

THE TORCH
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Once again The Torch reflects its revealing light upon the passing phase of the last few weeks. The all important question of the day - Coloured and Asiatic Segregation - has been the cause of sidespread and heated discussion from the legislative benches down to the public platform.

The decided stand on the part of the non-Europeans in this matter has caused the higher political circles no little embarrassment, hence General Hertsog's attempt to explain the motive of the segregation policy, as if such a policy can be explained. There are already sections of the non-Europeans fully prepared to take the worthy General at his word. We must warn them that the General is a fully fledged product of British Diplomacy - whose policy is pregnant with fraudulent falacies upon which the whole of British supremacy has been based throughout its existence.

We are not greatly concerned with residential segregation as such. In all honesty to ourselves, the residential dividing line has been there all along. What the General has failed to explain is why we find so many non-European workers displaced by whites in almost every industry. He does not satisfy us on the separation of the white workers from the non-Europeans in the same factory, which we know can have only one result - the total demobilisation of the non-European working class ranks.

We hear of vague promises that the coloured man will not be deprived of his existing rights. We maintain that once the right of earning a living is deprived a man, then all other rights are of little consequence to a people. Social, economic and political degeneration is bound to follow.

In direct opposition to this policy is the non-European front movement inaugurated at the Cape and extended to all the chief cities and towns of South Africa.

To express an opinion on the united front at this stage, we feel is rather premature. One thing is certain however, and that is, that a movement of this kind has been the predominant desire of all thinking masses of South Africa; that knowledge alone is sufficient for us to hope that whatever differences of opinion there are at this early stage, eventually the masses must realize that the future welfare of the non-Europeans is dependant upon the unified outlook in all things concerning their social, political and economic life.

CAPE ADMINISTRATORS SUPPORT SEGREGATION.

Mr. J. H. Conradie, (Administrator of the Cape), dealt at length with the draft ordinance at the Provincial Conference at Oudtshoorn urging the granting of further powers to the local authorities in dealing with the segregation ordinance. He stressed the necessity of settling the question of separate residential areas for whites and non-whites.

The evils of miscegenation were no less detrimental and harmful to Europeans than to the non-European community. With separate residential areas, their own civic amenities and development of their own culture and ideals along parallel lines with the Europeans, the coloured people will have a much greater opportunity of building themselves into homogenous units.

What a display of extravagant ignorance!

The only people who suffer by miscegenation are the coloured people. Authoritative theses show that the consequence of miscegenation has been more the introduction of European blood in the coloured group, rather than the introduction of coloured blood in the European group.

What culture and ideal does Mr. Conradie expect the coloureds to develop? Does he forget that the coloureds are the white man's children, and that from their very initiation they have no other cultural background save that of the European, no idealistic outlook save that based on civilised standards?

The idea of civic amenities is too amusing for words. How can one possibly enjoy civic amenities in concentrated council areas where ones every action is restricted, every sense of independence discouraged?

The coloured people must continue to maintain as they have done from the very beginning: that segregation is the most brutal means of subjecting the coloured people to the lowest scale of moral degradation.

PUBLIC OPINION.

The international situation is so complicated that if the Africans are not properly educated by capable leaders they are likely to find themselves involved in the turmoil that is likely to break out any day now.

I feel it the duty of our African leaders to organise the people into organisations where they can be taught or refrain from participating in wars that are of no advantage to the welfare of the Africans. We have suffered long from deceitful leaders who have no other object in view save that of fattening themselves at the expense of the ignorance of the masses whom they wantonly exploit, so much so that I am convinced that they are greatly responsible for the burden of oppression, exploitation and degrading legislation from which we suffer.

The articles of the present amended Native Acts are such as to make us hesitate to think of the blackness of our future, yet we find irresponsible Africans - our so-called intelligentsia - supporting this degrading Act. When we take into consideration that for all the valuable services we render the Europeans we receive nothing but insults and abuses, I think we should not follow leaders who want us to believe that the white man is our friend and that we should have any interest in their cause.

The whites have shown in every way that they are our bitterest enemies. They have in every way attempted to alienate themselves from us. Let them apply this policy to their wars and fight their own battles. We have a great deal to do besides interfering in affairs that do not concern us, as Africans we can gain nothing by giving our assistance.

