the Five-Year Plan of Soviet Russia, an explicit Government education and propaganda arm for the conversion of the White ruling caste to the right attitudes and of non-Europeans to the right skills, large sacrifices, material and psychological, and ultimately radical changes in the working of the economic system in land, industry and trade. All this is implicit in General Smuts' speech. If this is what he meant, it is a worthy task for the highest statesmanship of which South Africa is capable.

### Political Difficulties.

The difficulties ahead of us are formidable. In essence they are political, not technical nor economic. Two confront us immediately. General Smuts argued that "much of our unwholesome politics arises from distressful economic conditions. Given fair economic conditions and a fresh hope and outlook in life, and the ground will be cut from much of that unrest which takes such extreme political forms in this country." This, of course, is true in part. I used, myself, to believe it was nearly the whole truth. The fact that distressful economic conditions do cer-

tainly exist and ought, in justice, to be remedied, may lead us to believe that they are the driving force of racial opposition groups in the Union. The fact that these groups appeal to the Poor Whites for constituency support may engender the view that they constitute the poor man's front. I no longer believe that this interpretation is correct. If the extreme Nationalists obtained the dictatorship they want, we should have government in the interest of the same groups that made the Nazi revolution in Germany. The class interests of Afrikaans nationalism are overwhelmingly the interests of small business, lower professional, farmer and *rentier* groups, envious of Big Business, still un-Afrikaans in control, hostile to working-class aspirations and ambitious to produce a Fascist state, in which power-loving slave-owners will exploit the non-European peoples in perpetuity.

Thus a social security policy, valuable as it is in itself, may not succeed as much as many of us hope in sweetening the bitter political struggles of our country. There is another powerful threat to it, this time from General Smuts' nominal supporters. The Prime Minister's pronouncement, modest though it was, was at once challenged by no less a person than Mr. A. Boyden, President of the S.A. Federated Chamber of Industries. Mr. Boyden does not pretend to like the goal of social security. It is costly, must lead to increased taxation of large incomes and fortunes and to reduced profits, and must result in a weakening of private enterprise throughout the whole economic field. He demanded that "wages and conditions of employment" remain stationary and that there should be an "immediate cessation of social legislation." The battle is joined. Either Mr. Boyden and his friends will prevail in the near future, or the statesmanlike vision of General Smuts. The issue is quite simple. Enormous though the difficulties may be, a policy of social security demands to be tried because it is possible and just, because it undermines Fascism, because it may save democracy in a world increasingly intolerant of it. Unlike any other policy it promises to direct our steps, either if it succeeds or if it fails, to the ultimate solution of democratic socialism.

*Society of Jews and Christians.*

## A SYMPOSIUM

— ON —

### "THE HOME FRONT"

will be held at the Fifth  
Annual General Meeting  
which will take place on

WEDNESDAY, DECEMBER 3rd  
at the JEWISH GUILD HALL,  
Johannesburg, at 8.15 p.m.

#### SPEAKERS:

Sen. J. D. Rheinault Jones,  
P. H. Guenault, M. Kentridge,  
M.P., and Dr. H. Sonnabend.

*All Welcome.*



# „BLOED EN BODEM”

## Die Geestelike Agtergrond van Nasionaal-Socialisme

**W**AT is die geestelike agtergrond, die bron waaruit die Nasionaal-Socialistiese wêreld- en lewensbeskouing, sy hele politiek-ekonomiese stelsel en gedagtegang haal?

Om op hierdie vraag 'n antwoord te gee, veral met betrekking tot die Nasionaal-Socialisme as godsdiens, moet ons net eers teruggaan tot 'n paar fases van die ontwikkeling van die natuurlike godsdiens van die wêreld. In die teologie onderskei ons soms wel tussen die natuurlike en die geopenbaarde godsdiens. Die natuurlikes is die wat vanself in die lewe en denke van volke opgegroe het; die geopenbaardes maak aanspraak daarop dat hulle direkt deur God ingegee en aan die mens openbaar is. Maar selfs wanneer alle godsdiens van die wêreld in hul natuurlike ontwikkeling betrag word in wat ons noem die vergelykende godsdienswetenskap, kom ons altyd tot die slotsom dat in die Christelike en gedeeltelik in die Joodse of Ou Testamentiese Gods-idee die mees verhewe vorm van die godsdiens gevind word. Dit verteenwoordig die hoogste trap van die Gods-opvatting op aarde. Hier het ons te doen met 'n almagtige, alom-teenwoordige, transcendente en immanente God, in die Christendom 'n drie-ledige persoonlikheid van Vader, Seun en Heilige Gees, wat Heerser is oor die ganse heelal, oor son en maan en sterre, oor die planete, waarvan die aarde maar 'n kleintjie is—Heerser dus oor alle kreatuur op aarde, oor alle mense en geslagte en tale.

### Verwerp Bybel en God.

Teen hierdie universele God kom die natuurlike mens in opstand. Die Nasionaal-Socialisme is 'n natuurlike godsdiens. Hy verwerp hierdie universele God, hierdie Heilige Gees: hy verwerp die Bybel as boek waardeur hierdie universele God hom aan die mensheid openbaar het. Al hul geskrifte is vol daarvan dat hulle „natuurlike mense” wil wees. Dit setel diep in die Duitse volksaard, en het sy navolgers onder alle Westerse volke. Volgens die aantekening van dr. Hermann Rauschning in sy boek „Hitler Spreek” (bl.

deur **ABR. H. JONKER**

37) het Hitler by geleentheid gesê:—

„Ja, ons is barbare! Ons wil barbare wees!”

Hermann Göring het by geleentheid voor 'n konferensie van die buitelandse pers verklaar:—

„As wat ons hier gedoen het (d.w.s. die uitwerk en vestiging van die Nasionaal-Socialistiese beskouing) malheid is, dan pas kranksinnigheid ons.”

Ek het elders verwys na die voorstelling van Heinrich Heine meer as honderd jaar gelede dat die Duitse volk in sy veglustigheid eendag in opstand sal kom teen die Christendom en daardie stremmende invloed van die Kruis van hom sal afwerp. Ek verwys ook na die uittaling van die Nazi-theoloog van Leipzig, prof. dr. Ernst Bergman, wat op bladsy 72 van sy standaardwerk oor die

Nasionaal-Socialistiese godsdiens, „Die Deutsche National-Kirche,” sê:

„Hierdie soort Christendom (d.w.s. die geopenbaarde Christendom van die Bybel en die Christelike Kerk) was 'n breinsiekte van die menslike ras, 'n geestesverstoring wat twee duisend jaar geduur het. Hulpeloos het ons geworstel met die vraagstukke. Al wat die mens kan doen, nou hy bevry is van hierdie, „dementia Christiania” (Christelike malheid), is om weer 'n bees te word. As 'n dier moet die mens vandag weer begin.”

Die Nasionaal-Socialisme gryp dus terug na 'n natuurlike godsdiens, want geheel sonder godsdiens kan die mens nie leef nie: en hulle moet bowendien 'n geestelike en filosofiese agtergrond vir hul Nasionaal-Socialistiese gedagtegang vind.

### Ontwikkeling van Godsdiens.

Die oudste en mees primitiewe vorm van godsdiens vereis alleen 'n god, meestal gemaak deur die mens self van hout of steen, waarvoor hy neerkniel. 'n Verdere trap van ontwikkeling het meegebring dat die god onsigbaar gemaak word. Hy woon in 'n grot of op 'n berg en het 'n priester of priesteres deur wie hy tot die volk spreek. Hierna het die natuurlike godsdiens van die wêreld in verskillende rigtings ontwikkel, maar een rigting—en dit is veral die Indo-Germaanse of Ariese rigting—het gebly by die mystiese opvatting van 'n menslike stam-god, in noue, byna persoonlik-fysiese aanraking met die mens, geestelik verhewe as god, maar tog sy ewe-beeld. Sy volkshelde het hy omring met sagas en mythes, met helde-verhale, en per slot hul afstamming teruggevoer tot die stam-god self. Die volkshelde word vergoddelik. Die stam-god is die hoogste rasse-ideaal van die volk; die volkshelde is in besondere sin die verteenwoordigers van daardie stam-ideaal of stam-god, die god van die ras. Hierdie ontwikkeling het ons nog in die Japanse Shintoïsme, waarin die Keiser as seun van die stam-god of rasse-god erken en met goddelike gesag en eerbetoen omring word.

Op hierdie stadium van die ontwikkeling van die Ariese godsdiens (Vervolg op bladsy 10.)



—DIE SKRYWER—

*Abr. H. Jonker is redakteur van „Die Suiderstem” en hierdie artikel bevat uittreksels uit sy nuwe boek „Nasionaal-Socialisme as Godsdiens,” wat deur Maskew Miller en Kie uitgegee is. (Prys 2/6.)*

# CITIES OF THE FUTURE

## A South African Views Town-Planning Problems of Postwar Reconstruction

By ROY KANTOROWCH, B.Arch. (Rand.)

WE are living in a most destructive time. Most of the great cities of the world have suffered from the ravages of modern war, and as the catastrophe spreads, even more are being reduced to heaps of rubble, and ash. It is natural in these times to think about the form that reconstruction of these cities will take, when peace has been achieved. Before doing so, however, it would be sound to make a brief examination of the manner in which our cities have developed; to find the generating factors that produced what we recognise as the modern city.

Our present cities date back to the beginning of the Industrial Revolution. This does not mean that there were no cities before then, but only that the changes that occurred after that time were so far-reaching that the whole shape, function and character of cities were transformed. The Industrial Revolution marked the beginning of that period in which the character of civilisation moved from a predominantly rural nature to the present predominantly urban nature. This process was marked by the enormous migration of freed serfs into the towns, where they were employed as wage-labourers in factories.

### Beginning of the Slums.

These new city dwellers were initially not housed at all. They clustered together in hopeless confusion, living in the most unhygienic conditions imaginable. Friederich Engels gives some lurid descriptions of the English workers of this time (and their lot was no better or worse than that of workers in other countries). The cities were not flexible enough to take the influx of this new population. Primitive sanitation, which might have been adequate when the city was a village, was quite unable to deal with the larger number of inhabitants. It was only after a disastrous number of epidemics had attacked both poor and rich with sublime indiscriminate that any attention was paid to the houses in which the bulk of the population lived. Modern techniques of sanitation then developed; but it is significant that, up to this day, these essential prerequisites of city life have not yet reached the whole of the population. (Not even in young, modern cities like our own



Johannesburg, where water-borne sewerage is unknown in the Native locations.)

The question of housing and city building in general was left to the rather arbitrary working out of *laissez-faire*. The result was that much valuable city land fell into the hands of speculators, and an attitude of "what made profits quickly must, of necessity, be good for the community" predominated. Our cities grew, spreading like malignant cancers over the countryside; spreading arbitrarily and irrationally; following the short-sighted paths of "get-rich-quick." The hall-mark, the characteristic of the modern city, became the slum; "city" and "slum" became synonymous.

### The "Brave Front."

But, the reader will ask, are we not forgetting "civic pride," that intangible quality which was responsible for some of the better achievements in cities? True, the City Fathers (usually drafted from the wealthier sections of the community) were responsible for various big public projects. In some cases, these achieved a monumentality, a civic dignity that showed a high de-

gree of cultural advancement. But these efforts were never more successful than to put a brave front on a rather tattered frame. Paris is perhaps the supreme example of this: there behind the finest Boulevards, lurk the filthiest slums.

Thus *laissez-faire* has succeeded in building up enormous cities which are great, complicated organisations. But what chaos exists! Cities are a perpetual and unsuccessful compromise. We are forced to live in dirty, smoke-laden "mantraps," in an artificial environment of cement paving slabs and asphalt. We are forced to work (if we are white-collarites) in soul-destroying offices which we reach by running the gauntlet of the traffic chaos in the choked streets. The lot of workers who live in houses huddled under the factory smoke-stacks is even worse.

But is not *laissez-faire* learning to improve? It scarcely seems so. In the last few years Johannesburg has grown and grown. We are accustomed to talk of her "far-flung" suburbs, as if the utter inaccessibility of these new residential districts was a virtue to be encouraged. But what do these new examples of the real-

estate "art" look like? We have, in fact, been witnessing the unhappy process of the destruction of the beautiful highveld that once surrounded Johannesburg. Endless streets lined with ugly houses on the "two-bay-windows-and-a-porch model" have taken the place of the countryside. Bleak "modern" suburbs with not the scantiest provision, beyond a cinema site, for the necessities of communal life, supersede the open veld. At the other end of the scale, housing for the poor, government-subsidised or otherwise, does not even look like coping with the ever-increasing problems of the modern slum. A bleak prospect, now completed by the rain of bombs which is the latest contribution of society to existent chaos.



These three pictures illustrate the problems with which modern town planning is attempting to cope. The first offers a bird's-eye view of a typical industrial town, huge, ugly, crowded. The second, a close-up of typical labourer's dwellings, bleak, squalid, smoke-laden. The third picture shows what skilful town-planning can achieve: a workmen's suburb, with attractive dwellings, airy spaces, neat gardens, clean streets.

*Laissez-faire*—leaving things to chance—has not worked. If we want planned cities (and the setting up of City Planning Commissions all over the world indicates that there is the general popular desire for such planning), we have to have a society able to plan. Many of the pious statements, often made with all sincerity, about the nature of the New Order that is to follow this war, neglect to inform us as to how the New Order is to be achieved. Such a New Order will not come automatically, but will be the result of the conscious desire and struggle of the vast majority of the population for a better planned and better ordered society. And it is only through such a planned society that the planned city of the future will come into existence.

### Town and Country.

What form will these cities take? Will they follow the pattern our modern visionaries indicate? Will they be the underground cities forecast by H. G. Wells, the super-cities of steel, glass and concrete of Le Corbusier, or the Broadacres of Frank Lloyd Wright? Probably they will be like none of these, for all these schemes have the fault of dictating the plastic form of the future city without carefully analysing those social forces that will build the new cities. A new social



organisation may make seemingly strange demands upon the city planner . . . that is, strange from our present perspective, but quite logical when one pauses to consider the time and place, and the cultural heritage of the country that is planning its life.

