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INDIAN OPINION

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*This is rightly called
wasted time which is spent
neither in the service of
God, nor for the good of
our neighbour.*

—Antonio Guevara.



*This world is made bet-
ter by every man improving
his own conduct;*

*And no reform is accom-
plished wholesale.*

—William Allen White.



Mr. Patrick Duncan's Statement

THE following is the text of the statement made by Mr. Patrick Duncan before joining the Defiance Campaign: "We are approaching the greatest crisis in our history. It is no longer in the power of White South Africa to impose on non-White South Africa discriminations based purely on colour, not even by a drastic policy of internments, and within the lifetime of many of us our non-White fellow citizens will be emancipated.

"All that is in the power of White South Africa is to choose whether the change will come with or without violence. Anyone who wishes to know the horrors of race-violence should read the history of St. Domingo. On that island 150 years ago race-war transformed what had been the world's richest colony into a starving, superstition-ridden wilderness. If White South Africa turns to-day to naked force to preserve the present caste-system it will be held responsible by history for the race-war that will probably destroy our country.

"The African and Indian political movements are to-day pledged to the methods of non-violence. That is to say they are putting Christianity into practice. They are bravely refusing to consent to oppression; but they in their turn are refusing to injure their opponents. Such methods point to a future South Africa which will award equal value to persons of all colours, while at the same time allowing freedom to groups that wish to remain racially or culturally separate. It will be possible, for example, for the Afrikaner people to maintain their group purity and culture, while behaving justly to all other South Africans of other colours.

"No other movement promises a future like this, and it is reasonable that all who love our country should support the two congresses. The only way that I can show my solidarity with them is by participating in the Defiance Campaign.

"I believe that the congresses are in no way responsible for the recent and riots. Since I believe in non-violence I support the Government in all legitimate action taken to suppress riots and to preserve life and property.

"Our country has two great needs: firstly stability which will favour investment and development; and secondly the liberation of our non-Whites from the industrial, land, political, and other restrictions that at present prevent them from playing their rightful part in our great country's great future. The two are interdependent, since there will never again be stability in South Africa until there has been this liberation. To realise these two needs is the most worth while task that calls our generation."

INDIAN OPINION

FRIDAY, 2ND JANUARY, 1953

Durban Indian Child Welfare Society

THE Durban Indian Child Welfare Society celebrated its Silver Jubilee in the second week of December 1952. A busy week in connection with Child Welfare work commenced with the official opening of the celebrations by the Administrator, Mr. D. G. Shepstone, and concluded with a conference of the Natal Indian Council for the Child Welfare opened by Dr. A. W. Hoernle. It was an important and an interesting occasion in the history of Indians in South Africa. It has demonstrated the advancement made by the Indian community, hedged as it is by all kinds of unjust and humiliating restrictions, by individual effort. Notwithstanding the fact that the Government of this country has not a single good word to say about the Indian community the latter has reason to be proud of its achievements in the field of labour, commerce, education and social work almost unaided or grudgingly aided by the local or central Government. Whether Natal wishes to acknowledge it or not its history proves that the Province owes its present prosperous condition to a large degree to the sweat and blood of the forefathers of the present Indians. In commerce it was the hard-working, diligent and thrifty Indian who went into the wilderness and developed trade and supplied the people with the necessities of life. Many a housewife blesses the Indian hawk for the supply of fruits and vegetables which she gets in all climes every morning at her very door. In the field of agriculture the Indian market gardener has quite often been referred to as an asset to this country. In the field of education the authorities could not but pay a compliment to the Indians for the remarkable spirit of self-help they have shown in the midst of all the impediments placed in their way by restrictive laws. The Sastri College, the Sultan Technical College and all the aided

school buildings, many of them magnificent structures, stand as living monuments of Indian self-help. In the field of social work we have as living monuments the Indian Child Welfare Society and the various Indian Benevolent Homes all initiated and founded individually or collectively by Indians themselves. In the field of sports too the Indians have made their mark. There is not an organisation which is conducted so efficiently and in a disciplined manner as the South African Indian Sports Association.