Yours faithfully,

CAMERON BENDILE

Pimville.

OUR WOMEN.

Non-European political progress is suffering greatly due to man's reluctance to encourage the association of our womenfolk with their activities.

Woman is man's greatest asset in life. Man has the erroneous belief that women belong to the weaker sex. While that may be correct physically, time and experience has proved to us that morally woman is our superior.

Woman's so-called inferiority lies in Man's reluctance to educate her. Man by virtue of his brute strength has for long subjected woman to a level of serfdom. She is regarded merely as an auxiliary with duties to perform, without having any rights that she could claim - a creature defenseless, unsupported.

The very fact that she was subjected to generations of suffering, makes her more sensitive than man. Woman is an exquisitely sensitive creature. Her brain, which carries by inheritance within it so many tragic memories of past misery, is endowed with an insight and intuition little short of marvellous.

This sensitiveness is developed more particularly in the African woman. Long years of contact with the raw elements of nature has taught her to protect herself against the attack of wild beasts, to protect the family from weather conditions, and to save them from starvation. She was mainly responsible for the growing of the crops, the building of the huts. In the cooking house she was responsible for the delicacies to suit the palate of her lord.

Man did very little of the thinking. Always dependent upon his brute strength, he ruled woman with a rod of fear - the fear of being chastised. Man's brutalities generally created in woman intelligence, perseverance and tolerance. To this fear there was added another incentive - her motherly tenderness - her instinctive desire to protect her young.

On the brutal face of her lord she learned to read the signs, as one reads a book she divined his moods, saw the coming of his fits of rage before they broke. She learned in this way to foresee, to dissimulate, to lie. She became alert, adroit, patient, watchful, tolerant. She applied all these qualities to the stark realities

THOUGHTS AT RANDOM.

That the majority of the Europeans of this country get scared at the very idea of a united front consisting of all the non-Europeans is a sure sign that such a move is fatal to the supremacy of the whites and shows the necessity for the non-Europeans to take advantage of this fear and weakness.

We know that the average European in this country is afraid of the non-European. It is to the advantage of the latter to play on this fear to wring all concessions that will eventually establish total equality between whites and blacks in this country, because that is sound logic, proper Christianity and true Socialism.

It will be an excellent move on the part of the non-European leaders to stage a monster conference on Dingaan's Day as has been proposed, so that Indians, Coloureds and Africans might form one solid phalanx against oppression.

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So at last the police have been given something worthwhile to do instead of spending their time embarrassing honest and respectful Africans at every street corner demanding poll tax and special passes. We feel, now that they have gone forward in the defence of the country, that we are not robbed of our hardearned wages by exploiting councils who exact undue taxes from us in order to pay a menacing police force.

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OUR WOMEN (Continued from page 4.)

of life. Not only did she understand her mate, but Nature itself; of the two she became more observant. We may safely assert that till recently woman was responsible for the greater part of thinking - the only creature who looked the problem of life in the face. All these natural qualities with which woman is endowed have become her greatest weapon in life - a weapon by which she protects both her mate and her young.

Civilization has brought changes in the African woman's life. Nonetheless in this changed atmosphere woman's eternal vigilance, tolerance and insight is quite as essential to man as of yore.

Next Issue: "Woman's Place in the Home."

The Editor,
The Torch.

Sir,

I must express my resentment at the self-appointed leadership of the non-European Front, especially in the Transvaal.

The so-called non-European Front movement is composed of a class who have never suffered the pangs of want, and are but mildly affected by the rabid operations of repressive legislation. I feel therefore, that we cannot be led by a section of the people who have always regarded themselves on a plain beyond that of the masses.

We have definitely reached that stage where we can no longer tolerate emotional eloquence that does nothing but fool us. Such policies may have been good for our fathers, we the younger generation expect our leaders to concern themselves with something concrete.

Surely segregation has its advantages if it means better and cheaper housing conditions, especially in the instance of the thousands of poorly paid working masses. We cannot therefore allow 22,000 coloured people to be misled by self-appointed insurgent leaders.