It is, however, possible to indicate some respects in which the future city will be different from our present cities. One of the significant tasks of the future society will be to bridge the gulf that has existed between the town and the country . . . a gulf created and enlarged by the logical development of our modern industrial society. The task of the future city planner will be to bring the country into the towns, and the town into the country. Modern techniques of transportation and of power distribution by electricity, make it possible to decentralise our great mammoth cities into smaller and more convenient units. The prevailing pattern of the future will not be marked by such enormous concentrations of people around cities, and such insignificant groupings in the rural areas, but by a more even distribution of population over the whole countryside. The cultural life that has developed around the metropolis, and is often ascribed to the large concentration of people there (as if a collection of people mechanically produces a culture), will not die, but will achieve new life in the smaller communities, where the whole population will be drawn into cultural activities. A good illustration of this process can be found in the Russian Collective Farms. So we shall witness the

(Continued on next page.)

## "DARE WE FORGET...?"

### GENERAL SMUTS ON THE POSITION OF JEWRY IN THE WAR

A STRIKING statement on the position of Jewry in the present world conflict was made by the Prime Minister, General the Rt. Hon. J. C. Smuts, in a broadcast address on the 2nd November. The occasion was the twenty-fourth anniversary of the issuance of the Balfour Declaration, which promised Jewry a national home in Palestine.

After recalling the circumstances in which the Declaration—which he described as "one of the great acts of history"—had been issued, General Smuts went on to review the great work of rebuilding that Jews had performed in Palestine since the end of the last war, and the terrible events that had occurred in Europe following the rise of Nazism.

"New ghettos," he said, "are arising, which, in their misery and despair, out-rival the record of the Middle Ages. Humanity is ashamed and disgraced as perhaps never before in the record of civilisation. . . . The calamities which have overtaken the post-war world generally have reached their climax in an anti-Semitic movement surpassing in dimensions and intensity anything known in history.

"The case for the Balfour Declaration," continued General Smuts, "has thus become overwhelmingly stronger. The case has become one not merely of promises and international law, but for the conscience of mankind. We dare not fold

our hands without insulting the human spirit itself.

"The present dreadful pass in the Jewish lot makes a settlement imperative," the Prime Minister declared. "The Jews are once more the heart, the crux, the spearpoint of the whole human issue. Man is once more fighting to the death for the sacred things of his advance against a great people that has gone into rebellion against those things. With those sacred things the human problem of the Jew is peculiarly linked up. Incidentally, it involves a definite legal commitment on our part.

"But there is more. Can Christian Europe and America forget the people of the Book, who gave them the greatest Book in the world, the Book in which the human soul has expressed itself as nowhere else in the world's literature? Dare we forget the people who gave us the noblest gift in history—the Son of Man, whose solitary figure still leads the slow and faltering advance of our race to its distant spiritual goal."

### CITIES OF THE FUTURE (Continued from previous page).

historical process of the building up of great cities and of a corresponding technique leading to the end of great cities as the predominant pattern of civic existence.

This does not mean that there will be no great cities in the future. On the contrary. Londons, and New Yorks, Paris's and Moscovs will continue for a long time, until mankind has progressed so far that such great centres will no longer be needed. Countries that have been backward in development may still need the process of centralisation for this purpose, and may actually need to build new great cities.

But all cities of the future, great and small, will have to satisfy certain demands that the people who are to live in them will make: they will have to be the background to that fuller life we expect from the society of the future. Housing units and suburbs will have to cater for a new and fuller communal life. The anarchic, precious individualism that arises from a "macroparva hedge" attitude to one's neighbours, will be superseded by a genuine community of interests with the

people around. This process has already become evident in the Greenbelt towns in America, and the planned cities of the Soviet Union. The richer community life will bring new problems to the architect, who will have to provide for the new communal activities; the design of the new cities must inevitably reflect this new attitude to life. Neighbourhoods will have to be designed as a whole, and will involve much more than the arbitrary layout of plots for real-estate speculation. The interest will centre on the communal halls, the schools, the playing fields, rather than on the private hearth.

It is idle to speculate further as to the form these future cities will take. But we know that we have a technique to build towns and cities that are free from soot, noise, inconvenience and all the other discomforts of our present cities; cities which will form an adequate background to fruitful life. It is up to us to fashion a society that can implement this technique, and can, further, guarantee our new cities against want, and against destruction in a future (and more terrific) war.

### „BLOED EN BODEM” (Vervolg van bladsy 7.)

sluit die Nasionaal-Socialisme hom aan. Dit is glad nie so snaaks dat die Nasionaal-Socialiste, met sy oordrewe rasse-opvatting, afgesien van militaire en diplomatieke oorewegings, die Japanners tot ere-Ariërs verhef het nie. Hul godsdiens, hul wêreld—en lewensbeskouing van die ras en die staat, is baie na aan mekaar verwant.

Die Nasionaal-Socialisme het as kernbegrip die ras, wat hulle dan noem die Noordse of Ariëse ras. Hierdie ras verteenwoordig die hoogste, sy belange gaan voor alles, sy karaktertrekke—of wat hulle as sy karaktertrekke stel—is die edelste; hierdie volksbloed is goddelik. Dit word tot 'n godsdiens en 'n godheid verhef.

Prof. Wilhelm Hauer, organiseerder en vroeë leier van die „Duitse Godsdiens-beweging” het in sy boek, „Die Duitse Gods-beskouing,” verskene in 1935, op bladsy 45 verklaar:—

„Bloed is heilig. Van die oudste tye af bevat dit die teelgeheime van die gesin, die stam, die volk. . . . Die oorsprong van die gees is in die bloed. Daar is 'n goddelike krag in die bloed wat menslike wesens fatsoeneer volgens hul voorbestemde patroon.”

En op bladsy 65 sê hy:—

„Dis daarom dat ons bloed en bodem en vaderland so hartstogtelik lief het, asook die geskiedenis van ons volk en sy stryd, dat ons die alles hartsgrondig aanbid omdat God self ons hier ontmoet, beliggaamd en onmiddellik.”

Die bloed van die ras is dan die goddelike krag, is God. Dit is die voorbestemmer, die ideaalgewer. . . . Die Ariëse rassebloed, wat dit ook al mag wees, geteel en ontstaan volgens hulle teorie op die bodem van Alt-Deutschland, is die god van die Nasionaal-Socialistiese wêreld- en lewensbeskouing.

Die bloed, die ras, die volksiel—dit is almal dieselfde; dit is oppermagtig in die staat, die kuns, die wetenskap en die godsdiens. En as ons dit nou eens gesnap het dat „Bloed en Bodem”—daardie mystiese opvatting van die rasse-bloed—in die Nasionaal-Socialistiese gedagte-wêreld die plek van die Godheid inneem, dan begryp ons meteens die rasseverheerliking en selfverheffing van die Nasionaal-Socialisme.

### “THE RISING TIDE.”

*We regret that, owing to the serious illness of the Revd. A. W. Eaton, we are not able to publish the usual “Rising Tide” feature this month. We feel sure that all our readers will join in wishing Mr. Eaton a speedy recovery.*

# THE "KEY-MAN" PROBLEM:

## A Frank Analysis of a Vital War-Time Issue

By "MILES MILITANS"

THE key-man problem is, like so much else in the present war, a new phenomenon.

True, the disparity between the daily pay of the soldier in the ranks and the daily wage of the factory worker in "essential war industries," was manifest already in the war of 1914-18. But, the slogan, "equality of sacrifice," had not then come into common use for making articulate the soldiers' dissatisfaction with this disparity.

The problem is by no means peculiar to the Union. In England, too, soldiers grumble because they bear the hardships and dangers of combatant life for a few shillings a day (*plus*, of course, such board, lodging, clothing, etc., as the Army organisation may be able to supply), whereas their brothers may get £4 per week for hewing coal or £6 to £7 per week for making armaments. The fact that the former "safety" of industrial workers has been greatly diminished by the enemy's bombing raids, still does not justify the inequality of pay. And, of course, even if there were anything in the argument, it does not apply in our unbombed country.

### No "Equality of Sacrifice."

Everyone realises that "equality of sacrifice" in any general, or absolute, sense is unattainable. A man born a cripple may burn with patriotic ardour, but no Army will have him: he is robbed by fate of the very chance of sharing the sacrifice of his sound-limbed fellows. In the fighting itself, one man may be killed, whilst the pal at his side escapes unscathed. The former may leave behind him a widow and orphaned children: the latter may be a bachelor without family responsibilities.

The only inequality problem we can deal with is the economic one. But, even on this narrow plane, the problem is full of complexities. From the soldiers' point of view, there is not merely the sheer disparity of income, with its effect on

the standard of life of his dependants. There is also the disparity in competitive opportunities. The man who stays behind may expand his business, whilst the man in the Army may have to begin again from scratch on his return. The former may gain promotion in his office or workshop and bigger pay, whilst the latter may be lucky to return at the old wage to the job he had left. A boy who enlists straight from school may lose valuable years compared with another boy who, meanwhile, completes a University course and qualifies for a professional career.

### Voluntary Effort.

Inequalities, such as these, tell even under a system of conscription. They tend to tell even more under a system of voluntary enlistment, for, although the volunteer may be supposed to have taken them into account in making his choice, he nonetheless resents that the choice should have such disadvantageous consequences for him who "does his duty." And, where, as in our country, the population is deeply divided on the war-policy of the Government, so that many young men who are fit for military service and ought to volunteer, stay on their safe and well-paid jobs, and even volunteer for an *Ersatz* kind of service in organisations hostile to the Government, the members of the Army are apt to feel the resulting inequality of sacrifice with added resentment.

Here, however, we are passing beyond the "key-man" problem, proper. Let us return to it.

The *bona fide* key-man, on his side, especially if he is a healthy young man of military age, finds that his lot has its own disadvantages. During the Great War, before England had introduced conscription, men whom the Government itself had kept back, or even called back, from the Army for essential non-combatant war service, were ex-

posed to being presented with white feathers by silly girls who took them to be "shirkers" and "cowards." In the Union, now, there are many key-men who wear their badges with a secret sense of shame, and are constantly explaining them and apologising for them. Their work may be "key" work, and they may know that they are helping to win the war no less than their friends in the Army, but none the less they feel that they are in a false position—"false," because they realise that the importance of their work does not justify the differential advantages in the way of high pay and comfortable living for themselves and their families, which they enjoy. Their consciences are often ill at ease over these advantages, which they know are resented by their friends in the Army. The latter, on their side, fully appreciate that the fighting efficiency of the Army, in modern mechanised warfare, depends on the maintenance of production and supplies in the industries behind the front, but they cannot see why the latter kind of non-combatant war service should be so much more highly paid (not to mention their justifiable doubts as to whether every wearer of a "key-man's" badge really is holding down a "key" job!).

### Is There a Solution?

Is there any solution possible, over and above such alleviation of distress in soldiers' families, as the Governor-General's Fund attempts to provide?

On this question, two things have to be said.

The first is that the problem need never have arisen, if we had been prepared—economically and psychologically—for totalitarian war. Totalitarian war between whole peoples, fighting each other, not only with their armies, but with their factories, their agriculture, their trade—in short, with all their resources, human and natural—requires an

(Continued on next page.)

## THE "KEY-MAN" PROBLEM

(Continued from previous page).

integrated effort in which all citizens—men and women, so-called combatants and so-called non-combatants—have their part to play. If the whole economic system of the country had been promptly adapted to this kind of war, then there would be no talk now of "key-men" and their unfair advantages. Every soldier would be a "key-man" as much as every skilled armament worker. Officers, in accordance with their various ranks, would be "key-men" as much as the various technical or administrative officials in an industrial undertaking or in the Civil Service. All would receive the same rates of pay—say, on present military scales. All the pay which the non-combatant "key-men" now receive above these rates would be paid into a central fund, which would also receive all the dividends or interest payments from investments in industries, above a nationally-fixed mini-

mum. This fund, largely taking the place of the present war taxation and war loans (which attempt to do the same job far less efficiently), would pay both for the actual war effort and for the social liabilities resulting from it for the maintenance of the dependants of all who are engaged in the national effort—the children, the aged, the sick and infirm.

This would be, on the economic plane, something like "equality of sacrifice."

The second point is that we are now too deep in the war to attempt a sudden change-over to such an economic system. Hence, only a patch-work solution can be proposed as practicable, though we have to see to it that it is as generous and effective as we can make it to those whose economic sacrifice through voluntary enlistment in the Army

has been greatest. For this purpose, we must think out now, and be ready to apply at the end of, and after, the war, such measures as these:—

(a) Prompt re-employment of soldiers at "real" wages, not lower, at the very least, than their real wages on enlistment had been, provided that those soldiers—this applies, especially, to many men in the non-European units—who are actually better off with Army pay and allowances to their dependants than they had been before enlistment, are given employment at not less than their income from the Army.

(b) State help to those who have interrupted, or not yet begun, their training for a professional or technical career, so that they may as rapidly as possible complete their qualifications.

(c) Adequate pensions to enlisted soldiers who retire from the Army too old to find other employment, or who are incapacitated, wholly or partly, by wounds or disease.

(d) Wages and pensions to be supplemented, where necessary, by family allowances, to help the ex-soldiers in meeting the expenses of a growing family.

(e) Given equal qualifications, ex-soldiers to be entitled to priority in appointments under the Union Government, the Provincial Administrations, the Municipalities, and other public bodies.

These proposals are put forward as tending to secure that the economic sacrifice which so many men (and women, too) have made by enlisting, is not perpetuated as a standing sacrifice for the rest of their lives.

## "UNITE IN A COMMON CRUSADE"

### MR. HOFMEYR INAUGURATES SOCIETY OF JEWS AND CHRISTIANS ON WEST RAND

**A**N earnest call to Christians and Jews to unite in a common crusade against the dangers threatening both, was made by Mr. J. H. Hofmeyr, Minister of Finance and Education, speaking at Krugersdorp early this month. The occasion was the inauguration of a West Rand branch of the Society of Jews and Christians.

The meeting took place in the Town Hall and was presided over by Mr. W. G. Delpont. Prof. R. F. A. Hoernlé and the Rev. A. W. Eaton, representing the Society of Jews and Christians in Johannesburg, also addressed the gathering, and all the addresses were appreciatively received.

If Nazism won the war, the essential characteristics of both Christianity and Judaism would be destroyed, Mr. Hofmeyr declared. He exposed the evil motives at the root of Nazi anti-Semitism, and explained that the Nazis persecuted the Jew not merely because they needed a scapegoat, but because they knew that Judaism was utterly opposed to an ideology which deified State and Leader.