The Subject matter of the present article is the Indian Child Welfare Society which has just celebrated its twenty-fifth birthday. It must be acknowledged with a sense of gratitude that the laurels for the existence of that Society go to Mrs. A. Christopher ably assisted by her husband Advocate A. Christopher. They are the soul of Indian Child Welfare work particularly in Durban and generally throughout the Province. Dr. Hoernle's opening speech at the conference of the Natal Indian Council for Child Welfare, which appears elsewhere in this issue, has brought to light the difficult conditions in which the Child Welfare work is being carried on. It is pleasing to note that the Indian teachers throughout the Province are taking a keener interest in the work and are ministering to the needs not only of Indian but the helpless African mothers and their children, a fact which was brought out in the Presidential address delivered by Mrs. A. Christopher.

God helps those who help themselves and the assistance and support the Child Welfare Society is to-day getting from the National Council for Child Welfare and from the authorities is proof of that and the Indian community owes a deep debt of gratitude to that institution and to the authorities for what they have been doing. The president very rightly remarked that the

root cause of the trouble in regard to child welfare is the lack of housing. We would go one step further and emphasise the fact that the root cause of all the trouble is the lack of proper housing and education, both of which are criminally neglected by the Government particularly in respect of the non-European people. When one sees vast sums of money squandered on luxuries such as improvements on the beach front and other holiday resorts one cannot but wonder at the utter stupidity of the present system which allows such things

at the expense of the poor and the starving humanity. The future of the world depends on how the child has been brought up. That is the foundation. If the foundation is faulty the whole structure is bound to collapse sooner or later. Those engaged in this foundation work therefore deserve all the encouragement, help and support that can be given. We very heartily congratulate the Durban Indian Child Welfare Society on its twenty-fifth birthday and wish it a bright and prosperous future.

NOTES

Springs Mayor On Apartheid In Churches

"YOU cannot placard Christianity 'for Europeans only,'" said the Mayor of Springs, Mr. C. M. Maltman in reply to an attack by the Mayor of Pretoria North, Mr. D. H. P. du Toit, on the presence of non-Europeans at a mayoral service in Springs. Mr. du Toit is reported to have told the Press that if he had known non-Europeans would be present at the service, his council would not have been represented. "The fact that members of the Advisory Board and principals of non-European school were being invited to the service was given publicity," said Mr. Maltman. "It appears that it is something dreadful for Europeans and non-Europeans to be present at a church service where people responsible for the Administration of the town ask for God's blessing on the administration. I wonder if the people who have attacked me ever ask themselves if it is not wrong to expect only one section of God's people to attend his church. What about the wonderful work being done by the Dutch Reformed Church missionaries in Central Africa, and what about the recent conference in Bloemfontein attended by representatives of the Dutch Reformed Churches and Bantu Churches, who joined in prayer at the start and end of the conference?" Mr. Maltman said Roman Catholics recognised no colour bar in their religion, and non-Europeans were always welcome at their services. "I can see no reason why Christian people should adopt any other attitude when it comes to a civic service."

South African National Tuberculosis Association

In a Press statement Santa writes: The Johannesburg City Council has donated 6 acres of

land for the first part of Johannesburg's TB scheme. With monies from the National Appeal, Santa will erect a block for non-European child TB sufferers. It is hoped that accommodation for 100 cases of orthopaedic TB and 100 cases of primary pulmonary TB will be provided. This site is adjacent to Baragwanath Hospital. The patients will be under the medical supervision of the Baragwanath staff. "This generous donation is yet another example of co-operation in the TB field between Government, Province, Municipality and voluntary organisations—in this case Cripple Care and Santa," said Mr. Paul C. Sykes, Settlements Adviser to Santa. His worship the Mayor of Johannesburg, Councillor H. Miller, who is Chairman of Santa Johannesburg has made the following statement: "It is a wonderful gift as it enables us to get to practical grips with the problem as early as possible. The Johannesburg branch of Santa will devote a great deal of its efforts to the more practical and positive aspects of the problem. It is my earnest hope that we will be able to commence building operations in the early part of the New Year. It will make room for many badly pressing cases, which the hospitals cannot accommodate."