The Asiatics cannot be regarded as our allies because of their previous pretentious attitude towards the other sections of the non-Europeans. I do not think that the Asiatics have fully realised what the sinking of identities will mean to them. There is really little difference at this moment between relationships of whites and Asiatics towards the coloured and Bantu. If the truth must be told, we get more consideration from the Europeans.

In scrutinising the "Indian Opinion" I traced a discernable tendency of alienation from the other non-European sections. We cannot be set an example by a people who have no other motive save making us their stepping stones.

A. LIELIENFELDT.

MR. AND MRS. POOR-MAN.

(An extract from the Free People, September, 1938)

You may have no money, you may not have enough food in the house, you may live in a slum or a hovel, but there is one thing you have got, if you will use it, and that is Power. That Power, the power which is in the hands of the majority everywhere, can be used for good, and it can be used for evil. Here, in South Africa, the people are getting poorer and poorer, and who is to blame? Those who have the power, the poor themselves. This country is the richest in the world in minerals, the rains fall in their season, food we can produce in plenty, so the Almighty, or Nature, cannot be blamed for our poverty. The fault therefore lies with man and man-made laws. Laws made by man can be repealed, or changed by man.

You may think that the men we send to Parliament are very clever but they are not - except in the defence of their own interests. There is very little difference in the natural mental abilities of men, but some men use their brains others won't. You know that if you hurt your arm, or leg, and can't use it for a week or two it gets weak. This is known as atrophy, and it is so, too, with your brain. The more you use it the brighter it will get, so seek the cause, or causes of your poverty. We try and show you what we feel sure is the main cause - the monopoly of land, mining land, building land, farming land, and all the natural resources of the country. If you think we are right then try and get others to agree too. But if you think we are wrong then write and tell us what you think is the cause. Don't think you have no brains, because you have, and they are just as good as anyone else's - if you will use them.

Claim your natural right to your share of the annual rent of your country.

Claim that in your tens of thousands. When the whole rent is taken for public revenue all land will be forced into its fullest and best use, there will be an enormous demand for labour so that wages will rise, every man will then have his equal right to the use of land, and all taxation can be abolished. Poverty, except for very lazy people will then be a thing of the past. This can easily be done - but only if you, who have the Power, demand it.

Are you content to think of a life of hopeless poverty or will you make an effort to use your brains and Power? The future lies in your hands.

Ithuto ea kopano go motho eo moncho ditirong.

Ga go chaba sepe gompiyeno se sa ikutlwang go roleea mo dithutong tsa matlana le a lefatse yeno se sena tlhaloganyo e phepa ma ba pi le tsamaisho ea one. Go nale m athlale a tsa Botselo, tsa Molao, le tsa Kopano ea Babereki. Thuto e e lerilweng le Ba-ruti ke ea go ithuta go kwala le go ba la; ka ga mouo ele gore ere fha babuoare utlwane nabo, le go re leretse tsa Seker esete ke gore go tsa Setho le tsa se moea.

Re kokgatong gompiyeno ea gonna le puo mogo go seamang chwanelo tsa rona yaaka batho baba na leng chwanelo ea go tshela ka kgololesego mommung wa fafshe ya tlhago ea borra rona mogolwane. Le fha gole kicong ea rona gore thuto e re e newang ga se e e eletsegang, lesedinyana leteng ya go itsise baba re fhentseng go sa itumeleng shwarong ea Bone. Yaanong poco ke gore re ka itsise Babusi yaang gore itumelo ga e eo.

Ga se fhele ka golwana le ba Mushok a maatla re ka fenyang. Guololo eretelecewe metlheng ea maloba. Ntwa kgolo ke ea molomo. Babereki ba chwanelo go ithuta kopano mo tirong tsa bone, na fhenye ba agileng nabo ba tla ba itse go buisanya le ba bagolo ba Mmusho.

Mothlomong ea maduo le melaong e e amanang le ba bereki motirong tsa bone mereki eo moncho u ntse a sa gopplwe gore ke eo u katsengwang mo palong ea babereki le mo chwanelong tsa bone. E Entse elekgomo esisang esena modisa.

Gatwa eare go sa bitseng motho go bitse Modimo. Go tsile yaa ka phohumelo go moncho wa Aforika a simolola go etsa ba bereki ba Bashweu a gagaba loraleng lwa gagwe. Ke ka chokòlò ea gagwe go se mothusi o ichupikeng se eleng shon e mo serepuding sa "Kopano ea Ditiro".

