

4 Oktober, 1949.

Sy Edele die Eerste Minister,
PRETORIA.

Weledele Heer,

Op sy jongste vergadering het my Uitvoerende Raad die toestand van verhoudings tussen lede van die verskillende vertakings van die Staatsdiens en die Nie-blanke publiek bespreek. Dit word gevoel dat die toestand wat daar op dié gebied heêfs, een van die grootste oorsake van rassewrywing in ons land is, en dat, indien daar hier verbeterings aangebring kon word, gesonder rasseverhoudings geskep sou word.

Tydens die afgelope jare is ons Nie-blanke publiek al hoe meer in aanraking met die Staatsdiens gebring, veral met sy junior lede, bv. op die Spoorweë, in pos- en paskantore, en met die polisie. Terwyl die houding van senior amptenare oor die algemeen simpatiek is en 'n goeie begrip aan die dag lê, laat dié van junior amptenare dikwels veel te wense oor en dit is veral op laasgenoemde vlak dat soveel slegte gevoelens veroorsaak word.

Wat ookal ons nasionale Nie-blanke beleid mag wees, sal sodanige kontakte noodwendig op verskeie terreine voortduur, en my Uitvoerende Raad is die mening toegedaan dat indien u en u Ministers duidelike leiding op dié gebied sou gee en daarop sou aandring dat gewone beleefdheid te all tye getoon moet word, veel bereik sal word in die skep van beter rassebetrekkings. 'n Openbare verklaring in dié verband is, vir sover ek weet, nog nooit deur vorige regerings gemaak nie, en indien u Regering dit sou doen, sou die uitwerking daarvan ongetwyfeld groot wees, nie slegs wat betref die bereiking van so 'n verklaring se oogmerk nie, maar ook op die houding van ons Nie-blankes.

Met hoogagting,

Die uwe,

Quintin Whyte,
DIREKTEUR.

H(a)

Lawson campaign

FJw/REB

The Rev. B.L.E. Sigamoney,
29 Sherwell Street,
DOORNFONTEIN.

5th October, 1949.

Dear Mr. Sigamoney,

May I remind you that at the last meeting of the General Purposes Committee you expressed your intention of writing to Ds. J. Reyneke, 75 Bosman Street, Pretoria in regard to your suggestion that the Dutch Reformed Church should be requested to assist in the courtesy campaign which we are launching.

With kind regards,

Yours sincerely,

F.J. van Wyk -
ASSISTANT TO THE DIRECTOR.



4

Kantoor van die Eerste Minister
Prime Minister's Office,

PRETORIA,

11 Oktober 1949.

M. Whyte
1) Copy of Complaint received
to P.M.
2) Adversely - note in news
columns seen or extracted
3) Calculate every J.C. - even
case - per o.c. 6 mths. (3)
- Graphy. ~~see instead~~

Geagte heer,

My is deur Sy Edele die Eerste
Minister opgedra ontvangs te erken van u skrywe
van 4 Oktober, insake die menings van u Uitvoerende
Raad oor die verhoudings tussen lede van die ver-
skillende vertakkings van die Staatsdiens en die
nie-blankes.

Dit spyt dr. Malan om te verneem dat
die houding van sommige junior Staatsamptenare
teenoor nie-blankes slegte gevoelens veroorsaak.
Die Eerste Minister wil u egter verseker dat die weg
altyd oopstaan om klagte in individuele gevalle onder
die aandag van die betrokke Minister te bring en
dat daar, indien nodig, opgetree sal word om 'n
herhaling te voorkom.

Dienswillig die uwe,

Malan
PRIVAATSEKRETARIS.

Die Direkteur,
S.A. Instituut vir Rasseverhoudings,
Posbus 97,
JOHANNESBURG.

1) Director

Translation

I am instructed by the Honorable the Prime Minister to
acknowledge receipt of your letter of the 4th October, regarding
the opinions of your Executive Committee on the relations between
members of the various branches of the Public Service and the
Non-Europeans.