Santa Appeal Figure Rising Steadily

The Santa National Appeal figure has now reached £431,000. The steady flow of cheques and donations that is coming in shows the goodwill with which the public is participating in Santa's Appeal. Among the various fund raising schemes is the Junior Crusader Scheme. 25,000 children—European and non-European—have been enrolled, bringing their contributions to over £2,280. Money received has been put to immediate use. £29,500 has been paid out for the erection and extension of accommodation at TB Settlements.

NEWS OF THE DEFIANCE CAMPAIGN

First Woman Served With Resign Order

MISS BETTY DU TOIT, national secretary of the National Union of Laundering, Cleaning and Dyeing Workers and branch secretary of the Johannesburg branch of the union, and secretary of the Cleaning and Allied Workers' Union, has received a notice from the Minister of Justice, Mr. Swart, ordering her to resign from these positions within 30 days. She is the first woman to receive the order. Miss du Toit who is one of those arrested together with Mr. Patrick Duncan, informed the Press that she had also received a second notice from the Minister for-

the corner of Fox Street and McLaren Street, a block from Marshall Square Police Station. At this post office there is a wooden partition which separates the European from non European section of the counter. Mr. Selby entered the non European section and joined the queue. When he reached the counter and tried to hand in a telegram addressed to the Minister of Justice, Mr. Swart, calling for the abolition of colour discriminations, the post office official refused to accept the telegram. Mr. Selby continued to stand at the counter. Meanwhile the non-European women and the African joined a European queue on the other side of the partition



Mr. Patrick Duncan with Mr. Manilal Gandhi on his right and other resisters walking through the street in the Gormiston location.



Mr. Patrick Duncan being arrested at the African location at Gormiston.

bidding her attending any meetings or gatherings other than those of a bona fide religious, recreational or social nature for a period of two years. Both notices had been issued in terms of the Suppression of Communism Act. Miss du Toit said that before taking any action or making any decision on her next step she would have to discuss the matter with her committee and union branches. She also intended bringing the matter up with the South African Trades and Labour Council.

European And Others Arrested

A European, Mr. Arnold Selby (34), secretary of the African Textile Workers' Union, two non-European women, Miss Dulcie van Buuren and Miss Margaret Johnson, and a Native, Zacharia Mondlazi, organizer of the African Textile Workers' Union, were arrested in Johannesburg for defying the apartheid by laws in a post office at

and tried to send off similar telegrams. A post office official refused to accept these and told the non-Europeans to go around to the non-European section. This they refused to do. The police were then sent for and all four defiers were arrested and taken to Marshall Square. This case was remanded to January 5. They were released on their own recognizances.

Tried To Defy P.O. - Apartheid In Durban

Miss Sita Gandhi, 24 years old daughter of Mr. and Mrs. Manilal Gandhi and grand daughter of Mahatma Gandhi accompanied by two resisters entered the European section of the Broad street Post Office on Monday' December 29. They handed in telegrams addressed to the Prime Minister, Dr. D. F. Malan, demanding entry of the U.N.O. Commission into South Africa.

The resisters refused to use the non-European section of the Post Office when asked to do so

by an attendant and waited until the telegrams were accepted by a male attendant, who also took their names and addresses.

The resisters were accompanied by Mr. R. I. Arenstein and Miss Butcher who had attempted to do a similar thing in Capetown but on being brought before the Court was found not guilty and discharged.

Ban On Another A.N.C. Leader

Mr. Walter Sisulu secretary-general of the African National Congress and joint secretary of National Action Committee of the defiance movement has been served with a notice in English,

signed by Mr. C. R. Swart Minister of Justice, stating that "there is reason to believe that the achievement of Communism would be furthered if you were to attend any gathering in the magisterial district of Johannesburg."

Another notice in Afrikaans also signed by Mr. Swart, was served on Mr. Sisulu under an Act of 1914, ordering him to remain within the magisterial district of Johannesburg for six months.

"Neither the defiance movement nor any of my activities has anything whatever to do with Communism," Mr. Sisulu is reported to have commented.

એટલું તમે જાણો છો કે કેનેડાની વિશ્વ વિખ્યાત કંપની
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ઉપરાંત
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WESTERN CIVILISATION

IV—SPIRITUALITY OR DOGMA?