Yaaka fha o se kake ua tlhokomologa l osea lo lo ithutang go gagaba, boramatlotlo ba tlhomokela ka tlhe ye le bogale le poifho tekong tsa gagwe. Godimo ga kgatelelo tse di kalokalo mmereki eo moncho o rutlolotse tlhomesho tsa Kileco ea chwa elo tsa gagwe.

Lencw e ya Mmereki eo moncho gompiyeno le tlhobaetsa BoraMmusho, moel eng gore ba rata to intsha bath usi ba boitimokanyo. Cwelelang pele Namanetsa kgomo e chwana nonofo ea lona efheta ea ba balogateletseng. Cwang Yokong la bokgoba, lo kgaoleng keetane tsa kgatelelo.

Thomelo ea Thuto Tsamaisong Ea Native Affairs

Ke Thohako ho Ba-Africa.

Babusi ba lefatse lena parliamenteng ea bona moo ho etsoang melao ea khatello ba bua ka phetolelo ea thuto ea Ba-Africa tsamaisong ea Native Affairs Department. Ke ntho e tsoanetseng ho hlalosa hore na ke ka baka lang 'muso o batlang phetolo ea thuto ka tsela e boletsoeng ka holimo. Taba ea pele eo mobali a lokelang hore a e utloisise ke hore thuto ea mo-Africa e ntse e fetoha kotsi ho hatella motho ea nang le mahlo. Ka mabaka ana lekala le leng la 'muso le nang le mahlale a ho thotofatsa Ba-Africa, 'me le ipitsang ka hore ke la litaba tsa Ba-Africa etsoe le tseba mekhoha le meetlo ea bona.

BANA BA TLA RUTOA THURO E FE KE NATIVE AFFAIRS?

Potsa ke hore na na bana ba rona ba tla rutoa thuto efe tlasa tsamaiso ea Native Affairs? Ha ho pelaelo ba tla rutoa ho ba "Bahlanka ba lokileng" ba sa tlo re ba na le lipelaelo ha ba se ba holile e le banna le basali. Ba Native Affairs ba tseba eng ka thuto ea bana kapa hona litsebi tsa bona ho tsa thuto ke bo mang? Ha li eo feela ke leqheka la ho bola ea thuto ea bana ba batho ba batso. Thuto e joaleka e eo ba e batlelang bana ba rona ke thohako ho rona.

RE TSOANETSE HO ETSA JOANG?

Joaleka ha re hana hore makhotla a mesebetsi a Ba-Africa a isoe tlasa tsamaiso ea Native Affairs, re hana hape hore thuto ea bana ba rona e isoe tsamaisong eo re seng re tseba mekhoha ea eona. Se tsoanetseng ho etsoa a ke bohle litikolohong tshole tsa South Africa ke hore re bontse khano ea rona ka ho kopana le ho bua ka lentsoe le le leng le ho etsa litlomo tse hananang leketso e joalo. Re tsoanetse hore hara rona ba bonang ba eme ka maoto ho tsosa maikutlo a ba sa boneng. Lepetjo la rona e tsoanetse ho ba lena: ha ho thuto e eang taolong ea Native Affairs! Thuto taolong ea Education Department. Thuto e sa lefuoeng e lichaba tse sa gefisoeng joaleka rona li e fumanang ha e fuee bana ba Ba-Africa! Lebese le sa rekoeng sekolong ho bana ba Ba-Africa.

MAFUTSIANA.

ZULU

UDABA EMHLOLWENI NAMUHILA NJE.

PAKATI KWE SIZWE ESIMNMAMA.

Kuzwakala ukuti abo Mnyango wa ba Sebenzi no Ndaba Za Bantu ba pezu kwesu lokuba abasebenzi abamnyama abazakele amabandhla okubalwela nokubavikela ezinkatazweni zabo, njenga kwaba Mhlope, sehe zoposa iso ngoba asekule ngokwanele ukubiza amehlo abakulu.

Kutiwa u Ndaba Za Bantu uzotuma owake umumeleli uma abatunywa bezisebenzi beyokuluma naba qhashi. Kuzo hlolwa futi indaba yesimo sezimali zamalunga ukuza ziqoqeke kahle.