12 OCT 1949

Dr. Malan regrets to hear that the attitude of some
Junior Public Servants towards the Non-Europeans is creating
ill-feeling, but wishes to assure you that you are always at
liberty to report individual cases to the Minister concerned,
and that, if necessary, steps will be taken to prevent
a ~~recurrence~~ recurrence.

Private Secretary.

2) File (G.P.C.).
13/10/49

*Memorandum of advice
- amount from
C.W.G. - elements
to P.M. - large number
- not understood
- for information*

13 Oktober 1949.

Die Privaatsekretaris van
Sy Edele die Eerste Minister,
PRETORIA.

Geagte Heer,

Baie dankie vir u skrywe van 11 Oktober waarin u Sy Edele die Eerste Minister se aanmerkings op my brief van 4 Oktober aan my oordra. Sal u so vriendelik wees om ook hierdie skrywe onder die Eerste Minister se aandag te bring?

Ons wil in alle vriendelikheid en opregtheid en met die beste bedoelings die Eerste Minister se aandag daarop vestig dat baie van die klagtes teen die gedrag van junior staatsamptenare nie noodwendig van so 'n aard is dat hulle as krasse oortredings van welvoeglikheid en goeie maniere bestempel kan word nie; hulle is veel meer van 'n aard wat toon dat die betrokke staatsamptenare 'n pynlike gebrek aan die eerste beginsels van beleefdheid aan die dag le, iets wat in die gejaagde eeu waarin ons leef, geneigd is om te irriteer. Ons verwag sekerlik nie dat staatsamptenare die deugdes van supermense moet besit nie en ons besef ook dat lede van die publiek selde sodanige deugdes openbaar, maar ons voel dat baie van die dinge wat irriteer, met goeie gevolg uitgeskakel kan word as amptenare slegs daarop attent gemaak word dat beleefdheid niks kos nie en oneindig baie pyn uitskakel.

Die Naturel is, weens sy posisie van onderhorigheid, geneigd om fyngvoelig of selfs oorgevoelig te wees, en dit sou so goed wees as alle junior amptenare die feit in gedagte hou wanneer hulle teen Naturelle moet optree of Naturelle moet help deur net 'n bietjie meer geduld aan die dag te le as wanneer hulle met die blanke publiek te doen het.

Gevalle van krasse oortredings word gereeld deur die Instituut aan die hoofde van departemente gerig en sodanige gevalle ontvang ook deurgaans die simpatieke aandag van die betrokke departemente, maar ons voel oortuig daarvan dat

/die.....

die Eerste Minister sal begryp dat dit nie veel sal baat om elke klein gevalletjie te rapporteer nie. In elk geval sou die Instituut nie 'n hele veldtog van klagtes op tou wil sit nie, maar hy sou graag sien dat die Eerste Minister op die saak sal ingaan en dan, indien hy dit nodig ag, of 'n verklaring maak, of 'n rondskrywe aan die hoofde van departemente rig waarin aangedring word dat alle staats-amptenare pogings moet aanwend om te alle tye beleefd te wees in hul optrede teenoor die blanke en nie-blanke publiek.

Met hoogagting,

Die uwe,

Quintin Whyte,
DIREKTEUR.

13 Oktober 1949.

Die Privaatsekretaris van
Sy Edele die Eerste Minister,
PRETORIA.

Geagte Heer,

Baie dankie vir u skrywe van 11 Oktober waarin u Sy Edele die Eerste Minister se aanmerkings op my brief van 4 Oktober aan my oordra. Sal u so vriendelik wees om ook hierdie skrywe onder die Eerste Minister se aandag te bring?