(C. W. M. GELL)

THE point of the last article was not to suggest that Europeans and Americans should become Hindus or Buddhists, or that they should slavishly follow yoga disciplines which the East has found effective in its own context. There is an old Chinese proverb that, if the wrong man uses the right means, the right means will work in the wrong way. Jung renders this in the modern idiom. "Denial of our own historical premises would be sheer folly . . . Only by standing firmly on our own soil can we assimilate the spirit of the East." Any drastic severance from our own tradition violates and outrages our inner convictions which have centuries of accumulated history behind them. It is impossible for anyone to achieve spirituality in a tradition almost wholly alien to him. As Radhakrishnan says: "As a means of creative religion, the native cult has an absolute advantage over any imported religion." We cannot, therefore, merely translate the Eastern truths of the inner life into a Western idiom and thereby acquire them for our own use. We have to learn from the East to give a new prominence in our lives to meditation and contemplation and, by thus developing our insight, to found our active life upon inwardness—to create what Schweitzer calls "inward men with an active ethic."

This is an ideal midway between the thoughtless, active self-devotion of the West and the passive self-perfecting in which Indian practice has rather too often lapsed. It was finely expressed by Dr. Harry Emerson Fosdick in a sermon in New York on 15th November, 1915:

"There are two aspects to every strong life—receptivity and activity, relaxation and tension, resting back and working hard. A man who cannot do the former, can never do the latter well—never."

Schweitzer, after condemning the Western world's "intoxication of activity," makes the same point:

"We do not have enough inwardness, we are not sufficiently pre-occupied with our own spiritual life, we lack quietness, and this is not only because in our exacting, busy existence it is difficult to obtain, but because, ignoring its importance, we do not take pains to secure it, bring too easily contended with living our lives as unrecollected men who merely aim at being good."

Prayer should not be a demand for the gratification of our desires; but a resting back, listening in the silence of our hearts for that still, small voice. It is what Heraclitus meant by "listening to the essence of things;" the Psalmist, when he said: "Be still and know that I am God;" and St. Thomas a Kempis when he wrote: "Blessed are the ears which vibrate to the pulses of the Divine Whisper." Prayer is the practice of the Presence of God.

Indeed, we have no need to appropriate doctrines and disciplines from the East. For, if we would learn to approach religion with greater concern for inner spirituality than outward observance, we can find all that we require to re-civilise our culture in our own Christian tradition, both in its Palestinian and Greek origins and in the heritage of the European mystics. The world knows no finer example of the spiritual life, based upon a world-denying or world-transcending religious inspiration but worked out in this actual (if contingent) world, than the life and teaching of Jesus Christ; and what a wealth of spiritual experience is available to us in the visions of those who wrote the Fourth Gospel and the Apocalypse, of Clement and Origen and the Cappadocian Fathers, of St. Augustine, Dionysius the Areopagite, Erigena, Abelard, Aquinas, of Master Eckhart, Tauler, Ruysbroeck, Jacob Boehme, of St. Theresa of Avila, St. John of the Cross. These are only some of the names in a great army of spiritual warriors drawn from all the centuries and running through Bunyan, Pascal, Blake to Evelyn Underhill and Simone Weil in our own time.

But unfortunately, owing to the historical circumstances of its early life and its imperial connection, Christianity soon abandoned the simple Apostolic faith—"Jesus is Lord"—and not only conferred upon him a divinity and divine inerrancy to which he made no claim, but hedged this about with a complicated series of dogmas to which the Christian must either subscribe *in toto* or remain outside the Church. So that dogmas became formulas of exclusion from the family of God; instead of norms of teaching, imperfect human expressions of the inexpressible eternal truth, supports and symbols for our guidance towards inner realisation of that truth. These dogmas, many of them dating from the 4th and 5th centuries, have become more

or less repugnant to intelligent opinion; and this, combined with higher criticism, historical research and archaeological discovery (all of which challenge some of the historical foundations of traditional Christianity), has led to the discrediting of the established Churches, which are commonly identified with Christianity itself.