Lesi sinyatelo sika Hulumeni siyakombisa ukuti noma angaze angaqondakali kanjani amabandhla ezisebenzi kwabaningi kodwa aneziqu ezibonakalayo. Abasebenza ezingutsheni nase ma Londela sebanyuselwa imali namanye amabandhla ayabamela abezitolo nase maswidini, naba sebenza ogwayini nezinye izindawo. Inkundhla yawo enkulu ibizwa ngokuti yi non-European Trades Unions Co-ordinating Committee.

Asehambe amakulu amabanga la ma Bandhla abasebenzi elwa emnyameni namuhla sekuyantwela ukuba liqiniso linye eliyokulula omnyama kuleli ukuba azakhe ngalawo ma Bandhla ezisebenzi.

Loku, okubalwe ngenhla kuyakombisa ukuti sekuyikuba zonke izisebenzi ezimnyama ezingaka ngeni emabandhleni okuzivikela kufanele bacele indhlela okumisa kahle izihlangu nezi ndhlela zokuhamba nokuquba ngokwala ma Bandhla okutiwa Trades Unions. Kufanele kukan ye ukuti akusiwo awokulwa nemiteto ngawo kulwa nokulungisa inhlalo yezisebenzi, zitole amaholo angcono, ze nzelwe isikati sokungena nokupuma, zivikelwe ekudhlaleni nangazo zonke izindhlela. Abafuna ukwazi baqondise ku Mr. Gana Makabeni, 151 Marshall Street, Johannesburg.

JAMES G. COKA.

XOSA

Editor,

Mhlekezzi obekekilyo,

Ndipaula okokuba wenza amalinge epepa elitsha nge gama le Torch (Isibane) kwaye kubonakala okokuba injongo zelipepa kukukanyisela bonke abangemhlope (Non-Europeans) ngentlalo yabo pantsi kwelanga ekude kubonakale ngoku ngathi badalelwa ukuhlupeka.

Igamalelipepa lindipatemanyeni kuba ndicinga uncedo elingathi libenalo okokuba linokukanyisela bonke abangaqondiyo indlela abangazizama ngayo imfanelo zabo.

Ngalamaxeshal esinawo kuyimfuneko ukuba silwe nobumnyama, nokungazi nokwengena ukucinga ekuthi ngalonxa silahlekelwe zizinto esinokuzifumana kwanesinokuzenza ngokwethu. Kwakuba kumnyama umntu efuna ayifunayo, akangeke ayifumane ngapandle kokuba athathe isibani akanyise kukwa ngokunjalo ke naxa sifuna amalungelo ethu obuzwe. Mabushenxiswe ubumnyama kuvele ukukanya ukuze sibone ezona zinto zisibambeleyo ukuba singapumeleli.

Yintoni le abantu abantsundu bayikalelayo.

Abantu abantsundu bakalela amalungelo afaana nawezizwe zonke ezimhlope. Amalungelo okungena e Palamente ukuze bathathe inxaxeba ekuqingqeni imithé tho yelizwe ekukupela kwabanalo. Amalungelo okuquba amashishini nga pandle kokutintelwe. Amalungelo okuquba imanyano zabasebenzi (Trade Unions) ngapandle kokupazanyiswa ngenxa yebala labo. Amalungelo onke afanele isidalwa somntu emhlabeni.

Noko ndizibalileyo zonke ezingongoma, kuninzi esno ukukwenza koko sikole lwa kakulu ekukaleni singabisabanako ukwenza oko singabanako ukukwenza. Kuko intetho ethi 'Ugqira ufunwa ngogulayo', ngoko ke Isibane masikanyise ukuze senze isinto esinokuzenza kunokokuba sibambebele ezidleleni sikala.

Ndingasoneli Mhlezi kuba ndinga ndingake ndithi chu neSibane.

VUKEXUKWINI.

The African Sweet Workers' Union, Transvaal.

One of the Unions that has recently sprung into prominence is the African Sweet Workers' Union, of which Mr. Gana Makabeni is the Secretary.