Ons wil in alle vriendelikheid en opregtheid en met die beste bedoelings die Eerste Minister se aandag daarop vestig dat baie van die klagtes teen die gedrag van junior staatsamptenare nie noodwendig van so 'n aard is dat hulle departementele optrede teen die betrokke amptenare regverdig nie - hulle is veel meer van 'n aard wat toon dat die betrokke staatsamptenare 'n gebrek aan die eerste beginsels van beleefdheid aan die dag lê, iets wat in die gejaagde eeu waarin ons leef, geneigd is om te irriteer. Ons verwag sekerlik nie dat staatsamptenare die deugdes van supermense moet besit nie en ons besef ook dat lede van die publiek selde sodanige deugdes openbaar, maar ons voel dat baie van die dinge wat irriteer, met goeie gevolg uitgeskakel kan word as amptenare slegs daarop attent gemaak word dat beleefdheid niks kos nie en oneindig baie pyn uitkakel.

Die Naturel is, weens sy posisie van onderhorigheid, geneigd om fyngesoortig of selfs oorgevoelig te wees, en dit sou so goed wees as alle junior amptenare die feit in gedagte hou wanneer hulle teen Naturelle moet optree of Naturelle moet help, deur net 'n bietjie meer geduld aan die dag te lê as wanneer hulle met die blanke publiek te doen het.

Gevalle van krasse oortredings word gereeld deur die Instituut aan die hoofde van departemente gerig en sodanige gevalle ontvang ook deurgaans die simpatiske aandag van die betrokke departemente, maar ons voel oortuig daarvan dat

/die.....

See Translation below

Translation.

Dear Sir, Thank you for your letter of the 11th October concerning
the P.M. Minister's comments on my letter of the 4th October.
Will you also kindly bring this letter to the notice of the P.M.?

In all sincerity and with the best intentions we
wish to draw the P.M. Minister's attention to the fact that
many of the complaints against the behaviour of
junior civil servants are not such that they would
necessarily justify departmental action being taken
against the officials concerned; they are often rather
of a nature which show that the just principles of
conduct are lacking in the officials, something which
leads to irritate people especially in the "age of hurry"
in which we live. We do not expect civil servants
to possess the virtues of "super men" and we
realise that members of the public seldom reveal
these virtues, but we feel that many of the factors
which irritate could be eliminated with a great
measure of success if civil servants could only be
made to understand that good manners cost
nothing and that they will eliminate much
ill-feeling.

The Native owing to his position of subjection,
the Native is inclined to be very sensitive, even
hyper-sensitive, and it would be good if all
junior civil servants could keep this fact in
mind when dealing with or assisting Natives, ~~by~~
and revealing just a little more patience than
when dealing with Europeans.

Cases of drastic interventions are brought
to the notice of heads of departments by the Institute and
receive the sympathetic attention of the heads concerned.
We feel sure, however, that the P.M. will appreciate
the fact that numerous cases of a less drastic nature
cannot constantly be reported. In any case, the Institute
is not inclined to launch a virtual campaign of
complaints, but it would appreciate it very much
if the P.M. would investigate on general complaint
and then, if he finds it necessary, make a public
statement, or direct a circular to the heads of
departments urging that all civil servants should
endeavour to be courteous at all times to the
European & Non-European public.

Yours
13/10

W
D

Wet
① Mr. Whyte: Int
② Mrs. Horrell: GPC.



9

Kantoor van die Eerste Minister

Prime Minister's Office,

P R E T O R I A,

25 Oktober 1949.

Die Direkteur,
Suid-Afrikaanse Instituut Vir Rasseverhoudings,
Posbus 97,
JOHANNESBURG.

Geagte heer,

My is deur Sy Edele die Eerste Minister opgedra ontvangs te erken van u skrywe van 13 Oktober en u mee te deel dat die saak aandag geniet.

Hoogagtend die uwe,

M. Aucamp
PRIVAATSEKRETARIS.

Mr. Whyte *Swartkops Campaign*
matter is receiving Prime Minister's attention.

Handwritten
25/10/49.

28 OCT 1949

P.O. Box 38,

BEAUFORT WEST, C.P.

26th October, 1949.

The Secretary,
Institute of Race Relations,
JOHANNESBURG.