Yet so far are some Christians from seeing that, if spiritual truth be bound to particular historical interpretations and time-conditioned dogmatic formulas, it must eventually lose its universal and timeless validity; that they not merely take their stand upon an indefensible doctrinal rigidity, but (some of them) go over to the dogmatic offensive. The recent enunciation of the Dogma of the Assumption of the Blessed Virgin—the actual ascent into Heaven of the earthly body of the mother of Jesus—has no basis in scriptural authority or rational experience. The Barthian approach is no less uncompromising. The re-spiritualization of Christianity surely does not lie in this direction where faith and reason must conflict.

A necessary concomitant of this conservative attitude of the Churches to dogma is their claim to identify themselves with the Ideal, Universal Church of the Kingdom of God, with power to "bind and loose" on earth and with authority to decide absolutely on the validity of personal religious experience or belief. Since the test is one of conformity with the dogmas of the Church, this claim is altogether distinct from the Indian appeal to reason or from the criterion of Jesus—"by their fruits ye shall know them." Not by "fruits" did Jesus mean a rigid code of external conduct such as the Pharisees then prescribed and as some preachers of South Africa's largest Church sometimes still seem to be requiring.

It would be less than fair not to admit that those Churches which provide a completely logical and fully explanatory system of intellectual and spiritual security (that is, granting their initial dogmatic assumptions and the exclusion of private judgment) do meet a widespread, contemporary craving for authority, which may seem as much in the Corinthianist purging of "deviationists" as in the Catholic anathematising of modernists. Very many people long for certainty in their beliefs and are glad to have their moral decisions taken for them. Jung has spoken of this craving as "a humiliating sign of the spiritual immaturity of European man, but a fact with which we have to reckon."

Nevertheless, if Christianity is to meet the whole challenge of the

modern world, there must be a relaxation of inflexible dogmatism (whether Catholic or Protestant) towards a more liberal spirituality, even if this involves some loss of coherence in theology—a coherence which has already become questionable for thinking men because of the dubious nature of its basic premises. Side by side with those who cling to the security of traditional doctrine and its authoritative interpretation, there must be latitude of the mind for those who wish to follow the spiritual life of Jesus without accepting every particular belief of the Church. These latter, more critical of intellect and stranger in heart than their brethren, have the courage to face the great mystery of life, knowing that there can be no certain or final knowledge. As Jung says: "The step to higher consciousness leads away from all shelter and safety. The person must give himself to the new way completely, for only by means of his spiritual integrity can he go further." All spiritual progress on which civilisation ultimately depends, finds its inspiration in the vision of those who claim this spiritual freedom. Buddha and Jesus, Socrates and Paul, Muhammad, St. Francis, Luther and George Fox were all non-conformists in revolt against the religious theory or practice of their day. Ritual and dogma conserve truths already won by individual intuition and spirituality which are the creative forces of religion. As Dr. Schweitzer has admirably put it:

"We know how much that is precious exists within the ecclesiastical Christianity which has been handed down in Greek dogmas and kept alive by the piety of so many centuries, and we hold fast to the Church with love, and reverence and thankfulness. But we belong to her as men who appeal to the saying of St. Paul: "Where the Spirit of the Lord is, there is liberty," and who believe that they serve Christianity better by the strength of their devotion to Jesus' religion of love than by acquiescence in all the articles of belief. If the Church has the spirit of Jesus, there is room in her for every form of Christian piety, even for that which claims unrestricted liberty."

Religious truth, on which we base the hopes of civilisation, is independent of time and place and particular intellectual formulations. For the Christian the essence of religion is in being possessed by the living ethical God, as incarnate in Jesus Christ as Will of Love.

"It is not Jesus as historically known, but Jesus as spiritually

arisen within men, who is significant for our time and can save it. Not the historical Jesus, but the spirit which goes forth from Him and in the spirits of men strives for new influence and rule, is that which overcomes the world. . . . The abiding and eternal in Jesus is absolutely independent of historical knowledge and can only be understood by contact with His spirit which is still at work in the world."

There is nothing, therefore, contrary to the essential spirit of Christianity in amending dogmatic creeds where they now conflict with historical facts and scientific conclusions; or in liberal-

ising the conception of Christendom to all who profess and call themselves Christian and who lead a Christian life. Indeed, this reform is absolutely necessary to the recovery of Christianity's spiritual and intellectual integrity and to the re integration of religion, thought and ethics, upon which the immediate future of our Western Civilisation and the survival of man depends. As Radhakrishnan says: "The spirit of truth never clings to its forms but ever renews them . . . Truth may be immortal, but the form in which it is embodied consists of elements which admit of change."