The many cases of underpayment and victimization in the trade resulted in the workers forming a voluntary deputation to the Secretary with the object of forming the Union. Since the formation of the Union about a month back, things have gone rapidly ahead. The membership increases weekly, and there is every hope that within a month or two all the workers in the trade will have joined.

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Hara makholtla a teng, hona le le leng le seng le hlakile leseling bitso la la lona ke African Sweet Workers' Union. Mogoli oa fumane chelete ea tsoanelo le ho tebeloa nosebetsing kante ho lebaka, basebetsi ba lekhotla lena ba ile ba roma lirumuoa ho mongoli ka ho batla kaletso ea ho iketsa lekhotla.

Ese ele hkoeli tse peli mosebetsi oa lona o tsoela, 'me beke e'ngoe le e'ngoe ho kena maloko a macha 'me ho bonakala hore ka mora' Khoeli kapa tse peli basebaetse bohle ba mosebetsi ona ba tla be ba le maloka a lekhotla.

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Leli Bandhla le African Sweet Workers' Union pantsi kuka Mnu. Gana Makabeni seli me nge zinyawo, kusuka kulizi nyanga ezintatu laqalwa. Abantu sebe lwelwe ezindabeni eziningi ezibakatazayo Bangena ubutaputapu abantu kulo liya pambili.

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SUPPORT THE TORCH.

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FIGHTING TALK

Die Stem van die Springbokke

Geregistreer as Nuusblad
Jaargang IV. No. 11 Februarie, 1946 3d.

NUWE - BOER METODES

ONDERSTAANDE is 'n artikel wat deur die voorsitter van die Helwan-tak aan ons gestuur is. Dit word geplaas met die doel om bespreking uit te lok. U word uitgenooi om u bydraes aan ons te stuur.

IN Suid Afrika, as gevolg van die slechte ekonomiese toestand in sekere plattelandse streke, en selfs op die plase van ryk boere, vind ons dat die grond in 'n baie slechte toestand is. Weens gebrek aan opleiding, en slechte finansiële toestande, is plaasbestuur maar baie primitief, en in welgestelde streke, met die oog op die profyt wat uit die grond gehaal kan word, is toestande net so erg.

Die groot gevolg hiervan is dat die grond in Suid Afrika so uitgehoer is, dat binne 25 jaar net 'n woestyn sal oorbly. Dit is derhalwe dringend noodsaaklik dat onmiddellike stappe geneem word om hierdie punte aan die publiek voor te lê, en hulle wakker te skud uit die droom van 'n ryk Suid Afrika. Net so belangrik is dit dat wetenskaplike boerdery toegepas word. Ons voel dat as daar so gou moontlik 'n begin gemaak word met wetenskaplike boerdery, die volk van Suid Afrika 'n praktiese bewys sou hê van die belang en noodsaaklikheid daarvan, en hulle steun en bystand sal gee aan die kwessie.

Spesiale aandag moet veral gewy word aan die toepassing van hierdie idee in natuurlike streke, waar boerdery op so 'n klein skaal is dat vrek nie, en geen bestaan daaruit kan maak nie. Ondervoeding, en grond verspoeling is die twee groot gevolge daarvan, en die Naturelle trek een vir een na die stede, waar hulle met skamele loon probeer 'n bestaan maak.

Die idee van hierdie memorandum is om die moontlikheid van kollektiewe plase onder beheer van die Springboklegioene te bespreek, nie alleen om die beginsels van gesonder boerdery te bevorder, maar ook ten voordeel vir die bestaande van oud-vrywilligers.

Die hoofdoel van hierdie plase is die volgende:

1. Oud-vrywilligers wat in boerdery belang stel, sal uitgenooi word om hierdie plase op 'n gesamentlike basis te bestuur.

2. Hierdie plase sal mettertyd groei tot landbou-skole, waar oud-vrywilligers opleiding kan geniet in wetenskaplike boerdery metodes.

3. Die plase kan gebruik word as ruskuur sentra vir die oud-vrywilligers en hulle families wat in die stede woon.

4. Die plase kan geleidelik groei op kulturele gebied, insluitende die volgende:

(a) Kuns op die gebied van landskapskilderwerk, en landelike gesigte, ens.

(b) Musiek in die vorm van ontspanning, en opvoeding op die gebied van volks- en boeremusiek (volksdansen, ens.)