Dear Sir,

I should be grateful if you will post me the following:

'The Health of the Nation',
'The People's Food',
'Health in our Time',
'The Cape Malays',
'South Africa faces UNO',
'Democracy in Multi-racial societies',
'Our Native Reserves',
'Africans and the Police',
'The Bantu in South African Life',
'Race and Reason',
'Handbook on Race Relations',

*Sent 5/6
on 12th
Nov.*

The above cost, according to the price list, £2.16.1. I enclose £3.10.0 and should be obliged if you will hand the balance after paying for packing and postage or railage to the treasurer for the genral objects of the Institute.

3 | I have recently been reading for the third or fourth time Julian Huxley's 'Man in the Modern World'. In it are at least three essays which I should have thought go a long way to debunk much of the pseudo-scientific rubbish broadcast about race, racial purity, English and Afrikaans 'races', and so forth in this country. It struck me that you might either get permission to reprint or you could usefully add a list of 'redommended reading'.

At the moment I am 'judical managing' a fairly important retail business in this town, and you may therefore be interested in the attached copy of a notice shich I have just had translated into Afrikaans and signed by every member of the European staff. Until July I had no first hand experience of the platteland. It has been an eye-opener. The patience and forbearance of coloureds and natives in the face of the rising tide of obloquy, insults and unprovoked abuse on the part of soi-disant European females scarcely able to write their own names, quite ^{well} able to understand English unless spoken very slowly, and utterly lacking in common courtesy, is incredible.

Yours faithfully,

(Sgd.) A.A. BIRNE (?)

5
NOTICE TO THE EUROPEAN STAFF.

The customers of this business provide you with employment and pay your wages. One third of our trade is with non-Europeans. Thus non-Europeans are largely responsible for employing you and paying you. That may be an unpleasant thought; but it is true, and whatever you may be told to the contrary the fact is that you are as dependent upon the goodwill and co-operation of non-Europeans as they are upon your's. They are also South Africans, born in South Africa, and having no other home than in South Africa. They too are human beings created by God in his image. It is therefore ungodly and bad business to treat non-Europeans with contempt, with calculated discourtesy, and to use foul language at them. If you do not mend your ways there can be only result. That is the replacement of European staff by non-European to serve not only coloured and native customers but Europeans too. You are aware that the hotels have done this very thing and that they have not suffered in efficiency or by loss of custom.

Remember that this is not the place to try to practice the vicious and arrogant teachings of self-seeking politicians. Remember that in Africa there are 160 millions ~~black~~ Africans but only 4 million of European descent. It is therefore unwise to incur the enmity of coloureds and natives, who could if they chose paralyse the trade of South Africa and make the position of Europeans impossible. There is a limit to human forbearance. The Durban Riots and recent events in the Transvaal are warnings not to be neglected.

Remember too that if you accept the world-wide fatherhood of God you cannot deny by your speech and by your actions the world-wide brotherhood of man. In the eyes of God ~~separated~~ all men are equal, entitled to equal opportunities, to freedom from oppression, and to freedom from want. If you are a Christian then you must apply Christianity in practical manner, and Christianity has a very definite place in business. It cannot be ~~segregated~~ to church-going on Sundays.

Finally, you will note please, ^{relegated} that any case of deliberate discourtesy to non-European customers or the use of foul language to non-European customers or staff will lead to instant dismissal.

(sgd) R.R.Byrne.

Beaufort West.

31.x.1949.

NOV 7 1949

QW/JR.

17th November, 1949.

Mr. A. A. Byrne,
P. O. Box 38,
BEAUFORT WEST. C.P.

Dear Mr. Byrne,

Thanks very much for your letter of the 26th October; I do hope you have now received the pamphlets for which you asked.

I was very interested indeed in the notice to your European staff, actually it came just while we were considering the possibility of a nation-wide courtesy campaign. We had already approached the Prime Minister and asked him to make a statement on this.

We would hope to obtain the co-operation of Municipalities, business men, Churches and State Departments. If however, it is to be effective then it has to be well organised, and I could not consider launching it until some time next year.

Thank you also for drawing my attention to Julian Huxley's "Man in the Modern World", I have passed on your suggestion to our Editor.