(To be Continued)

AFRICAN VIEWPOINT

CHANGE IN CONGRESS LEADERSHIP

By JORDAN K. NGUBANE

TRADITION has fixed the festive season as the time when political organisations in the African and White communities take stock of themselves. This is somewhat unfortunate because it tends to rob events happening at this time of the year of much of their real significance. A case in point was the election of Mr. Albert John Lutuli to the presidency-general of the African National Congress at Johannesburg last month.

His choice at this particular time is an important expression of African opinion. And with the general elections in the white community not very far off, it is desirable that the significance of this should be given wider publicity.

Mr. Lutuli took over from Dr. Moroka when the political policies pursued by the latter were gaining universal acceptance among large sections of the African people. It was generally felt by those not in close touch with African politics that if Dr. Moroka did not decline to stand for election, he would be regarded to the leadership of Congress again. This line of approach was reinforced by the argument that in any case it would not be wise to change horses in mid-stream.

In African eyes, however, two events had occurred in recent months which had made it imperative that the community should make its feelings known in no uncertain manner. The first was the court case in which Dr. Moroka and some of his advisers in the national executive committee of the African National Congress were charged under the Suppression of Communism Act. During the trial Dr. Moroka is reported to have made a plea in mitigation in which he seemed to lay stress on the fact that his ancestors had helped the Voortrekkers when the fortunes of the latter were

low. I read the evidence as reported in the Press and the impression I got personally was not that Dr. Moroka had tried to show how his ancestors had helped the Voortrekkers to destroy, among others, the Baanto, but that he had sought to show how the policy of co-operation between white and black is traditional in his family and how he had tried to pursue it in the African National Congress.

Unfortunately inasmuch as the Government has worked up an anti-African hysteria in sections of the Afrikaans community, there is a growing anti Voortrekker hysteria in sections of the African people as well. I must explain here that this is not directed against the Afrikaans speaking people. It is an unmistakable reaction to Malaniam. The Malanites regard themselves as the only guardians of Afrikaans culture and the only upholders of Voortrekker ideals. Because apartheid is anathema to the African, anything racial with which the Government is associated is also anathema. The Voortrekkers fall in this category because of the Government's claims.

For Dr. Moroka publicly to claim association with the Voortrekkers was received in the African community as a demonstration in sympathy with apartheid, however indirect. The delegates went up to the Johannesburg conference determined to express firm disapproval of anything which might in any way be construed as hobnobbing with apartheid in any shape or form. Although the resistance movement—which Dr. Moroka had led—had scored outstanding victories, only 47 delegates to the conference remembered this as against 160 who strongly disapproved of his behavior in court.

Secondly, in weighing Dr. Moroka against Mr. Lutuli, the delegates also found themselves in

the position to express another opinion on apartheid. A few weeks before the Johannesburg conference Mr. Lutuli had been dismissed from the post he had held as Chief of the Amakolwa tribe because he had refused to resign from the African National Congress or the resistance movement.

His firm stand against Dr. Malan received universal approval in the African community. Most delegates went up to Johannesburg determined to express clear and unambiguous confidence in Mr. Lutuli. The election of the President-General gave them the best opportunity to do this in a way which nobody could mistake.

In this light, Mr. Lutuli's victory is a noteworthy defeat for apartheid. The African people have made it as clear as democracy allows, that they will not tolerate anything suggesting a coming to terms with apartheid. Although Mr. Lutuli was only a provincial leader, his heroic stand immediately made him the symbol of African resistance to apartheid tyranny.

If the Government claims that apartheid is being supported by the African people, Mr. Lutuli's election is a shattering reply.

Incidentally, the election should also give heart to quite a good many Indians and Europeans who were worried over the activities of Mr. S. S. Bhengu. The choice of Mr. Lutuli—by 150 votes to 17—should make it clear to all which way the African is going. After this we should not hear much about Mr. Bhengu again.