(c) Studiegroepe. Plantkunde, die kuns van boerdery, dierelewe, plattelandse volk en hulle ontwikkeling, grondverspoeling en die bestryding daarvan, Suid Afrikaanse belange, ens.

(d) Liggaamlike ontwikkeling—swem, perdry, wandeltoere, bergklim, waar moontlik, en enige ander vorm van sport in die buiteland.

(e) Gesondheid. Op elke plaas moet 'n komitee aangestel word vir die beheer van alle aspekte van plaas-administrasie, sowel as die bogenoemde punte. Die komitee is dan verantwoordelik vir die welsyn van die plaasbewerke. Elke plaas rig,



deur middel van die komitee, 'n klein kliniek in om die gesondheidsprobleme te handhaaf. Hierdie kliniek moet onder die toesig van iemand met mediese ondervinding staan. Veral ook in die natuurlike gebied is dit dringend noodsaaklik dat sulke klinieke opgerig word, aangesien gesondheidstoestande daar uiters treurig is.

(f) Skole. Ook hier is die komitee verantwoordelik vir die plaas die aangewese liggaam om te sorg dat skoolopleiding beskikbaar is vir die plaaskinders. Elke plaas behoort sy eie skool te hê, en nadruk word gelê op onderwys vir die volwassene. Weer eens word daarop gewys dat in natuurlike streke daar geheel en al geen skole te vinde is nie.

Die opvoedingswaarde van hierdie hele skema is van groot belang. 'n Nouer kontak tussen die stede en platteland kan daardeur teweeg gebring word. 'n beter begrip van onderskeidelike probleme is moontlik, en dit sal die meer bevoorregte stadspersone 'n kans gee om sy land beter te leer ken. Die voorregte van moderne wetenskap en industrie kan op hierdie manier ook tot die agterste Reserwes deurdring. Self met 'n baie klein begin, kan hierdie skema groei en versprei. Nadruk moet egter altyd op die feit bly dat soortgelyke skemas die verantwoordelikheid van die Goewerment is.

FINANSIEEL

Dit is miskien wel een van die moeilikste probleme in die uitvoer van hierdie skema.

Hieronder volg 'n paar aanwysings wat die moontlikheid daarvan nader sal bring:

1. Die Springboklegioene ondersoek die moontlikheid om die nodige geld te leen vir die aankoop van sulke plase en tuig, en gereedskap.

2. Oud-vrywilligers wat nie in die geleentheid is om groot plase aan te koop, behoort aangemoedig te word hulle goedere te deel, om die aankoop van groot plase te vergemaklik. Hierdie plase word dan op 'n kollektiewe grondslag behartig.

3. Dieselfde geld vir oud-vrywilligers wat 'n toelaag van die goewerment ontvang het, aange-

sien hierdie toelae in die meeste gevalle te klein is vir die aankoop van groot plase.

Die Springboklegioene behoort ook die moontlikheid te betrag om geld op ander maniere in te samel, deur middel van gifte, straatkollekte, geselligheidsjies, ens.

Verder kan die Springboklegioene oud-vrywilligers op die volgende maniere bystaan:—

1. Die uitsoek van geskikte plase.

2. Wetlike hulp in die aankoop van plase.

3. Hulp in die aankoop van plaasgereedskap, Masjinerie en

sentra, soos b.v. Johannesburg, Pretoria, Kaapstad, kan universiteits-studente uitgenooi word om op hierdie komitees behulpsaam te wees.

VERKOOP VAN OPBRENGS

Alhoewel die opbrengs van sulke plase op die gewone mark verkoop moet word, behoort 'n gedeelte daarvan deur middel van 'n kooperatiewe sisteem aan die armere stedelike bevolking verhandel word. Die plaaswerkers leef natuurlik van hulle opbrengs. Gesondheidsklinieke kan ook deur die

Soos dit kan wees— ook in die Oostelike Vrystaat



vervoer kan deur middel van die U.V.M. betreklik goedkoop verkry word. b.v. leer-voertuie, elektriese benodighede, trekkers, gereedskap en kantoorbenodighede.