With many thanks,

Yours faithfully,

Quintin Whyte.
DIRECTOR.

TRANSLATION

21/11/49.

Dear Madam,

I have received, and wish to thank you most sincerely for, your circular letter regarding race relations in our country and attempts to improve them. I am grateful to see that you agree that the churches are a powerful factor in the moulding of public opinion. Unfortunately our churches and especially the English and Afrikaans churches are frequently diametrically opposed in the moulding of the public's attitude regarding the relations between white and coloured. One could in fact speak of an Afrikaans-Calvinistic and an English-liberal (Liberalistic) attitude to this problem. In the Afrikaans press the Afrikaans attitude is stressed and in the English press the English attitude. The result? We never meet to see if a national approach could not be worked out. The English-speaking South Africans, with the exception of a very small percentage, are only able to read the English press (and that in the year 1949!). The Afrikaans-speaking South Africans easily read about both attitudes in both the presses. The English-speaking South Africans have only a vague conception of the Afrikaans view points. What they usually know is a distorted version given in the English press, one which is always accentuated in order to harm the objective data and the sincere aims of the Afrikaner. This fact I have often discovered in discussions with English-speaking South Africans. The fact that our newspapers are political papers adds to this. Your organization, I should imagine, should be a non-political one basing its attitudes on good scientific data; and which should respect the opinions of those who differ from it and which should be prepared to consider the opinions of those who differ. Is it then not possible for your organization, now that it is appealing to the Afrikaans churches, to acquaint itself thoroughly with the Afrikaners' viewpoint, the viewpoint, not of the individual, but that of the thinking Afrikaner. And then I must assure you that the Afrikaners have by no means all reached agreement on this issue; in fact large differences of opinion exist. I feel convinced that both sections

agree to a large extent. I sometimes feel that English-speaking South Africans are of the opinion that the development of Afrikaans attitudes stopped in 1838 - and that while the development in a very healthy direction has been very fast during the last decade.

We have an organization similar to yours. For several years we had such an organization in Johannesburg and now it has amalgamated with S.A.B.R.A., c/o The University of Stellenbosch. I would welcome a conference between the two organizations.

After my recent journey through America I am convinced that the American viewpoint, as practised, strongly resembles the Afrikaans viewpoint. I do not refer to the theoretical viewpoint which is strongly liberal (liberalistic).

With regards,

Yours sincerely,

S.P. v.d. Walt.

Dittonlaan 1,
Rossmore,
JOHANNESBURG,
21 November 1949.

Die Sekretaris van die S.A. Instituut vir Rasseverhoudings,
58 Sacke's Gebou,
Joubertstraat,
JOHANNESBURG.