As a Christian, said Mr. Hofmeyr, he could not understand how any Christian who accepted the Scriptures, could practise anti-Semitism, which was an instance of the perverse "nationalism of the hedgehog." Mr. Hofmeyr enlarged on the point

that there were in reality two sorts of nationalism. The first was the one that tried out all that was good and beneficial to the world at large, and the second was that of the hedgehog that shut itself in from everything and everybody else. We were in need of a nationalism that accepted the principle of "unity in diversity"—a unity of different groups each making its contribution to the common pattern of the whole.

Prof. Hoernlé dealt with some of the economic factors responsible for anti-Semitism and showed how anti-Jewish feeling had an adverse effect on the economic structure of the Jewish community, preventing many people from taking up employment in avenues of work where they felt they might suffer as a result of racial prejudice.

Short speeches were also delivered by the Rev. James Anderson, the Rev. N. Steyn, the Rev. Louis Wolk and the Rev. H. R. Higgs.

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# Building a National Tradition

## Formative Trends in South African Life

IN the Grahamstown Art Gallery there is a painting by the distinguished South African artist, J. H. Amschewitz, representing a venerable Voortrekker seated in his tent, with a large Bible open before him. He is pondering over what he has read in it, drawing strength from it and courage to go on. The artist has succeeded in revealing in that old pioneer's face something of the sense of disciplined liberty which animated the best and wisest among the Voortrekkers.

The history of the Voortrekkers reveals their faults as well as their virtues. Both sprang from that sturdy individualism which was fostered by the comparative isolation in which they had lived for some generations. Hence their trust in God, their tenacity of purpose, their love of individual freedom, their resourcefulness and their daring; hence also their stubborn refusal at times to co-operate with those whose opinion differed from their own, their divisions, the unwillingness or incapacity of not a few of them to take long views.

### Great Trek in Perspective.

To-day we can see the Great Trek in its true perspective, its spiritual and national significance. It was instrumental in creating ordered government in regions formerly the scene of ruthless inter-tribal warfare. No longer could a Chaka, a Dingaan, a Moselikatse spread terror and destruction far and wide. The Transvaal and Orange Free State introduced a simple, but on the whole a sound civilization into "the interior," as it was then called.

As for the significance of the Great Trek from a South African Dutch point of view—that can

By Prof. G. F. DINGEMANS  
(Rhodes University College,  
Grahamstown.)

scarcely be over-estimated. It contributed towards the preservation in South Africa of what is best in the Dutch tradition. But for the Republics of the North, that tradition might have lost its vitality. Such apparently was not the design of Providence which has allowed our South African community to remain multi-racial and multi-lingual. From that fact we are justified in inferring that English and Dutch and Jewish South Africans, as well as the non-European groups, have all their distinctive part to play in the fulfilment of our national destiny and mission.

The official language of the Republics was Nederlands. In the Cape Colony and Natal English was the official language, Nederlands receiving somewhat stepmotherly treatment in the school curriculum prescribed by the Cape Education Department.

The Dutch Reformed Church and, to a lesser extent, the Press, safeguarded, so far as the Cape Colony was concerned, the heritage which the Netherlands bequeathed to South Africa. That Church—the fact is often overlooked—also rendered a great

service both to the Cape Colony and the Republics by promoting primary education in the thinly populated rural areas.

As early as 1875 there were those who believed that Nederlands would never replace Afrikaans (which had developed within a century after the first settlement) in the homes of the South African Dutch, and, therefore, had no future in the country. History has fully justified their belief. Afrikaans has become an official language of the Union; a sister language of Dutch and Flemish, with a literature of its own.

### The Miracle of Union.

The Union of South Africa was the realization, after much strife and suffering, of a hope cherished by many South Africans since the middle of the last century. At times a unified South African State must have seemed to them a forlorn hope, but its very fascination kept the idea alive, all disappointment notwithstanding. The establishment of the Union, only a few years after the Anglo-Boer War, was little short of a miracle. Can we not see the hand of God in it, leading us onward towards wider opportunities and wider responsibilities in this great Continent?

There was a time, not very remote, when the Dutch Afrikaner felt that his language and his cultural heritage were not yet secure. As long as that feeling of insecurity persisted, a broad South African patriotism, transcending sectional loyalties, could not be expected to take root. Now, however, there is no longer any ground for doubt or fear. Afrikaans has come into its own, and is becoming the bearer of a distinctly South African culture. Bi-

*This article comprises extracts from an address on "Unity in Diversity in South Africa," which Prof. Dingemans delivered to the Society of Jews and Christians in East London some time ago. We were privileged to publish another extract from it in the May number of "Common Sense."*

lingualism will more and more become a feature of national life. The rising generation may be expected to acquire a practical knowledge of the "second official language" whether that be English or Afrikaans. Youth to-day has plenty of opportunities to become more or less proficient in whatever is "the second" official language, even in towns or areas in which their mother-tongue is the prevailing speech. It is simply a question of "where there is a will, there is a way." Those who choose to ignore the "second language," who are unable and are quite content to remain unable to carry on a simple conversation in the "second language," to follow an address in it or read a newspaper in it, are, unintentionally and unwillingly thwarting the growth of a broad and healthy South African patriotism, and are playing into the hands of those who, for reasons and purposes of their own, preach purely sectional loyalties and eagerly exploit grievances, whether real or imaginary.

### Growing Goodwill.

In spite of occasional setbacks, co-operation and goodwill have steadily increased during the last twenty years. The interest taken in South African history—of which the foundation and work of the South African Monuments Commission is but one of the numerous evidences—has brought home to many that English, Dutch and Jewish Afrikaners have all their share in laying the foundation of our South African nationhood. A national tradition is in process of formation, and the achievements of outstanding men and women of all sections of the European population are a heritage common to and increasingly valued by all South Africans.

It is common trials and sufferings, common endeavours and achievements which go to make a *national spirit*, transcending diversities of speech and custom. Switzerland is a striking proof

of it. Its three languages, each the bearer of a specific culture, have not prevented it from developing a common and national tradition and spirit. South Africa will also prove that *unity in diversity* is possible, especially since its dominant peoples have so many things in common—among them their heritage of spiritual and civil liberties, and their determination to safeguard these against attacks from without and within.

Let us not be unduly discouraged by the fact—deplorable though it be—that there are some who pretend that our precious liberties, secured to us by men and women who feared man so little, because they feared God so much, are not endangered to-day either from without or from within. "None so blind as those who do not want to see," says an old French proverb. Life is a stern and merciless teacher and it has a knack of knocking sense into the hardest head. The process is painful, at times more than painful, but invariably effective.

Nor let us be unduly disappointed because there are in South Africa not a few who preach only sectional loyalties and in justification quote the saying: "Charity begins at home." So indeed it does, but if it be real charity and not a perversion of it, then it will not *stay* at home, but go forth and seek ever wider spheres of service. A good father is likely to be a good neighbour and a good citizen, and vice versa. The wider loyalty, so far from being incompatible with the narrower one, strengthens and ennobles it. A Dutch South African who values his national heritage is not likely to deny to others what he claims for himself. By trying to be a good South African he will have a clearer conception of the contribution which he and his people can and must make to our national life and economy. Narrowness of affection is but a step removed from downright indifference to common weal. I for one am persuaded that any

dangers that may still threaten a sound Dutch nationalism in South Africa, will come from within and not from without: from a progressively exclusive and selfish "kraal-spirit" which cannot but produce moral declension and cultural sterility.

### "Kraal-Spirit" is Fatal.

No national group and no nation can thrive on selfishness. To communities and individuals alike the word of the Master applies: "He that would save his life, shall lose it." Opportunities and talents are given to be used not for selfish enjoyment, but for *service*, and the greater the opportunity of *service* the greater the satisfaction and happiness of those who readily avail themselves of it.

Those who advocate a narrow and selfish nationalism, a veritable "kraal-spirit" must, of course, justify their attitude in their own and other people's eyes, and so they proceed to what the psychologists call the "rationalisation" of that attitude. We are, most of us, adepts in finding excuses for doing those things which we know we ought not to do, or for omitting to do those things which we know we ought to do. But "rationalized" selfishness remains selfishness in the sight of God and unsophisticated men; and a "rationalized" kraal-spirit does not cease to be an unworthy spirit for all that. The community as a whole will lose much through such a perverted nationalism, but the *principal losers* are those who cherish and advocate it, for they must and *do* lose both happiness and vitality in the process.

I, for one, have sufficient faith in the goodwill and good sense of Dutch Afrikaners to believe that so perverted and wholly un-Christian a nationalism can never be the creed of the vast majority of them. They are quite capable of distinguishing between unselfish and selfish motives, and sooner or later will give honour to whom honour is due, and repudiate the false prophets.

## "Common Sense" Forum

# CHRISTIAN NATIONAL EDUCATION

## Prof. Coetzee Replies to Prof. Hoernlé

*In last month's "Common Sense," Prof. R. F. A. Hoernlé put to Prof. Coetzee a number of questions on his interpretation of "Christian National Education" in recent issues of "Common Sense." To these questions Prof. Coetzee here replies.*

The Editor, *Common Sense*.  
Sir,—

I AM grateful to Prof. Hoernlé for reopening the discussion on that most vital national problem—the education of our future citizens.

Prof. Hoernlé has put me some rather puzzling questions. He calls them the practical applications of my principles. I shall attempt an answer, though I know beforehand that I shall not be able to satisfy him and others completely.

1. I should begin by stating that, in my previous article and my reply to critics, I confined myself, for obvious reasons, to one aspect of the whole problem only: the future education of the Christian whites in South Africa. On this aspect of the question I should like again to stress the fact that my proposal rests on the assumption that South Africa is, as far as the whites are concerned, still a Christian country. My educational scheme is therefore based on the Christian religion. Our schools for the whites will hence be Christian public schools. And our nation being bi-racial, English and Afrikaans (for short), the Christian public schools will be either English or Afrikaans schools. The forms of religion allowed to be taught in our schools will be the Anglican (including other large English denominations), Dutch Reformed, Roman Catholic and perhaps Lutheran, these four being the principal forms of Christian confession of faith. The other Christian "denominations" are small and may be classed as sectarian. These sects will have to accept our Christian public schools; if they desire special sectarian instruction, they must undertake it at home as a corrective or as supplementary to the religious instruction of the public schools. They will be free to withdraw their children from the official school instruction in religion, if they so desire.

### Non-Christians.

There are, of course, in South Africa, also non-Christian whites. How many there are it is difficult to state accurately, but we may take it that they form a comparatively small group. They, too, will have to accept our Christian public schools, and, if they desire so, give special instruction at home in their particular point of view and/or withdraw their children from the religious classes in the public schools their children attend. If, however, the non-Christian group is in any particular area strong enough in numbers, the State might grant them the right of establishing a State-supported private school for their children.

2. My own conviction, based on personal experience as an Afrikaner (for short

again) and on an intensive and extensive study of the mentality of conquered peoples, is that in our case separate Afrikaans and English schools are, for the present and near future, the only wise solution. It will take some more generations for the Afrikaner to outgrow the feeling of having been conquered and of suppression and inferiority, and for the English section to outgrow their feeling of having been the conqueror and of unconscious and conscious superiority. My own education has been solely through the medium of English and non-Afrikaner in subject matter and spirit. I have saved my Afrikaner soul, but at a big cost; „n merk van die oue" (a mark of the ages) has been left.

### The Future.

In one or two generations to come, the necessity for separate schools may pass away, and we might get one type of school for Afrikaner and English, with either Afrikaans or English or Afrikaans-English as the medium of instruction, and with a South African subject matter and spirit. At the present juncture the Afrikaner section desires this emphasis on their own language, history, tradition, culture, etc. When once we have come to our own and feel consciously and unconsciously our full-grown equality, and the English section will accept this fact, not as a matter of form or policy, but in its very essence or principle, we should as a nation be ripe for one type of national school and education.

### Non-Europeans.

3. Coming to the third problem, the education of the non-whites, I suggest in the first place a clear distinction between two types, the pure and the mixed non-whites. As regards the mixed group, the coloureds or half-breeds, I think that the whites should accept full responsibility. The education of the coloureds should be organised on the same general principles as that for the whites, with this fundamental assumption, that whites and coloureds should be educated in separate schools. The schools for the coloured should be Christian national schools. I hope we all agree on this point.

As regards the pure non-whites, I suggest a clear distinction between the two groups, the Africans and the Asiatics. There should be complete separation between the education of the whites and pure non-whites.

The Africans or Bantu form our main problem. Their education should be organised on a completely different basis from that of the whites. My fundamental assumption is complete segregation: the Bantu should come into their own, i.e., form a separate national entity, live in a separate part(s) of South Africa, and as long as they are as a group uncivilised, remain under the general tutelage („voogdyskap") of the whites. In their own community they should receive that type of school and education that would fulfil my own two general principles: religiously and nationally orientated schools.

Whether their schools will be Christian schools or not will depend on their form of religion. I take it that a great section of the Bantu have been converted to Christianity and for them the schools should be Christian. But I know, too, that a great section are still what we call "heathens" (i.e., non-Christians). As a Christian myself, I should like them to be converted to Christianity, too, but that is not an educational policy. An educational policy demands that the type of religious education for the non-Christian African should be in accordance with their deepest convictions. If, however, the blacks (Bantu) should accept Christianity like we whites do as our national religion, the public school system in their segregated areas should be Christian, while State-supported private schools could supply the needs of others.

As regards the Asiatics, more particularly the Indians, I suggest that their schools should be separate schools—not for whites or coloureds or Africans. They should, where their numbers justify it, have Indian public schools, and thus a religious education in accordance with their own fundamental point of view.

Thus, finally, the whole of our future education should be founded, to my mind, upon the two fundamental principles: religion and nationalism; and these two principles have in their wake a third fundamental, typically South African principle: separation and segregation of the races.

Yours, etc.,

J. CHR. COETZEE.

Potchefstroom.

(Further Correspondence on next page.)

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## "COMMON SENSE" FORUM

(Continued from previous page).

## SINGLE- AND DUAL-MEDIUM SCHOOLS

## The Question of Goodwill.

The Editor, *Common Sense*.

Sir,—

IN connection with Mrs. Bosman's article, "The Single-medium School," in the August issue of your journal, and the letter of "Comenius" in the October issue, the following might be of interest.

(a) In the High School less than a mile from Mrs. Bosman's home, every subject offered is being taught in both English and Afrikaans—the option rests with the parent. The dual-medium system is in vogue, and English and Afrikaans pupils sit side by side in the same classes.