4. 'n Adviserende Landbou-komitee kan in die lewe geroep word om in alle sake hulp te verskaf. Hierdie komitee moet bestaan uit boerdery-deskundiges, met spesiale verwysing na groot-skaalse wetenskaplike boerdery, en ook uit boere bereid om saam te help. Hierdie komitee moet tot sy beskikking hê die persone wat in staat is om op wetlike gebied behulpsaam te wees. In groot

ko-operatiewe sisteem gehelp word.

'n Plaaskomitee ter behartiging van die administrasie moet aangestel word. Hierdie komitees behandel die verkoop en distribusie van die opbrengs. Die oorskot is vir saaddoelendes en vry uitdeling in armoedige streke bedoel.

Alle soorte boerdery moet behartig word, b.v. hoenders, vrugte, groente, skape en beeste.

Ons verstaan goed dat hierdie skema 'n berg werk sal saambring, noukeurige aandag moet geniet, en die hulp van deskundiges is nodig

JOHANNESBURG TAK VERGADER

MEET groot genoeë kan gemeld word dat die Algemene Jaarvergadering van die Springboklegioene se tak in Johannesburg, wat op Sondag, 27 Januarie, in die Trades Hall gehou is, 'n groot sukses was. Die opkoms van ongeveer 100 persone is die grootste wat ons tot nog toe gehad het op 'n algemene vergadering, en gee wel 'n aanduiding dat ons lede wakker word, en bereid is om die nodige by te dra tot 'n gesonde, werkende liggaam. 'n Boodskap bevattende die goeie wense van die Burgemeester van Johannesburg, Mev. Jessie McPherson, is ontvang, asook een van die Takvoorsitter van die B.E.S.L., wat die vergadering bygewoon het.

Die Agenda was te lang om volledig behandel te word, daarom is die mees belangrike Demobilisasie en bykomende sake eerste behandel, veral omdat Lt. Kol. Cochran, D.S.O., M.C., van die Direktoraat van Demobilisasie teenswoordig was om vrae te beantwoord. Die Behuisingkwessie is ook korteliks deur Mr. Vance Brown, Mnr. Dixon, en Mr. Johnson bespreek.

Die ander deel van die Agenda is uitgestel vir behandeling op die volgende Algemene Vergadering, wat op Maandag, 18 Februarie, in die Lesingsaal van die Biblioteek gehou sal word. Hier is due 'n kans vir diegene wat verhinder was om die laaste vergadering by te woon om hulle stemme te laat hoor.

Die nuwe Komitee, bestaan uit Mr. Vance C. H. Brown, as voorsitter, herkose, Mnr. Chapman, Sekretaris, en die volgende lede, Mnr. H. Perreira, T. Caraker, Curtis, Mev. V. Bolitho, Mnr. G. Clayton, C. Canin, G. Royle, R. Barkham, F. H. C. Dixon, J. Asher, P. H. Thomas, G. Routh, A. Crawford, C. Williams, G. Openshaw, A. D. Bensusan, D. Katzeff, H. Feldman, E. Tannenbaum, H. Ruis, H. Rosettenstein, is volgens stemming deur die vergadering verkies.

Die Toestand Vandag in die Oostelike Vrystaat

in die finale uitwerking van 'n uitvoerbare skema. En hoe onbevoegd hierdie memorandum ook mag wees, die gee tog aandag tot nadink. Hieronder volg nog 'n paar aanbevelings vir die ontwikkeling en publisiteit van die skema.

1. Dat hierdie voorstel aan die hele land voorgelê word.

2. Dat hierdie skema deur die Springboklegioene aan die Departement van Naturellesake op 'n konstruktiewe manier voorgelê word, met die nodige personeel om die skema ten uitwerking te bring.

3. Dat, na hierdie skema in

„Fighting Talk” uiteengesit is, boere, potensiele boere, en ander oud-vrywilligers wat wil bystaan, vorentoe moet kom met hulle idees.

4. Dat universiteits-studente, studente van landbou-skole, studente van die Naturelle Landbou-skool te Fort Hare, uitgenooi moet word om by te staan in die oprigting van sulke plase, en deskundige kennis aanbied.

Lede van hierdie komitee is ten volle bereid om al hulle kragte by te sit ter steuning van so 'n skema.

A. JENNER.

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