Geagte Mev.,

U omsendbrief rakende die rassebetrekkings in ons land en die beïnvloeding ten goede daarvan, het ek ontvang en daarvoor my dank. Ek is dankbaar dat u toestem dat die kerke 'n magtige faktor in die vorming van die publieke opinie is. Ongelukkig staan ons kerke, veral die Engels- en Afrikaanssprekende kerke, dikwels direk teenoor mekaar in die vorming van ons publieke lewenshouding as dit gaan oor die verhouding blank-gekleurd. Ons kan inderdaad spreek van 'n Afrikaans - Calvinistiese en 'n Engels-Liberalistiese uitkyk oor hierdie probleem. In die Afrikaanse pers word die Afrikaanse sienswyse beklemtoon en in die Engelse Pers word die Engelse opinie alleen opgedis. Die gevolg? Ons ontmoet mekaar nooit om te sien hoe ons 'n nasionale benadering van die saak kan verkry nie. Die Engelssprekende kan alleen die Engelse pers lees, met uitsondering van 'n klein persentasie (en dit in die jaar 1949). Die Afrikaanssprekende lees maklik altwee sienswyses in albei die perse. Die Engelssprekende weet so te sê niks van die Afrikaanse standpunt nie. Wat hy weet is 'n verdraaide weergawe wat in die Engelse Pers weergegee word en wat altyd so geaksentueer word tot nadeel van die objektiewe data en die eerlike bedoeling van die Afrikaner. Hierdie feit het ek telkenmale uitgevind in geselskap met Engelssprekendes. Die feit dat ons koerante politieke-koerante is, dra daartoe by. U organisasie, sou ek my voorstel, moet 'n non-politieke wees en gebaseer op goeie wetenskaplike gegewens; wat eerbied het vir die gedagtes van andersdenkendes en bereid om hulle ook te weeg. Is dit dan nie moontlik dat u organisasie, noudat hy die Afrikaanse kerke se hulp inroep, hom degelik vergewis van die Afrikaanse standpunt, nie soos die individu dit stel nie, maar soos wat denkende Afrikaners dit stel? En dan moet ek u sê dat Afrikaanssprekendes gladnie uitgesels is oor hierdie saak nie en onderling nog op verskeie punte met mekaar verskil. Maar dit maak tog nie saak nie. Ek voel oortuig dat albei seksies tot groot mate met mekaar ooreenstem. Ek kry die gevoel dat die Engelssprekendes dink dat die Afrikaanse standpunt bly vassteek het in sy ontwikkeling in 1838 - en dit terwyl dit juis in die afgelope tien jaar met rasse skrede in 'n kerngesonde rigting gegaan het.

Ons het ook 'n soortgelyke organisasie, soos wat u het. 'n Aantal jare lank het ons so 'n organisasie op Johannesburg gehad, en nou is dit geamalgameer met S.A.B.R.A., per adres die Universiteit van Stellenbosch. 'n Samespreking tussen die twee liggames, sou ek verwelkom.

Na my onlangse reis deur Amerika is ek oortuig dat die Amerikaanse standpunt, soos hy prakties toegepas word, veel ooreenkoms met die Afrikaanssprekende se standpunt het. Ek praat nie van die teoretiese standpunt nie, wat weer sterk liberalisties is.

Hoogagtend, Die uwe,
(Get.) S. P. van der Walt.

Yours sincerely,

Quintin Whyte.
DIRECTOR

QW/JR.

23rd November, 1949.

J.R. Rathebe, Esq.,
33, Gerty Street,
Sophiatown,
JOHANNESBURG.

Dear Mr. Rathebe,

This is to remind you that you kindly promised to send us as full details as possible of cases of maltreatment of Africans which were reported at the charge office but in which no prosecution followed.

You were also good enough to promise to put us in touch with responsible Africans who can, from their personal knowledge, supply us with further such information.

T R A N S L A T I O N

25/11/49.

Dear Sir,

I have received your circular letter of the 26th October.

If your aim is to start agitation against the policy of the country's authorities or against the attitude of the majority of white South Africans, viz. that the uplift and development of the Native races should take place apart from the Whites and in accordance with the Natives' own characteristics and culture, then I do not wish to be associated with your plan. In fact, I would thus like to warn that our church has to keep out of the political arena.

If, however, you wish to know, for record purposes, what the D.R.C. is doing for the spiritual uplift of the Coloured races of our country, then I willingly furnish the following figures:-

Supporters (members) of the D.R. Mission Church, Cape Province	175,686
Supporters (members) of the D.R. Mission Church, Transvaal	93,601
Supporters (members) of the D.R. Mission Church, Free State	85,413
Supporters (members) of the D.R. Mission Church, Natal	<u>8,207</u>
TOTAL	<u>362,907</u>

Amount spent last year in the Transvaal only by our European D.R.C. on mission work amongst the Coloured races: £96,000, i.e. more than 10/- per member of our Church.

In conclusion, my congregation, Jeppestown, consisting mostly of poor working classes, has just built a Church for £4,000 for the Natives of the Eastern Native Township (George Goch). Any one who would like to see this Church will be cordially welcome.

With regards,

Yours sincerely,

Ds. C.P. v.d. Merwe.

COPY.

DIE NEDERDUISE HERV. OF GEREF. KERK

JEPPESTOWN

Corriestraat 74,
FAIRVIEW.
JOHANNESBURG.