To the best of my knowledge, this is the position in most small-town High Schools where the Afrikaans-speaking pupils are in the majority. It would thus appear that the facilities desired by Mrs. Bosman and "Comenius" are already in existence: it remains only for them to make use thereof. (It would be interesting to know in how many of the smaller centres that are preponderantly English-speaking similar provision is made for the minority of Afrikaans pupils.)

(b) So far not a single Afrikaans pupil has passed through the school referred to above without taking at least one subject in English, often more than one. English-speaking parents, however, have not availed themselves of the opportunity of having their children study some subjects in Afrikaans. This does not seem to bear out Mrs. Bosman's statement that there are "many thousands" of English-speaking parents who are desirous of doing so.

## Anti-Afrikaans Agitation.

In spite of this perfect freedom for parents to choose whatever medium they desire, continual agitation has been going on against the Afrikaans character of the school, which is determined by the circumstance that the majority of pupils are Afrikaans-speaking and elect to take most of their subjects in Afrikaans. I can well picture to myself the racket that would ensue if English pupils were forced to take one or more subjects in Afrikaans, as suggested by Mrs. Bosman.

And yet, it is the Afrikaans-speaking public that is continually being accused of lack of goodwill, of unwillingness to co-operate with the English, of racialism. It would seem that the rebuke would be much more justified if stated the other way round.

(c) The English-speaking public (Press included) was perfectly satisfied as long as all teaching was purely through the medium of English. In spite of their much-vaunted broadmindedness and British fairplay, they made no attempt to provide for the needs of the many Afrikaans-speak-

ing children in English-controlled schools, or for teaching even one subject in Afrikaans to their own English children. They still have the opportunity of doing so: do they use it? All this Press-agitation and platform-talk makes the impression of being so much pious hypocrisy.

(d) The English had no fault to find with the "single-medium school" so long as that term coincided with "English-medium." It is only when Afrikaans is the medium that the single-medium school is decried and held up as a proof of racialism.

Before the rise of Afrikaans-medium schools in the large centres, the English-controlled schools there made no attempt to cater for the needs of the many Afrikaans pupils enrolled in them. If such provision had been made, it is very doubtful indeed if the Afrikaans-medium schools would ever have arisen. The English themselves forced us to agitate for Afrikaans-medium schools, because the Afrikaans pupils could get no recognition of their rights in any other way. The English are thus very directly responsible for the rise of the Afrikaans-medium schools, so why find fault with them?

The sequel also is interesting. In at least one centre that I can name, an English-medium High School is now, after the establishment of an Afrikaans-medium school in its vicinity three years ago, also making provision for teaching some subjects in Afrikaans. Would this be out of concern for the rights of the Afrikaans pupil, or for the sake of the preservation of the school's status?

Yours, etc.,  
"SCIO."

## POST-WAR RECONSTRUCTION

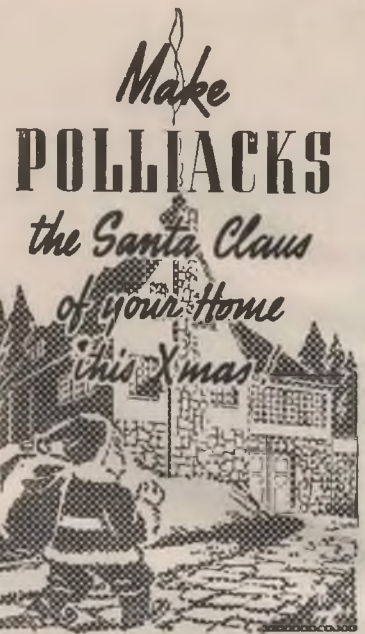
## A Soldier's Plea.

The Editor, *Common Sense*.

Sir,—

THE need to give initial shape now to a practicable plan for world reconstruction after the war is attended by a great danger, to which, if it is to be avoided, due attention must also now be given. The fact is that there are too many plans for reconstruction and too many rival organisations, each confident of the exclusive merits of its own particular scheme.

To avoid the inevitable clash of these various elements when such a clash would spell chaos, it is essential that, as a first step, broadly sound and generally acceptable principles be decided on as common starting ground towards fuller co-operation later on. At the same time a truly national instrument should be organised to give effect in due course to whatever detailed plans would develop in accordance with the accepted principles. Any nation could, by adopting and applying the correct formula, give the necessary lead to



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the rest of the world, and South Africa is as well circumstanced as any country to indicate that lead.

We should do well to recognise immediately that the world is not in need of any man-made "new order" such as well-known leaders, or would-be leaders and their satellites, are advocating. The true and outstanding need of the world to-day is "at least a decent and tolerable living for every man, woman and child, with opportunity for every family to enjoy its estate in freedom, peace and security."

Every decent impulse suggests, and intelligent self-interest demands, that all nations and individuals, whether rich or poor, co-operate and devote the resources of the world to this end as far as necessary. Only this basis, and no other, could serve to restore confidence and stability in the affairs of mankind.

We hear and read a great deal about the improved state of affairs to be achieved after the war; but can anyone point out even one great political leader who declares the above-mentioned vitally essential formula to be his main plank, or has formulated a generally acceptable plan for co-operation by all sections to that end?

Yours, etc.,  
(Sgt.) P. M. v. d. WESTHUIZEN.

# Common Sense

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DECEMBER, 1941:

## Christmas Number

WITH ARTICLES ON

CHRISTMAS THOUGHTS IN WAR-TIME

"A WORLD CIVIL WAR"

NAZI PLANS FOR AFRICA

STUDEER ONS STUDENTE?

THE UNION'S HOME FRONT

SOCIAL EXPERIMENTS IN PALESTINE

# Common Sense

*A Magazine to Promote Goodwill.*

## Editorial Board:

A. W. EATON, J. L. GRAY,  
R. F. A. HOERNLE, C. H. S. RUNGE,  
G. SARON, H. SONNABEND.

DECEMBER, 1941

## : CONTENTS :

	<i>Page</i>
Editorial — Hoofartikel .....	3
Christmas Thoughts in War-Time <i>By the Rev. J. B. Webb.</i>	5
"A World Civil War" <i>By the Hon. J. H. Hofmeyr.</i>	6
Nazi Plans for Africa .....	7
<i>By Prof. R. F. A. Hoernlé.</i>	
Union's Home Front Criticised .....	8
<i>A Symposium.</i>	
Social Experiments in Palestine .....	11
<i>By Major T. Williams.</i>	
Goodwill Sunday, 1942 .....	12
Studeer Ons Studente? .....	13
<i>Deur Prof. A. C. Cilliers.</i>	
"Sien Nou op Christus" .....	13
<i>Deur David du Plessis.</i>	
Book Reviews .....	15

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*The Editors welcome articles, comments or correspondence, which should be addressed to P.O. Box 7791. They also welcome the reproduction by other journals of any of the articles contained in "Common Sense."*

## Notes of the Month

### Progress of the Society.

THE Fifth Annual General Meeting of the Society of Jews and Christians was held on Wednesday, December 3, 1941, at the Jewish Guild, Johannesburg.

In submitting the report of the year's activities, Prof. J. L. Gray, Chairman of the Society, said that in spite of the many difficulties due to the war, the Society could look back on a year of fruitful activity. The Executive felt that its work of enlightenment by means of lectures and addresses, and particularly through the Society's organ, *Common Sense*, had met with considerable success.

The report showed that well over thirty meetings had been addressed by speakers of the Society, both in Johannesburg and other centres. A number of meetings had also been held under the auspices of the Society. Dr. L. B. Kreitner, the noted Czech journalist, addressed a very large gathering in June, when he spoke on "Hitler and Religion: the Persecution of the Church in Czechoslovakia," and at the end of October, Sister Frances Mary, C.R., delivered an address entitled "The Future of Education," when the Rt. Rev. Bishop Clayton, Bishop of Johannesburg, was in the chair.

*Common Sense*, the official organ of the Society had, during 1941, entered its third year. The gratifying increase in the number of subscribers, as well as the large number of letters of appreciation which had been received both from men in the Forces as well as from the civil population, proved that the journal was achieving its object.

The following were elected as members of the Council for 1942: President: The Rev. Fr. C. H. S. Runge, C.R.; Vice-Presidents: The Rt. Rev. G. H. Clayton (Bishop of Johannesburg), Adv. M. Franks, K.C., The Rev. Dr. Bruce Gardiner, Prof. R. F. A. Hoernlé, Chief Rabbi Dr. J. L. Landau; Chairman, Prof. J. L. Gray; Vice-Chairman, Rabbi M. C. Weiler; Jt. Hon. Secretaries: The Rev. A. W. Eaton, Dr. H. Sonnabend; Treasurer: Dr. H. Sonnabend; Members of the Council: The Rev. N. Bennet, Mr. Leslie Blackwell, K.C., M.P., Dr. A. J. Bruwer, Br. Brian Bunting, Mr. W. S. McEwan, Adv. A. Fischer, Mr. Keith G. Fleming, Prof. S. H. Frankel, Mrs. M. Franks, Dr. H. Gluckman, M.P., The Rev. A. Cardross-Grant, Mr. I. H. Harris, Mrs. E. Hellman, Rabbi W. Hirsch, Mr. A. S. Holland, Mr. H. A. Jack, Sen. the Hon. J. D. Rheinallt Jones, Mr. C. D. Keet, Mr. M. Kentridge, M.P., Mr. Felix Landau, Rabbi A. H. Lapin, Mrs. N. Levine, Mrs. A. Levy, Mr. Cecil Lyons, Prof. I. D. MacCrone, Mr. D. Mierowsky, Mrs. S. G. Millin, Mrs. B. Mitchell-Hunter, Mrs. A. Pratt Nickels, The Rt. Rev. W. Parker (Bishop of Pretoria), Mr. S. Raphaely, Mr. G. Saron, Mr. D. Schlosberg, Rev. Dr. A. T. Shrock, Dr. H. O. Simon, Adv. Bertha Solomon, M.P., The Rev. Dr. J. Dexter-Taylor, Mr. J. Ramsay Thomson, Adv. H. J. B. Vieyra, Mr. W. J. de Vries.

The meeting expressed its sympathy with the Rev. A. W. Eaton in his recent illness and also tendered a message of good wishes to Father C. H. S. Runge, C.R., who is at present on active service.

The formal business of the Annual General Meeting was followed by a Symposium on the Home Front, the speakers being Mr. P. H. Guenault, Senator J. D. Rheinallt Jones, Mr. Morris Kentridge, M.P., and Dr. H. Sonnabend. Résumés of these addresses appear elsewhere in this issue of *Common Sense*.

The meeting closed with a vote of thanks to the speakers, proposed by Prof. J. L. Gray.

**Editorial****Hoofartikel****The New Menace to  
South Africa****Die Nuwe Bedreiging  
van Suid-Afrika**

TO the eternal shame of mankind the dogs of war are now loosed over the whole world. The Russian steppes, the Libyan sands and the grey Atlantic echo with the hellish noise. To-day lovely Pacific islands are vermin-infested, snarls are heard over San Francisco, while the incessant barking of four years increases to a deeper roar over China and the China seas. This is not the time nor the place to interpret the consequences of these new events for the progress of the war against Axis Imperialism. Still less have we to repine. But there are some things to say which have a special bearing on the new situation as it affects our own country.

Since Japan hurled her navies and aeroplanes at America and Britain, while her envoys in the name of "sincerity" were still talking peace in Washington, hardly any coast-line or land area in the world is now immune from the threat of shells or bombs, fire and death. Japanese planes over California have killed American isolationism stone dead, accomplishing in a moment what two years of appealing to reason and far-sighted interest had failed to effect. We would not be human if we did not welcome this casualty. We would not be human if we did not wish also for the death of isolationism in the Union of South Africa.

**Also a Pacific Power.**

If the belligerency of the U.S.A. is pure gain for the Allied cause—and pure gain, too, for American security and American ideals—the immediate menace to the Pacific parts of the British Commonwealth has vastly increased. The peoples of Australia and New Zealand must be grateful for the realistic insight they have shown into the plots of Japan and for their determination to adhere to the British Commonwealth, whose power is now their main protection. It may well be, before this new war is many months old, that South Africans will have fresh cause to bless the sagacity of Botha and Smuts in maintaining our membership of the Commonwealth. *For South Africa, no less than the East Indies or Australasia, is also a Pacific Power.* The Japanese, in challenging the command of the Pacific Ocean, imperil the seas that wash our eastern and southern shores. In one sentence, that is what Japan's aggression means to South Africa.

This new enemy, even more plainly than the old, is out for nothing short of the domination of all rich territories within reach of its powerful navy. It was the British Navy that enabled Britain to build and hold its empire in the eighteenth and nineteenth centuries. If they defeat us, the Japanese aspire to build and hold an empire, equally vast but infinitely more terrible, also through command of the seas.

(Continued on next page.)

TOT die ewigdurende skande van die mens is die oorlogshonde nou oor die hele wêreld losgelaat. Die Russiese hoogvlaktes, die Libiese sandwoestyne en die gryse Atlantiese Oseaan weerklink reeds van die helse lawaai, en vandag is ook die wonderskone eilande van die Stille Oseaan van ongediertes vergewe. Bokant San Francisco kan daar 'n gesnou gehoor word, en in Sjina en die Sjinese See het die ononderbroke geblaf van die afgelope vier jaar in 'n dieper gebrul verander. Ons sal geen poging aanwend om in hierdie artikel die uitwerking van die jongste verwickelinge op die oorlog teen die Spil-moondhede se imperialisme te vertolk nie. Daar is geen rede waarom ons ontevrede hoef te voel nie. Maar daar is 'n paar dinge wat gesê moet word, want hulle het spesiale betrekking op die nuwe toestand soos dit ons eie land raak.

Sedert Japan sy vloot en lugmag teen Amerika en Brittanje ingewerp het, terwyl sy afgevaardigdes, onder die voorwendsel van „opregtheid,” nog besig was om oor vrede in Washington te beraadslaag, is byna geen kuslyn of grondgebied ter wêreld teen die bedreiging van kartetse en bomme, brand en die dood gevrywaar nie. Die Japanse vliegtuie wat bokant Kalifornië verskyn het, het Amerikaanse isolasionisme so dood soos 'n mossie gemaak. Wat al die beroepe op gesonde verstand en toekomstige belange oor 'n tydperk van twee jaar nie kon doen nie, het hulle in 'n oomblik reggekry. As ons hierdie ongeval nie verwelkom nie, sou ons nie heeltemal menslik wees nie. Nog minder sou ons menslik mees as ons nie ook sterk is die dood van isolasionisme in die Unie van Suid-Afrika verlang nie.