25.11.49.

Die heer J.D. Reinhalt Jones,
Voors. Instituut vir Rasseverhoudings.

Geagte Heer,

U omsendbrief dedateer 26 Okt. 1949 is my ter hand gekom.

As u oogmerk is, om 'n agitatie op tou te sit teen die beleid van die owerheid sowel as die beskouing van die meerderheid van die blanke Suid-Afrikaners, n.l. dat die opheffing en ontwikkeling van die naturellerasse apart van die blankes en volgens hulle eie aard en kultuur moet geskied, - dan wil ek daar nie iets mee to doen hê nie. Treuens, ek will graag waarsku dat ons kerke vir ons uit daardie politieke arena moet uithou.

As u egter "vir rekerddoeleindes" will weet wat die Ned. Ger. Kerk doen aan die geestelike bearbeiding en opheffing van die gekleurde rasse van ons land, dan werstrek ek graag die volgende syfers:

Aan hangers van N.G. Sendingkerk, Kaapland,	175,686.
" " " " Transvaal,	93,601.
" " " " Vrystaat,	85,413
" " " " Natal,	<u>8,207.</u>
TOTAAL	<u><u>362,907.</u></u>

Bedrag verlede jaar in die Transvaal alleen deur ons blanke N.G. Kerk bestee aan Sendingwerk onder ons gekleurde rasse: £96,000, d.w.s. meer as 10/- per lidmaat.

Eindelik, my gemeente, Jeppestown, wat meesal uit arm werkende klasse bestaan, het so pas 'n kerk, ter waarde van £4,000, gebou vir die naturelle van die Oostelike Naturelle - dorp (George Goch). Enigiemand wat dit will gaan besien sal hartlik verwelkom word.

Met hoogagting,
Die uwe,

Ds. C.P. v.d. Merwe.

Copy

Weleerwaarde Heer,

Die Suid-Transvaalse Streekskomitee van hierdie Instituut is begerig om die samewerking van die Kerke te verkry in 'n poging om die openbare mening aangaande rassebetrekkings in Suid-Afrika ten goede te beïnvloed. Die Komitee voel dat waar die Kerke so 'n belangrike deel uitmaak van die publiek, hulle 'n baie sterk invloed op die openbare mening kan uitoefen. Ons dink dat u geredelik sal saamstem dat die opvattinge oor rasseverhoudings deur baie lede van die publiek gehuldig, veel te wense oorlaat. In die Verenigde State van Amerika het die Federale Raad van Kerke 'n baie doeltreffende afdeling wat hom uitsluitlik toelê op rasseverhoudings met die gevolg dat die Kerke daar 'n uiters belangrike rol in die formulering van beleid speel asook in die uitvoering van programme wat die opheffing van die Negers en ander minderheidsgroepe ten doel het.

Die Komitee is oortuig dat die Kerke van Johannesburg leiding aan die res van ons land kan gee as hulle jeugorganisasies en mans- en vroueverenigings 'n deel van hulle tyd en energie aan die bestudering van rassevraagstukke kan wy en ook planne vir praktiese werk beraam. Ek is derhalwe gevra om u en ander predikante te nader en 'n beroep op u te doen om in u Gemeente die voortou in verband met die Komitee se voorstel te neem.

Die Komitee is bereid om hulp te verleen vir sover dit die voorsiening van gesaghebbende sprekers betref. Die Komitee sal ook graag help met die keuse van geskikte onderwerpe vir studie. Daar is 'n dringende behoefte aan meer maatskaplike werk onder ons nie-blankes en indien enige van u gemeentelike organisasies graag werk van so 'n aard wil verrig, of gesamentlik of deur individuele lede, sal ons hulle met genoeg help deur voorstelle in verband met die werk wat hulle kan onderneem, te maak.

As u graag hierdie saak met my wil bespreek, sal ek bly wees om u te ontmoet wanneer dit vir ons albei geleë is.

/Indien.....

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