**Ook 'n Stille Oseaan-Moondheid.**

Die Verenigde State se toetrede tot die oorlog is 'n suiwere wins vir die Geallieerde saak—en 'n suiwere wins vir Amerika se eie veiligheid en Amerika se ideale. Maar nou verkeer daardie dele van die Britse Statebond wat in die Stille Oseaan geleë is in baie groter gevaar. Die volke van Australië en Nu-Seeland is seker dankbaar dat hulle nog altyd so 'n realistiese insig in Japan se sameswerings gehad het, en dat hulle so vasberade was om deel van die Britse Gemenebes te bly, want dit is die mag van hierdie Gemenebes wat vandag hul ver naamste borswering is.

Voordat hierdie nuwe oorlog baie maande ouer is, kan dit bes moontlik gebeur dat Suid-Afrikaners hulde sal bring aan die vërsiendheid van Botha en Smuts wat ons bande met die Gemenebes in stand gehou wet. *Want Suid-Afrika, nie minder as die Oos-Indiese eilande en Australasie nie, is 'n Stille Oseaan-moondheid.* Die Japanners, wat na heerskappy oor die Stille Oseaan streef, bedreig tans die seë wat ons oostelike en suidelike

(Vervolg op volgende bladsy.)

## EDITORIAL

(continued from previous page).

This journal, whose aim is to describe with understanding rather than vociferously to abuse the differences that separate the two sections of white South Africa, has not been unfair to Afrikaner nationalist isolationism. We have always recognised, while deploring it, the legacy of bitterness that dates from British aggression against the Transvaal. But that aggression has been uniquely expiated by the Act of Union and the Statute of Westminster. We confess also that the spirit of resistance to tyranny, and love of national liberty played a major part in the salvation of the soul of the Afrikaner people. We had hoped that this same spirit would have seen in Nazi Germany a threat to Afrikaner ideals as great, if not greater, than England's fifty years ago. We cannot believe that anybody will fail to recognise in Japanese designs a menace transcending anything our country has ever known. This is not only because Japan is a sea-power, while Germany is essentially a land-power. While there is a Germany that can be redeemed for international co-operation and brought back into the fold of Western civilisation, there is no such Japan within sight. That country, whose Emperor is worshipped as God and whose feudal ruling class is the most ruthless in modern history, which has never known Christianity nor individual liberty, is the most formidable enemy of everything Afrikaners, Englishmen and all freedom-loving peoples have lived and died for.

We believe that South African isolationism must succumb in face of this new peril. We trust also that the Government will be emboldened to take energetic steps to put the country on a proper war footing, to appeal to the whole people to share the vastly greater burdens of defending our shores and assisting in the defeat of the Axis forces, wherever they are to be found. This is the time to decide once and for all to extirpate the beastly rule of Nazi axe and Japanese ant. Let us unite to gain the victory—not a victory for the "English section" or for British Imperialism, not a victory over "poor Germany" or any other people—but a victory for two thousand years of Hellenic, Judaic and Christian civilisation, a victory for our very souls.

## AMERICAN CHRISTIANS SPEAK OUT.

**B**EFORE Japan's attack on American possessions, Isolationists in the United States were resorting to anti-Semitism in their anti-War campaign. We trust the new turn of events has stifled that wicked propaganda. Christian sentiment was vehemently against it from the start. Two months ago seven hundred Protestant Churchmen, Bishops, Heads of Theological Colleges, Editors, Deans and Presbyters united in a denunciation of Lindbergh's use of anti-Semitism as marking "the beginning of the last phase of a definite plan to destroy Democratic Government in the U.S.A. by introducing anti-Semitism as a method of political propaganda." Their statement warned that "this is a moral war out of which may issue the ghastliness of civil war," and urged Christians throughout the country "to preach and preach again, and to continue preaching, against this moral disease of anti-Semitism . . . Lindbergh's anti-Semitic appeal is a studied insult to Christ, who taught love for all men, Jew and Gentile alike."

## HOOFARTIKEL

(vervolg van vorige bladsy).

kuste bespoel. Dit—in 'n enkele sin—is wat Japan se aggressie vir Suid-Afrika beteken.

Hierdie nuwe vyand, klaarblyklikers selfs as die oue, streef na niks minder as heerskappy oor die ryk grondgebiede wat binne die bereik van sy sterk vloot lê nie. Dit was die Britse vloot wat Brittanje in staat gestel het om sy ryk gedurende die agtiende en negentiende eeue op te bou en te verdedig. As die Japanners ons verslaan, sal hulle streef om deur hul heerskappy ter see 'n ryk tot stand te bring en te verdedig wat ewe uitgestrek maar oneindig afskrikwekkend sal wees.

Hierdie blad, die doel waarvan dit nog altyd was om die verskille tussen die twee seksies van blanke Suid-Afrika op 'n nugtere manier te bespreek, liever as om luidrugtig op daardie verskille te skel, was nie onbillik teenoor die nasionalistiese isolasionisme van die Afrikaner nie. Hoewel ons dit betreur, het ons nog altyd rekening gehou met die nalatenskap van bitterheid wat uit die dae van die Britse aggressie teen Transvaal dagteken. Maar vir daardie aggressie is op unieke wyse vergoeding gedoen in die Grondwet van die Unie en in die Statute van Westminster. Ons erken ook dat die gees van weerstand teen tirannie, en 'n liefde vir nasionale vryheid 'n belangrike rol in die redding van die siel van die Afrikanervolk gespeel het. Ons het gehoop dat hierdie selfde gees in Nazi-Duitsland 'n bedreiging vir die Afrikaner se ideale sou sien wat minstens net so groot, indien nie groter, as die Britse bedreiging van vyftig jaar gelede is nie. Ons kan eenvoudig nie glo dat enigeen sy oë kan sluit vir die feit dat Japan se planne 'n groter gevaar vir hierdie land inhou as enigiets wat ons tot dusver ervaar het nie. En dit is nie bloot omdat Japan 'n see-moondheid is, waar Duitsland hoofsaaklik 'n land-moondheid is nie. Terwyl daar 'n Duitsland is wat nog vir internasionale samewerking gered, en na die skoot van die westerse beskawing teruggebring kan word, bestaan daar geen sodanige Japan nie. Daardie land, die keiser waarvan as 'n god aanbid word, wat nog nooit kennis met die Christendom of nasionale vryheid gemaak het nie, is die allergeedugste vyand van alles waarvoor die Afrikaner, die Engelsman en al die vryheidsliewende volke van die wêreld geleef en gesterf het.

Ons glo dat Suid-Afrikaanse isolasionisme voor hierdie gevaar sal swig. Ons vertrou ook dat die Regering dadelik sal oorgaan tot energieke stappe om die land op 'n behoorlike oorlogsgrondslag te plaas, en dat hy 'n beroep op iedere Suid-Afrikaner sal doen om sy indiwiduele deel by te dra tot die oneindig groter taak wat tans op ons wag. Ons moet naamlik ons kunste verdedig en meehelp met die vernietiging van die Spilmagte, waar hulle ookal aangetref word. Nou is die tyd om ons eens en vir altyd voor te neem om die dierlike bewind van die Nazi-byl en die Japanse mier te vernietig. Laat ons ons geledere sluit om die oorwinning te behaal—nie 'n oorwinning vir die „Engelse seksie” of vir Britse imperialisme nie, nie 'n oorwinning oor „arme Duitsland” of enige ander volk nie—maar 'n oorwinning vir die tweeduisend jaar oue Helleense, Joodse en Christelike beskawing, 'n oorwinning vir ons eie siele.

# CHRISTMAS THOUGHTS IN WAR-TIME

By The Rev. J. B. WEBB

THE world presents to-day a brutal front. Death and destruction stalk the ravaged countries of the globe, and the very air we breathe is heavy with reproaches and recriminations. An inhospitable world, indeed, into which to introduce any talk of peace on earth and goodwill towards men. "Our fine idealisms," as one writer has put it, "have crashed against our coarse realisms."

We all want peace. We have all talked peace—even the war-mongers amongst us have prostituted that beautiful word to their own ends. But all have professed, by the very fact of a whole world at war, that brutal fact has proved too strong for our ideals. At the very moment when millions will be singing the *Gloria in Excelsis*, planes from the upper reaches of God's heaven will be raining their destruction upon God's fair earth.

## Affirmation or Denial.

This is the problem which will engage the minds of all right-thinking men and women everywhere this Christmas. On the one hand, the atmosphere of the sacred crib, the presence of the Child whose Name shall be called Jesus, "for he shall save His people from their sins"; on the other hand, denial of the worth of human personality, appalling suffering, heart-rending waste and dire death.

But was it not so that first Christmas season? We are inclined to perpetuate only the soft light about the Holy Babe, the singing angels, the adoring shepherds, the worshipping Magi, and the message of peace. There was, however, the other side, too. Herod, we are told, was "exceeding wroth" at the treatment meted out to him by the Magi, and in his insensate anger, jealousy and fear, had all male children in Bethlehem and its environs, from two years and under, slain.

Christ was not born into the purple of a royal household. He was born in a smelly stable, narrowly escaping death through treachery. They did not want this upstart king in their midst. Even His own kith and kin misunderstood Him, and His nearest friends at one time all forsook Him and fled, and when He suffered the extreme penalty of crucifixion, to that were added mockery and loneliness. And it has been true ever since that day that no Christ Child was ever born without some Herod lying in wait for him. So we are in no new atmosphere to-day. The forces of evil that once again have been let loose upon us are no new phenomenon. Nor is it to-day for the first time a case of ideal versus fact. We are in the presence of the same two sets of ideals and the same two sets of facts as confronted the world when Jesus was born. It is for us, as it was for them, to choose between these—the ideal set forth by Christ and that set forth by Herod, or the fact which was and is Christ and the fact which was and is Herod.

There can be no question as to our choice: Lip-service to high ideals, which stops at the threshold of the lips, has been our downfall more than once. It may be our downfall



THE WRITER,  
who is a well-known Methodist  
minister.

again. But humble obeisance at the shrine of truth, beauty and goodness, embodied in the Holy Child, issuing in humble and loyal service in the cause for which He lived and died—this will transform a traditional and often inane Christmas season into a vigil and a re-dedication. If we are not prepared for this, then let this Christmas degenerate into the old pagan Yuletide festivity, and let us be done with Christian implications.

## Searching Our Hearts.

Yet that, surely, is unthinkable. We know evil now for what it is—treachery, lying, aggression, greed, selfishness and the other unseemly progeny of sin. But this is only because evil is flaunted large before our frightened gaze. The same evil lurks, sometimes unrecognised, in the heart of every man. Let us engage in that much introspection at least, and then, repelled by the sight of it all, turn from a fact which has been so often tried, and so often found wanting, to another fact that still has to be put to the test. To Herod and all he stands for we say: "You have had your chance; we have tried your way. It has failed, and we with it. Now, deliberately, we turn to the way of the Holy Child, and in quiet, definite, decision, we give ourselves to it." Truth, goodness, honesty, charity, co-operation, goodwill—these lofty ideals we take down from the inaccessible shelf of things that might be, and make them, in the spirit of Him who was their perfect embodiment, the furniture of the room in which we live: and by His help and His guidance we learn afresh to use them.

It has been done before and the world has been the better for it. It can be done again, and we can do it, here, in South Africa. We must do it—or perish.

# "A WORLD CIVIL WAR"

By The Hon. J. H. HOFMEYR,  
Minister of Finance and Education.

*The moral factors underlying the present world conflict were referred to by Mr. J. H. Hofmeyr when he addressed the fifth anniversary celebration of the Unabhaengige Kultur-Vereinigung (Independent Cultural Association) in Johannesburg this month. The Association is an emigré organisation, whose members are mainly refugees from Nazi-occupied Europe. In the course of his address, Mr. Hofmeyr referred to South Africa's tradition of hospitality, and remarked on the historic contributions which refugees had made to the welfare of this land.*



**M**OST of us here this evening are either refugees or descended from refugees. I have running through my own veins a copious stream which

comes from those French Huguenots who came to South Africa two hundred and fifty years ago as refugees from religious persecution, because they refused to strike the flag of their faith. Because we of the older stock in South Africa have the strain of refugee blood in us, we have had a tradition of hospitality in this land, and have shown ourselves ready to welcome and to treat with kindness the stranger at the gate.

We have extended hospitality in the past to individuals and to groups of people whom fate and cruel circumstance had compelled to leave their native lands and seek a better, kindlier home. Unhappily, in recent years, that tradition of hospitality has to some extent weakened. The evil infection of anti-Semitism, which has been wafted to us from across the ocean, has made many of our people play the traitor to that tradition which has come to them from their forebears. But I am glad to know that those whom I see before me to-night have found South Africa a not entirely inhospitable land.

## Hospitality Twice Blessed.

I recall some words in the greatest of all Books, where God bade Israel to love the stranger, making it clear that love for the stranger would not be without its reward. Like the quality of mercy, hospitality to the stranger, to the refugee, is twice

blessed; it blesses those who receive it and those who extend it. It is one of the great lessons of history that nations have always been rewarded for extending hospitality to those who were dispossessed—to those who were driven from their own lands. It has been so in South Africa. The hospitality which our forebears extended 250 years ago to the Huguenot refugees has yielded South Africa abundant dividends. In more recent times, I think one can say that many of the strangers who have come to us have played a big part in the commercial, the mining and the industrial development of South Africa.

## Work of Refugees.

Within the last ten years or so, refugees from the Nazi horror, refugees from Central Europe, have made big contributions to all the countries to which they have gone. I remember reading, shortly before this war began, what a great part was being played by refugees from Germany in the building up of industries throughout Holland, and I think we all know how, in the United Kingdom to-day, many such refugees are rendering invaluable scientific and industrial service in the furtherance of the cause for which we desire victory. Johannesburg, too, is to-day receiving its reward for the hospitality it is extending to the refugees who have come here. They are playing a very big part in the development of the cultural amenities of this town.

In the second place, this gathering consists largely of what we call "aliens." I make this point because I want to suggest that that word "alien" in our time has lost a good deal of its normal significance. The great writer, Thomas Mann, himself

a refugee, remarked that "This war is a world civil war," and he asked the question: What is an alien, and what importance should still be attached to this word to-day in the world in which we live?

This war is a world civil war, different from the national wars of the past. It is not primarily a war between two rival groups of nations, but a war between two ways of life—between two different conceptions of human personality. The issue in this war is not the issue where, on the one side, you say "I am a German, I am an Italian," and on the other, "I am British, I am American." The issue of this war is this: On the one side are those who say: "I believe in force. I believe in high explosive bombs. I believe in aggression and beastliness." On the other side are those who say: "I believe in freedom. I believe in all the essentials of human decency!" And if that last group wins, it will mean that humanity will be able to continue its forward march to freedom, but if the other side were to win, it would mean that our civilisation would be driven back to the barbarism from which it so painfully emerged.

## Racial Totalitarianism.

Thomas Mann was right when he said that this was a world civil war and that the word "alien" has lost its significance. Many people have not yet sufficiently realised that in this war we are not up against German nationalism—we are up against German racial imperialism. What you have in Germany to-day is not the spirit of nationhood: what you have there is racial totalitarianism. On the one hand you have people who, in that land, have for generations been part

(Continued on page 10.)

# NAZI PLANS FOR AFRICA

## Germany's Colonial Aspirations

By PROF. R. F. ALFRED HOERNLE

(University of the Witwatersrand)

*schau*, edited by Professor Diedrich Westermann (who, as co-Director of the *International Institute of African Languages and Cultures*, received in 1933 an honorary degree from the University of the Witwatersrand), brings genuinely scientific articles with only a mild Nazi flavour. The others are frankly propagandist. But, all play variations on the same motifs: Germany must have colonies; Germany must share in the colonial expansion of Europe; the Germans are the most competent colonisers; the Germans must dictate the destinies of Africa.

The arguments in support of these claims vary. Some writers aver, reasonably enough, that German science and technical skill have a right to a share in the development of African resources. Others harp on the alleged over-population of Germany and the need for an outlet

for the human surplus by emigration to a territory which belongs to Germany and where the emigrants can remain Germans and found "German homes." Others, again, stress the need for access to raw materials to be drawn from regions attached to the German economic system. But, the dominant note is: We are the *Herrenvolk*; we are the cream of the White race; we are better qualified than any others to mould Europe and Africa for their own good; we have, therefore, a natural and moral right to rule and to impose our Nazi principles on two Continents.

Some writers appeal to the "invincibility" of the German armies in the present war as evidence of this unquestionable superiority: the German sword has opened the way for German *Kultur*.

What concerns us, in the Union, most is that *all this propaganda is aimed exclusively at Africa*. That Germany once had colonies also in the Far East and the Pacific is con-



BEFORE me lie copies of the following German publications: *Deutsche Kolonial-Zeitung*, a monthly issued in Munich for the *Reichs-Kolonial-Bund*; *Afrika Nachrichten*, a monthly for Germans in the Colonies and in Foreign Countries, published in Leipzig; *Koloniale Rundschau*, published six times a year at Leipzig as a periodical for dealing with colonial countries, peoples and states; and *Deutscher Kolonial-Dienst*, published monthly in Berlin, with the sub-title, "Educational Periodical of the Bureau for Colonial Politics of the N.S.D.A.P." (the Nazi Party). Their dates range from November, 1940 to July of the present year: the war, so far, has not interrupted their publication. They are well-printed, and the first two are well-illustrated in addition.

This list may not be exhaustive: even so, it exhibits a remarkable range and variety. One, the *Rund-*

*The pictures on this page exemplify Nazi views on Native development. Both are taken from the "Deutsche Kolonial-Zeitung." The picture above is described as showing the traditional costume of the Herero, which has now "almost completely disappeared" under European influence; the photo on the right bears the caption: "The drift to the towns has brought about in the Hereros an ugly imitation of (European) culture."*





# UNION'S HOME FRONT CRITICISED

Vigorous criticism of South Africa's complacency in regard to the war was voiced at a Symposium on "The Home Front," held on the occasion of the Fifth Annual General Meeting of the Society of Jews and Christians in Johannesburg, this month. "Common Sense" has pleasure in presenting a brief digest of the views expressed.

## ● NOT ENOUGH SACRIFICES

By P. H. Guenault  
(Dept. of Economics, University of the Witwatersrand).

ONE of the most striking features of this war is the extent to which the war effort is planned and directed by the governments of the countries involved. The decisive importance of output and quality of arms has led the belligerent countries to mobilise their economic resources much more completely than in former wars, with a consequent rapid extension of government control.

The path of comprehensive government control may seem hard and thorny, and there are many who suggest that it is unnecessary in this country. But it is a path tested by experience and one to which all other members of the Commonwealth have gladly agreed.

Those who are honest will admit that in its Home Front policy, South Africa has followed only slowly and reluctantly along the road to a planned national effort. True, it has been suggested that more vigorous action has not been necessary. But what do we mean by "necessary"? Is control of petrol supplies only necessary when there is a shortage in the Union and people cannot get as much as they want? Would it not be better to think in terms of helping the Allied war effort rather than in terms of relieving the local situation? Another example is the reluctance with which import control has been adopted. It was a desirable step, but it should have been taken much earlier and with more adequate preparation.

We might do well to contrast the statements of many of our Ministers with that famous statement of Churchill's: "All I can offer you is sweat and toil, blood and tears." The people of the Union have certainly been offered the last two,

blood and tears, and many have gladly accepted the burden. But have the citizens on the Home Front been asked to sweat and toil? Have they not instead been offered war loans, the prospect of industrial expansion and new markets?

The contrast between the position in this country and in other parts of the Commonwealth is well exemplified by consideration of the methods of financing the war. In Great Britain, for example, the standard rate of income tax is to-day 10/- in the £. This is reduced to 6/6 in the £ on the first £165 of assessable income; but when the income exceeds £1,500, the standard rate becomes reinforced by surtax, which rises ultimately to 9/6 over and above the standard rate, making a total tax of 19/6 in the £. In Britain the war is viewed as a *people's war*—a matter of life and death in which every citizen must play his part. The wealthy must accordingly contribute on a far greater scale than the poor; nor should they be allowed to lend money to the government and get a financial reward for doing so while others are giving "blood and tears."

### Loans and Taxation.

Again, it was generally believed—and I think rightly so—that the consequences of financing the war mainly through loans would lead to inflation. The best way of reducing consumption of civilian goods, and thus avoiding inflation, is by heavy taxation. If loans are used only in conjunction with heavy taxation, then they also tend to reduce civilian consumption, whereas loans in conjunction with light taxation are not likely to reduce civilian consumption to any appreciable degree.

It was also believed that the building up of an internal war debt was not desirable. Victory is a prize to be won by the combined efforts of all. The well-to-do element must not be allowed to come out with increased claims on a community which will probably be greatly impoverished by the war.

Hence we find the paradoxical situation that in Britain people have

## "TOO MUCH COMPLACENCY IN S. AFRICA"

asked for heavy taxation and have got it, whereas here in the Union, while our soldiers are giving their lives, we at home are asking for no substantial sacrifices from the wealthiest portion of the population. On the contrary, we are offering them investments which are tantamount to investments in war.

## ● S.A. IS NOT WAR-CONSCIOUS

By Morris Kentridge, M.P.

IN dealing with the Home Front in a country like South Africa, there are several special considerations that have to be taken into account. In Great Britain and other countries of the Commonwealth, the people are a united people whose main concern is whether the Government is acting vigorously enough in the prosecution of the war effort. In South Africa, unfortunately, we are a divided people: we have not merely a Fifth Column but a "fifty-per-cent. column" which is totally opposed to the war effort and which would sympathise with a victory for Nazism. And those who are opposed to the war are encouraged politically by a very powerful party to act in a disloyal manner, and to thwart the war effort and the effort on the Home Front.

But even in regard to the loyal section of the population, the situation is not all it should be. South Africa is not war-conscious to-day, and a large section of the population is more concerned with self and with personal profit than with the war effort of the country.

The question of import control well exemplifies this attitude. During the six or eight weeks before measures for the control of imports were applied, no less than 93,000 import licences were issued by the Government, while under the new control system 5,000 applications are coming in every day from commer-

cial people in the Union who are more concerned with importing sufficient goods to carry on "business as usual" than they are with assisting in the war.

These considerations notwithstanding, the prospects for the future are, in many directions, encouraging. New possibilities of improving the economic position and getting the people to break away from the racialism and the political wrangling of the past, have been opened. Many of us have repeatedly said, throughout the years, that poverty, slumdom and poor-Whiteism constituted a fertile soil for racialism, anti-Semitism and all the other evils which prevent progress. Now the Prime Minister has given the country a lead in the stress he has laid on the economic causes of racialism, and people are beginning to realise that the freedom for which we are fighting will be valueless unless it brings economic security.

### Living Standards.

The question of economic security also involves the question of improving non-European standards. Many people think that European standards may fall if non-European standards rise. I believe, however, that European standards will fall unless the standard of non-European life in South Africa is raised. Various items of recent legislation show that there is a tendency in Government circles to take this view. Those who are in authority in South Africa to-day are making determined efforts to improve the position on the Home Front: to raise the standards of life of the poorer section of the people; to create economic security throughout the country; and to promote a better spirit of racial harmony and goodwill.

One is therefore justified in appealing to those who are loyal to become thoroughly war-conscious—to be prepared to make sacrifices and offer the Government every assistance.

One is justified in appealing to the privileged to give up some of their privileges in the interest both of the war effort and the future of South Africa.

## ● "ONE HAND TIED BEHIND OUR BACKS"

By Sen. J. D. Rheinallt Jones

ALL loyal South Africans are surely anxious that every ounce of effort should be put into the war. Yet South Africa as a whole is far from "war-conscious," and many people do not seem to realise that a war is going on.

There is one particular direction in which we are not yet aware that a war is going on: we are anxious to mobilise all the labour we can get for the war effort—on condition that no non-European is allowed to do any skilled work. We are thus going to war with one hand tied behind our backs: we are going forth to meet Nazism, the enemy of Democracy, while we are keeping three-quarters of the population from throwing their energy and their skill wholeheartedly into the war effort.

The native people of South Africa are a completely loyal section of the population. When I, as one of their representatives in Parliament, visited my constituencies (covering 165,000 square miles and containing three millions of people), I was given special messages assuring the Prime Minister of the loyalty of the native people, without condition of any kind.

The native people were anxious to offer their services to their country. But first they were not wanted at all: then they were only wanted as night-watchmen. I went to the camps and found a large establishment where officers were training small companies of Africans to be night-watchmen. I asked the Government why they were wasting money in training night-watchmen. If they wanted the services of the Africans, they should put them into the Defence Forces of the country. The natives

(Continued on next page.)



MR. MORRIS KENTRIDGE, M.P.



SEN. J. D. RHEINALLT JONES.



DR. H. SONNABEND.

UNION'S HOME FRONT CRITICISED (*continued from page 9*).

were asking, "Why are we treated like children? Why are we not allowed to be ordinary soldiers? Why are we kept out of the Defence Forces?" And the representatives of the African people have had a strenuous fight to secure recognition of their claims.

We Europeans do not realise, in our relations with the African people, how sensitive they are and what a deep sense of self-respect they have. It is necessary to put ourselves in the right relationship with these people. They are anxious to be our friends, and we still have the chance to keep them as friends: but that chance will not long remain unless we alter our ways.

What place are the non-Europeans going to have in our national life? There can be neither happiness nor security for South Africa unless they are going to be given a decent place in the community.

### ● THE IMPORTANCE OF MORALE

By Dr. H. Sonnabend

(Dept. of Social Studies, University of the Witwatersrand).

MORALE is a quality of will-power which, from time immemorial, has been a deciding factor in war. Morale has become even more decisive in modern warfare, for modern wars are totalitarian in character, and require the mobilisation of all resources in men and materials. Such a maximum effort is possible only when the will of the whole nation is bent to the task. Moreover, modern wars mean long preparation and short offensives; the long periods of waiting are a terrific strain on nerves, and only good morale will prevent weariness and apathy.

Morale is particularly important in a country like South Africa where the tradition of a common nationhood is still young and vulnerable. For us in this land, the war is being fought thousands of miles from the Home Front, and consequently the South African atmosphere lacks the tension which gears a nation to feverish activity. Finally, the great stimulus of unanimity is missing.

The careful building of morale, here as well as up North, is vital to our war effort. The process of building must take special account of the average citizen, the so-called "little man," who all too often is a man haunted by economic insecurity. It was to him that the Nazis in Germany made their chief appeal, promising him a New Order which would do away with economic insecurity. Democratic propaganda, in its turn, must hammer into the consciousness of the people, the idea that this war is part of a greater struggle for a better world. People haunted by the spectre of economic insecurity cannot be expected to grow enthusiastic about lofty ideals of liberty alone.

Thus the slogans to be used in the building of morale must be linked with the principle announced by General Smuts at Bloemfontein, "the problems of this country are economic and not racial." The obnoxious weeds of mystery and rumour-mongering must be destroyed. Anti-Semitism is a typical instance of the fruit of these vile growths, and the Russian front offers an example of how such evils can be combated. True to their principles of psychological warfare, the Nazis have attempted to disrupt the unity of the Russian people by administering the poison of racial propaganda. Day and night the Nazi radio has been blaring the fable of Jewish domination of the Kremlin. In millions of leaflets dropped over Russian towns, the Nazis have appealed to the people to rebel against "Stalin and his Jewish satellites," assisted by the "pluto-democracies" of Britain and America. But this propaganda has failed completely. It has failed because, for two decades, the leaders of Russia have enlightened their people on the true meaning of racialism. The true causes of racial hatred were explained to the masses. The people were shown how anti-Semitism is used as a smokescreen behind which Fascism prepares its main attack. Because the problem of minorities was dealt with so openly and thoroughly, the Russian people have become immune to the Nazi propaganda of race hate.

The reluctance of our official propagandists in this country to deal openly and outspokenly with this menace is not in the interests of our war effort or of the future of Democracy in South Africa. Rumour and suspicion should be dragged into the open arena and fearlessly fought. This is one of the most effective ways of dealing with the vile forces undermining morale. We must not cast our anchors on the shifting sands of prejudice and passion, but must moor our ships to the solid rocks of economic and social reality.

### "A WORLD CIVIL WAR"

(Continued from page 6.)

of the nation and have made great contributions to its cultural development and now, because they have one-sixteenth non-Aryan blood in their veins, have been dispossessed, rejected and expelled. On the other hand you have men of German stock who have gone to other lands, who have built their well-being out of these lands, who have assumed citizenship of these lands, but who believe that their primary allegiance is to Germany and its Fuhrer. That is the conception of the Herrenvolk which is based on the aggressive assertion of racial superiority and intolerance.

Many of your members, I understand, are Jewish, and that suggests to me one aspect of this war which has not been sufficiently appreciated. Why is it that the Nazis in Germany have adopted an extreme policy of anti-Semitism? Primarily, I suppose, because Hitler needed a scapegoat. (The Jew, unhappily, for him, has been the scapegoat throughout history; he was ready to Hitler's hand.) But also for another reason: there is a fundamental conflict between Judaism and Totalitarianism.

What are the essentials of Judaism? "Thou shalt love the Lord thy God with all thy heart" and "thou shalt love thy neighbour as thyself." In totalitarianism the State usurps the place of God. Totalitarianism denies love for a neighbour. Totalitarianism scorns the idea of peace, and in its place sets hatred of all those who are not in the charmed circle of its

(Continued on page 16.)



● An example of scientific planning: Kfar Ezekiel, one of the thriving agricultural settlements Jews have established in Palestine.

## SOCIAL EXPERIMENTS IN PALESTINE

### Impressions of the Jewish Settlements

By MAJOR T. WILLIAMS

MY official purpose in visiting Palestine was a military one; my personal interest, that of a pilgrim seeing the innumerable places of religious significance to a Christian. I was not then, either primarily or secondarily, concerned with the progress of Palestine under the Jews or the relations between Arabs and Jews. Yet I could not spend four months in the country without being profoundly impressed with the amazing achievements of the Jewish immigrants in agricultural, industrial and social development. In this article I propose to refer chiefly to impressions of the agricultural settlements.

These settlements number hundreds and they are dotted all over the country, though chiefly in the plains of Esdraelon and Sharon. I saw only a few from the inside, but wherever one went, there was clear evidence of their work—neat villages, well-tended orchards and vineyards, new drainage schemes, water towers, power plants, model townships, good

schools—from below Tel Aviv (the wonder city of 150,000 inhabitants where 30 years ago there was nothing at all) northwards to Kiriath Chaim near Haifa; eastwards thence to the Jordan valley and north again up the Jordan to Metullah on the Syrian border. The Arabs prefer to settle in small mud-brick villages nestling among the hills, and so for centuries the plains have lain fallow, swampy and malarial. Now all is changing, with proper roads, drainage and cultivation, and they have become beautiful, healthy and fertile.

There are three main types of settlement. In the first there is private ownership, but co-operative marketing. I saw these only from the outside and shall therefore pass them by. A second type consists of a number of small holdings. Nahalal is a very beautiful example. In the centre is the village, including an up-to-date girls' agricultural school, where scientific instruction is combined, for girls of 16 and over, with practical dairy, poultry and general

farming. In a circular band round the village are the settlers' cottages with their holdings of cultivated fields radiating out, looking most geometrical and well-planned from the air. The plotters buy and sell and have the use of the latest machinery, on a co-operative system. Everyone must work, for there are definite limits to the amount of labour that can be employed, and the result is scientific, intensive agriculture and a happy community.

#### Communal Settlements.

The third type, of which I saw quite a number, was entirely communal. Though these settlements differed somewhat in detail, Degania, the oldest in the land, may serve as a typical example. Everything is owned in common. An elected committee acts as a board of control, allots daily tasks, does the buying and selling, decides on the allocation of profits, setting aside part for the repayment of loans (and, be it added, continuing when they are repaid, to set aside similar sums to assist in founding new settlements) and part to development and to the provision of further amenities for the community. There are common dining and recreation rooms and individual living rooms in groups of small houses (one room each for the single folk and two for the married ones, so that their children can join them in the evenings on their return from the fields). Everyone works, men and women alike, in the fields, the workshop or the kitchen, in the crèche or kindergarten or school. A most up-to-date museum-library-laboratory at Degania—the Gordon Memorial in honour of the founder of the settlement—is likely to become an important centre of botanical research.

(Continued on page 16.)

Major T. Williams, who contributes this interesting article, is a well-known South African educationalist. He is at present on active service with the Union Forces. In civil life, he occupies the position of Principal of the Teachers' Training College, Johannesburg.

# GOODWILL SUNDAY 1942

## to be observed on February 15th

ORGANISED under the joint auspices of the Christian Council of South Africa, the Cape Peninsula Church Council, the Society of Jews and Christians and the Witwatersrand Church Council, the first Goodwill Sunday was held in South Africa on March 30, 1941.

In sponsoring the observance of this day, His Excellency the Governor-General, Sir Patrick Duncan, said:—

"No one who has the welfare of our country at heart can fail to be disturbed by the tendency among our people to allow differences of outlook in political and other matters to be embittered by personal animosities and inflamed by racial passions. There is a special call on religious leaders in all the churches to make a stand against the spread of this evil spirit of hate and intolerance and I trust that the Christian Council will continue its efforts in this truly Christian work."

Many people have expressed the desire that Goodwill Day be repeated next year, and, in fact, become an annual event.

### Christian Council's Approval.

The Secretary of the Christian Council of South Africa wrote on September 25, 1941:—

"The question of the continued observance of Goodwill Sunday was discussed at a recent meeting of the Executive of the Christian Council. There was general approval of the suggestion that the Sunday should be made an annual event, and the success of the arrangements this year was warmly acknowledged."

The further observance of Goodwill Sunday was discussed by the Bishops of the Church of the Province in November. The Bishops expressed their appreciation of the spirit behind the movement, but were at the same time impressed by the practical difficulties existing in South Africa at the present time, more particularly the divergent views on the question of the relations existing between the European and non-European peoples. It was therefore resolved that no provincial action would be taken, but that it would be left to each Bishop to make a recommendation to the clergy of his diocese.

The Bishops were unanimous in recommending that the appropriate

date for the offering of prayers in their congregations for inter-racial goodwill would be Quinquagesima (February 15).

The Transvaal District Methodist Church of South Africa passed this resolution in August:—

"This Synod welcomes the observance of Goodwill Sunday this year and strongly recommends that the practice be continued each year."

A further indication of the desirability to continue the practice annually was received from the Presbyterian Church of South Africa, which placed the following resolution on record in October:—

"The Assembly welcomes the observance of Goodwill Sunday, and urges Ministers and Sessions to make provision for such observance at the time appointed."

His Excellency the Apostolic Delegate, the Most Rev. Archbishop Bernard Jordan Gijlswijk, O.P., wrote in part:—

"If the Christian Council might decide to have an annual celebration, I am quite prepared to support the decision. And I venture to suggest that the Catholic clergy will not meet with any difficulty in assembling their flock."

### Preparations for 1942.

Favourable opinions were also expressed in other quarters, and in the light of this widespread desire for a repetition of Goodwill Sunday, it has been decided to set aside Sunday, February 15, 1942, for this observance.

In Cape Town a strong organising Committee, consisting of representatives of the Church, the Synagogue and a large number of lay bodies, has elected an Executive with Bishop Lavis, Coadjutor Bishop of Cape Town, as chairman. A similar committee with an executive under the chairmanship of the Rev. Dr. J. Bruce-Gardiner has been called into being in Johannesburg.

In addition to Goodwill Sunday, there are plans for the holding of a Goodwill Week to be inaugurated on May 18, 1942. This date, the anniversary of the First Hague Peace Conference of 1899, has been observed in many countries, including South Africa, for bringing the message of international goodwill both to children and adults. It is now proposed that there should be an extension from this basis

and to plan a full and elaborate programme for a South African Goodwill Week commencing on May 18, 1942.

Reverting to Goodwill Sunday, February 15, it is planned that special Goodwill Services should be held in places of worship throughout the country. Further announcements will be made in due course by the organising committees which will also welcome any suggestions as to how the observance might be made most effective. In the meantime, the organisers are confident that the public of South Africa will cordially welcome the opportunity to strengthen the spirit of goodwill between all races and faiths in this country.

### „SIEN NOU OP CHRISTUS“

(*Vervolg van volgende bladsy.*)

dwaas wees maar jy kan tog immers sien of kyk. Almal kan sien; 'n klein kindjie kan sien. Dan es die teks verder: „Sien op My." Julle sien op julle self en dit is vir julle van geen nut om na julle self te kyk nie. Julle sal nooit enige troos kry deur na julle self te kyk nie. Jesus Christus se Sien op My. Baie van julle se, „Ek moet wag tot die Gees werk."

„Maar dit is nie op die oomblik julle saak nie.

„Julle moet op Christus sien."

Daarop verklaar hy sy teks so: „Sien op My. Ek sweet groot druppels bloed. Sien op My. Ek hang aan die kruis. Sien, ek is dood en begrawe. Sien op My. Ek staan weer op. Sien op My. Ek vaar op. Ek sit aan die regterhand van die Vader. Sien, O, sien net op My."

Na tien minute het die man niks meer gehad om te se nie. Toe kyk hy na Spurgeon waar hy onder die galery sit, en omdat die opkoms so klein was kon die man gou sien dat hy 'n vreemdeling was. Daarop se hy aan Spurgeon: „Jong man, jy lyk baie ongelukkig!" Dit was waar, maar hy was nie gewoon van die preekstoel af gesê te word hoe hy lyk nie. Dit was egter 'n raak skoot. Toe gaan hy voort: „En jy sal altyd ongelukkig wees—ongelukkig in die lewe en ongelukkig in die dood—as jy nie die teks gehoorsaam nie. Maar as jy nou op hierdie oomblik gehoorsaam, sal jy salig word." Toe skreeu hy soos alleenlik 'n Metodis kan skreeu: „Jong man, sien op Jesus Christus!"

En Spurgeon het gesien: Op daardie oomblik het die wolk verdwyn en hy kon die daglig sien. Saam met die ander kon hy saamsing van die dierbare bloed van Christus Jesus.

## STUDEER ONS STUDENTE?

Faktore Wat Intensiewe Studie Teenwerk

deur PROF. A. C. CILLIERS

(Universiteit van Stellenbosch)

IEEMAND vra my onlangs of ek dink dat die peil van ons Universitaire onderrig in Suid-Afrika die hoë standaard het wat ons daarvan kan verwag. Daar is so baie inrigtings vir hoër onderwys en die getalle studente skyn so hoog te wees dat so 'n vraag nogal maklik kan ontstaan. Dit is egter nie so maklik om die vraag somaar so voor die voet te wil beantwoord nie.

En tog, na 'n oomblik nadink, het dit vir my skielik duidelik geword dat ek die vraag ondubbelsinnig kan beantwoord, en wel met 'n beslister: ja. Die groot getalle studente vorm nl. veral in Suid-Afrika, 'n land sonder klasse-onderskeide, 'n baie verteenwoordigende horisontale deursnit van die blanke bevolking as 'n geheel. So 'n deursnit kan nie anders as verteenwoordigend wees van die morele en geestelike struktuur van die hoëre sosiale strata, en moet dus van dieselfde gehalte wees in latente moontlikhede. As iemand dus sou sê dat die peil van ons hoër onderwys nie is wat ons daarvan kan verwag nie, dan verwag hy vrugte wat die boom nie kan dra nie. Ons inrigtings vir hoër onderwys is maar 'n paar geslagte oud en die ontwikkeling wat daar plaasgevind het in die kort tydjie verskaf ons alle grond om trots en tevrede te wees met wat reeds gedaan is, en die peil wat daar bereik is.

As daar egter sou gevraag word of daar intensief genoeg gestudeer word op ons Universiteit en of die studente in die massa genoegsaam gebruik maak van die fasiliteite tot hul beskikking, dan kom ons voor 'n ander vraag te staan, wat ek nie geneig sal wees om so maklik bevestigend op te antwoord nie. Want dit is onteenseglik 'n feit dat baie van ons studente net daardie genoegsame mate van kennis opdoen wat die digter beskryf het as "a dangerous thing." Laat ons kortliks na die oorsake en die remedie kyk.

Daar is baie faktore wat 'n lewe van intensiewe studie aan ons Uni-

versiteite teenwerk. Ons land is nog in die oorgangs-stadium van 'n pastorale na 'n industriële bestaan en die tradisie van geleerdheid is nog in sy kinderskoene. Ons studente kom na ons Universiteit op 'n baie ontvanklike ouderdom en vind hulself skielik in 'n posisie van vryheid en onafhanklikheid totaal onbekend van te vore. Kan ons dan verwonderd wees as baie van hul, in stede van om dadelik hulself te gaan verdiep in die studie van die meer abstrakte dinge van die wetenskap, liever eers die drange van die jeug volg en hul vlerke uitsprei om na die verskillende avontuurvelde te vlie wat alleen die ongebonde Universiteitslewe van ons land met sy heerlike klimaat bied?

### Hoër Eise.

Laat ons nie ongeduldig word nie. Die posisie sal hom mettertyd self korreger. Lewenstoestand is besig om baie vinnig meer veeleisend te word en die resulterende kompetisie sal progressief hoër en hoër eise stel aan die algemene standaard van ons akademiese kwalifikasies. Tussen hierdie Scylla, en die Charybdis van die professore, sal die groot gros

van die studente-gemeenskap uiteindelik gedwing word om 'n midde-weg te stuur deur die nou poorte van 'n Universitaire opvoeding in so ver as die lei tot die groot oop see van die lewe. Gestadigaan sal die ou spreekwoord, dat daar geen kort weg is na sukses, deurdring tot die studente-bewussyn aan ons Universiteit en so plek maak vir die meer positiewe besef: *per ardua ad astra*, die weg tot die sterre is opwaarts.

Ons Universitaire outoriteit moet net sorg dra dat aan ons Universiteit die leuse steeds bly: die wetenskap om sy eie ontwil. Die wetenskap soek die waarheid en niks anders, en daarom moet hy vry en ongebonde bly. Hy mag nie tendensies word nie of hy verval. Daar is mense wat sê die wetenskap moet die lewe, of die volk, dien. Dit is 'n totaal verkeerde opvatting—dit is die taak nie van die suiwer wetenskap nie, maar van die tegniese of toegepaste wetenskappe. Die basiese vakke aan 'n Universiteit soos die Wiskunde, die Chemie, die Fisika, die Filosofie, die Klassieke Tale, ens., moet egter vry bly om te ontwikkel langs lyne wat alleen deur sy beoefenaars self bepaal word. Die standaard sal natuurlik afhang van die omstandighede. Juis omdat ons Universiteite nog jonk is lê daar nog vir hul 'n groot toekoms voor—mits ons sorg dra dat ons die fakkel van die waarheid en die vryheid nie deur vooroordeel en bekrompenheid vroegtydig uitdoof nie.

## „SIEN NOU OP CHRISTUS”

'n Storie van die Beroemde Prediker Spurgeon

deur DAVID J. DU PLESSIS

DIÉ beroemde prediker, C. H. Spurgeon, vertel hoe hy een Sondagmôre Christus gevind het deur 'n sneeustorm. Hy kon nie verder gaan nie en draai toe by 'n systraatjie in en gaan 'n Metodiste kerkie binne. Daar was enigiets van twaalf tot vyftien mense in die geboutjie. Die prediker wat die diens moes lei was ook die dag afwesig, waarskynlik deur die sneeustorm teruggehou. 'n Armoedige skoennaker of timmerman was op die preekstoel aan die woord.

Hierdie man was maar heel onkundig, so vertel Spurgeon. Hy moes hom ook streng by sy teks bepaal omdat hy niks

anders kon sê nie. Die teks was: „Sien op My, en word gered, almal julle eindes van die aarde.”

Hoewel die man nie eens die woorde reg uitgespreek het nie, het dit vir hom geskyn asof daar 'n ligstraal van hoop vir hom in die teks was. Die man het sô begin: „Liewe vriende, dis 'n uiters eenvoudige teks. Dit sê, „Sien.' Nou, om te sien vereis tog geen inspanning nie. Jy hoef nie eens jou voet of 'n vinger te verroer om te sien nie. 'n Mens hoef ook nie na die universiteit of 'n skool te gaan leer sien nie. Jy mag die grootste (Vervolg op vorige bladsy.)

## NAZI PLANS FOR AFRICA

(Continued from page 7).

veniently forgotten. Most of these colonies now belong to Japan: obviously, the writers regard it as bad form to remind Germany's Axis partner that she is one of the "robbers" of Versailles!

Africa—the *whole* of it—is the single, supreme object of Germany's colonial ambition. Africa is declared to be part of Germany's and Europe's *Lebensraum* (life-space). Germany and Europe are, for this purpose, one: for Europe under the "new order" is merely *Gross-Deutschland*, and when Africa is added after the war, the whole block, "from Hammerfest [in the far north of Norway] to Cape Town," as one of the writers puts it, will be one continuous "Greater Germany." If ever there was Imperialism—here it is, naked and unashamed.

### Three Main Contentions.

Three contentions recur, again and again, in this propaganda:—

(1) England, France, Belgium, Spain, Portugal—in short, all the European nations (except Fascist Italy) which own portions of Africa—are decadent and worn out: a young, vigorous, land-hungry people, like the Germans (allowing a crumb, here and there, to the Italians) must replace them.

(2) All the colonising nations of the past, being "plutocracies," have merely "exploited" African countries and their peoples for the "profit" of their "capitalists"; Germany will administer their natural and human resources for the benefit of the whole "Europ-African" block.

(3) The war is already won by Germany, though the English, with the stupid obstinacy of the old and decadent, refuse to acknowledge the obvious: hence, though the actual end of the fighting cannot be predicted, Germany must get ready now to take over Africa and integrate the whole Continent into her new order. Indeed, she has been getting ready for years past. Various Institutes, University departments, and other organisations have been training settlers (men and women), administrators, economists, agricultural experts, etc., to step right into the job (presumably, with the *Gestapo* behind

them for enforcing the new dispensation). German scientists visiting African countries in recent years, exchange-students to Afrikaans Universities in the Union, commercial men, diplomatists, all have spied out their respective fields of work. Plans for future transport development, by road, rail and air, are already drawn up; and so are plans for the exploitation of forests, minerals, steppes, arable land, water resources, etc. Yes, Africa is part of the predestined German *Lebensraum*: of the geographical area within which a German-controlled „Europ-African" block will organise its "autarchic" (self-sufficient) economy. By trying to prevent this, England reveals herself as what she is: the real enemy of—Europe!

### Soft-Soaping the Union.

The Union is being handled gingerly by the writers. It suits the German war-tactics to exploit anti-British feeling in the Union. Like the Zeesen broadcasts, the writers in the above-mentioned periodicals urge that the "Boers" now have the chance which they missed in 1914, of recovering their "freedom" from the British yoke with German help. They do not, however, condescend to explain what sort of "freedom" this will be under Nazi control. If it is the sort of "freedom" now being enjoyed by Holland, perhaps even Messrs. Malan, van Rensburg, Pirow and Co., might prefer, after all, the much-despised freedom of independent and voluntary membership of the British Commonwealth of Nations, to being *Gauleiters* dancing to Hitler's piping and spied on by the *Gestapo*, lest they prove "unzuverlässig" (untrustworthy).

When referring to Gen. Smuts, the writers dip their pens in poison. He is a "monstrosity." He is a "traitor to his people." He is Britain's

"cat's paw." He "tricked" Hertzog. He "forced" the Union into war, "against the will of the majority." And so on and so forth. One writer even manages to interpret Smuts' *Holism and Evolution* as the "philosophical rationalisation of his treason," because, forsooth, Smuts finds the purpose of evolution, like English thinkers, in the creation of rich human *personalities*, and not, like German thinkers, in the glorification of the *State*. Several writers mention that, during his student days in Cambridge, he paid a visit to Germany and read the works of Goethe and Schiller: they find it utterly unintelligible that, after this, he should have fallen into his present heresies!

### The Non-Europeans.

As for the native peoples of Africa, their incorporation into the structure of "Europ-Africa" will be based on three principles:—

1. Throughout Africa, whites, and especially Germans, will be masters and natives will be servants. All administrative, professional, technical, skilled work will be done by whites, by right of their natural superiority as a race. All unskilled work, and *only* unskilled work, will be done by Africans who will be "taught" (read: "compelled") to toil for their White masters. Of course, in order to have good native workers, their health, food, housing will be looked after, but they will be excluded from all education unbefitting their racial inferiority and their fixed status as unskilled labourers.

2. Native Reserves will be large enough only for the young who are not yet fit to work, and for the old and worn-out whom their White masters can no longer use.

3. Yet, somehow, the treatment of the natives is not only to conform to "justice" and "humanity," but also to show "respect" for the natives'

(Continued on page 16.)

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# BOOKS

## MORAL FACTORS OF THE WAR.

Mr. Priestley's "Postscripts."

ALL those who have heard Mr. J. B. Priestley's homely North-country voice coming over the air from London will appreciate this collection of his broadcast "postscripts." Put down on paper for the reader to take up at his leisure and ponder for as long as he may choose, they have a value beyond that of the spoken word. Beneath Mr. Priestley's homely pictures and engaging style is a profound concern with the moral factors underlying the war, and the prospects for a better social order in the post-war world.

Mr. Priestley is a man who realised from the outset that this war was not merely a struggle against Hitler and Mussolini, against Germany and Italy, but a struggle of fundamental social values against the forces striving to break them down—a struggle complicated on the Home Front by the existence of groups which were prepared to acquiesce, actively or passively, in that elemental assault.

As he points out in one address, there are two ways of looking at this war. "The first way, which, on the whole, we are officially encouraged to adopt, is to see this war as a terrible interruption." After Hitler and his Nazis have been defeated, we can then go back to the days of peace before the struggle began. This, Mr. Priestley believes, is wrong and dangerous. The second, and more truthful way,

"is to regard this war as one chapter in a tremendous history, the history of a changing world, the break-down of a vast system and the building up of another and better one. . . . It's as if an earthquake cracked the walls and floors of a house and strange nuisances of things, Nazis and Fascists, came running out of the woodwork. We have to get rid of these intolerable nuisances, but not so that we can go back to anything. There is nothing that really worked that we can go back to. But so that we can go forward, without all the shouting and stamping and bullying and murder, and really plan and build

up a nobler world in which ordinary decent folk can not only find justice and security, but also beauty and delight."

This is the fundamental message Mr. Priestley has to offer in all these addresses; diversely interpreted, through homely symbols, from chat to chat. And because this theme is applied to so many aspects of daily life, this book should help to channel one's thoughts on quite a number of things that may seem very confusing to-day. E.B.

[POSTSCRIPTS, by J. B. Priestley. London: William Heineman, Ltd. Obtainable locally from the Central News Agency. Price 3/6.]

## WHO ARE THE AMERICANS?

An Interesting Analysis.

HERE is a book of vital interest to-day, in view of the dramatic developments which have brought the great American democracy into the war. Who are the Americans? That is a question which many South Africans must now be asking. Mr. William Dwight Whitney seeks to provide the answer in this simple, straightforward and interesting analysis of the American scene.

There are important distinctions, Mr. Whitney points out, which one has to bear in mind when viewing Americans as against men and women of other nations. The Americans are not a uniform people in the sense that Englishmen, Germans, Frenchmen and Italians, for instance, are. They are a people composed of vastly different racial elements, which have been drawn to America by the common urge for a freedom they could not find in their own homelands, or through economic necessity. Many of them still preserve lingering ties with the lands from which they stem, though these are gradually disappearing in the face of a growing American tradition. Geographic conditions have had an important bearing on the new orientation, no less than special economic and social factors.

South Africans are in a particularly favourable position to appreciate Mr. Whitney's analysis since some of the conditions in our land are analogous to those he discusses.

[WHO ARE THE AMERICANS? by William Dwight Whitney. London: Eyre and Spottiswoode. Obtainable locally from the Central News Agency. Price 9/6.]

## CAN INTELLECT RULE SOCIETY?

An Emigré's Philosophy.

DR. RUDOLF JORDAN offers in this book an outline of what he calls the "Philosophy of Responsibility," in the hope that it will create and stimulate in us a conscious knowledge that we are "responsible ancestors" and must act accordingly.

Dr. Jordan views the human tragedy as largely due to the fact that in the process of specialisation to which human development has tended, man's instincts have been weakened or lost, and his intellect has not been sufficiently developed or transmitted to counteract this process. The result has been a complete loss of equilibrium, and the task of the Philosophy of Responsibility is, in essence, the restoration of this lost balance.

Dr. Jordan writes from the conviction that reasonability in man can, through education, become a fairly universal quality. Empirical evidence would tend to contradict this. Man's behaviour is motivated by many forces and he is never only a reasoning intellect in his approach to personal or social problems.

The author's thesis consequently raises difficulties attendant upon any over-intellectualised approach to solve the riddle of the human dilemma. Nor will philosophers agree with Dr. Jordan that the task of philosophy "is not to preach the respect for laws as such, but to make men fit to enforce good laws and to insist upon good laws and their enforcement."

What there is of value in this book lies in something over and above the philosophical presentation of the author's point of view. It lies in its emphasis on social responsibility, on creative thinking—on the use that man can make of his past in shaping his future. A.L.

[WE ARE ANCESTORS, by Rudolf Jordan. Published by the Central News Agency. Price 6/-.]

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## NAZI PLANS FOR AFRICA.

*(Continued from page 14).*

own racial and cultural integrity. They are not to become an exploited, Europeanised, urbanised, detribalised "proletariate," but to be a happy, healthy, self-respecting community, cherishing their own ways and enjoying their daily drudgery for their White overlords! The whole of this, like a grim joke, is called "Betreuung" (trusteeship). The illustrations from the *Kolonial-Zeitung*, reproduced on page 7 glaringly illustrate the inherent contradictions of the policy. The one represents Hereros as, according to German theory, they ought to be, but have ceased to be; the other represents Hereros as they are, but ought not to be—detribalised and Europeanised. Yet, which sort of native, in which sort of dress, will do all the unskilled labour on farms and in towns,

in White houses, White factories, White businesses and institutions? (The two pictures, in this context, hold a lesson for us South Africans, too!).

My account of Nazi plans for Africa is not a caricature: I can support every statement by authentic quotations from German "colonial authorities." We know now the new Heaven-upon-Earth, Nazi model, with which the Germans plan to bless us, whether we like it or not. We know now the destiny intended for us, whether we be White or Black.

The Germans, themselves, have provided us with the best possible reasons for fighting against the realisation of their plans until the defeat of Germany removes the danger for ever.

## SOCIAL EXPERIMENTS IN PALESTINE.

*(Continued from page 11).*

What are the impressions which remain of visits to the settlements? One cannot help but be struck everywhere with the contrast between the modern, progressive machinery and methods here, and the very primitive methods in the Arab communities, unchanged for 2,000 years. It is no wonder that the increased yield in crops, dairy produce, eggs and fruit, has been phenomenal. One is impressed, too, with the abounding health and the wonderful physique, especially of the children. Simple, wholesome, abundant food, absence from anxiety, and plenty of work in the open air have wrought wonders—so much so that one forgets that some of the children came from the poorest elements of the population in some of the poorest parts of Europe not very long ago. The next generation should be most impressive from a physical standpoint.

But the most vivid and lasting impression is of the enthusiasm and the idealism of the settlers themselves. It was most difficult to tear oneself away, so anxious were they

to try to impart some of their ideals. They feel themselves pioneers—agricultural pioneers reclaiming waste ground, experimenting in crops, crossing indigenous with imported breeds alike in cattle and in seed; pioneers, too, in a social sense, experimenting in ways of living together which may eliminate some of the evils of community, and substitute the good of the community for the interests of the self; and pioneers in nation-building, bringing those of their own race from the four corners of the earth, away from persecution and martyrdom, and welding them into one people, with one language and one great ideal—that of showing what great things Jews can achieve if given a chance in their own traditional national home. A very great deal has been achieved, but the interest is chiefly in the experiment. Some of the great minds of the world have been driven from their countries and are now gathered in Palestine; and they are working out experiments in living which may well profoundly influence the future of many lands.

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**"A WORLD CIVIL WAR"***(Continued from page 10).*

Herrenvolk. That is why no Jew can be a good citizen in that State—no less can a Christian be. For these two essentials of Judaism are also essentials of Christianity: Christianity—like Judaism—can have no community with Nazism, for Christianity means acceptance of the truth that our ultimate allegiance goes to God and the brotherhood of man, above all differences of race.

Nazism has declared war on Judaism, and Judaism has taken up the challenge. Nazism is no less hostile to Christianity. Its success means the extirpation of Christianity. If Nazism wins, the essentials of Judaism and Christianity will go. Jews and Christians must join forces fully and whole-heartedly to ensure that Nazism shall not win.



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