Apart from being a vote of confidence in Mr. Lutuli for his stand against apartheid, his election marks a turning point in Congress policy—a shift towards constructiveness. The resistance movement has been at least 85 per cent. successful and the leaders of the African National Congress are satisfied that the first phase of the movement has shown that they have the African community solidly behind them.

Their satisfaction has been increased by the effects of the campaign on the European public. It has set in motion a movement which might one day turn this country into a land fit for free men to live in. I have in mind the decision by white supporters and sympathisers to participate actively in the resistance campaign. By courting imprisonment side by side with the African and the Indian they have given substance and reality to that concept of South African nationhood which regards the various racial groups in this country as equal citizens and co-builders of a new and greater South African nation which shall accept merit and not colour as the criterion by which to assess the value of a man.

Mr. Lutuli, in his acceptance speech, made it plain that the

policy of the African National Congress, the policy which he himself will carry out energetically, is to make the European and the African and the Indian rediscover one another in sharing a common nationhood and in feeling bound together by ideals held in common.

This calls for emphasis on a growing scale on the constructive aspects of the resistance movement. Very many top catch men in the African National Congress have the feeling that the success of the campaign now calls for this. It is a trying phase which calls for rare qualities of leadership. When the delegates met in Johannesburg, they decided that Mr. Lutuli is the best man to carry nine million Africans on to the next phase of their struggle in alliance with the Indians and the Whites.

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N.B. All students who enrol after the 7th February, 1953, will be liable for a late fee. A fixed timetable will be printed on the notice boards of the University of Natal Offices, non-European Section, and students should acquaint themselves with this before enrolling.

Students unable to attend at the times given above should make a special appointment.

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NATAL INDIAN COUNCIL FOR CHILD WELFARE

THE conference of the Natal Indian Council for Child Welfare was held at the Bolton Hall on December 20 and 21. The conference was opened by Dr. A. W. Hoernle, chairman of the South African National Council for Child Welfare, who had specially come from Johannesburg for the occasion.

In her speech Dr. Hoernle said, for six years she had been chairman of the non-European Standing Committee of the National Council for Child Welfare, and it had been necessary for her to keep steadily in mind both the consensus of opinion of the Council and the growing thought of the non-European Child Welfare Societies affiliated to that National Council through the non-European Standing Committee.

"I myself am a staunch believer in voluntary action," she said. "By the give and take of thought and exchange of opinion social institutions grow. By respect for opinions differing from our own, by the attempt to understand the reasons for them, and the determination if one does not agree with them, gradually to change them by reason and understanding, we gain in depth and human sympathy."

"In the work of the Standing Committee," she continued, "we count the Natal Indian Council for Child Welfare one of our strongest supports. It is you who have taught me at any rate, the value of Provincial bodies. During the war your Council was not very active, but since the war your organisation has developed under trained guidance and I can speak with conviction of the growing value of the work you are doing."

"The Children's Charter tells us," said the speaker, "that mankind owes to the child the best that it has to give. It tells us that the child has the right to be born in healthful surroundings, to get the nourishment that it needs to develop its mind and body, the shelter and the loving care that it needs to unfold its personality. Training to fit for its niche in the working community; opportunity to express the natural emotions and opportunity to share in the spiritual values of human life, and also to carry the responsibilities of citizenship. These are the values we have to use to guide us."

"In 1944-45 three medical investigations of the highest distinction in England made a survey of health conditions in England. They wrote these words: 'The evacuation of our cities during the war and our

findings of our Medical Recruiting Boards have laid bare such a mass of preventable disability, of undernourishment and poor development that we are astounded. There is much to be done; we know how it should be done, and it is within our capacity. If we have the will to do it.' England is tackling her problem magnificently."

"Now, in our country too, a survey has been made, a survey of Indian Life and Labour in Natal. I think we should all be grateful to Professor Burrows and his assistants, for the careful study they have made of many aspects of Indian life in Natal. All those who care for human lives, and especially those who work for child welfare should make a very careful study of this little brochure, and year by year an attempt should be made to see the conditions disclosed in this study are altered so that any new study made, let us say in five years time, will show a very much improved picture."

"The 1951 census showed that the Indian population of Natal is now 298,206. Seven out of every ten of this population live in the eight largest towns in Natal."

"The population is a youthful one. 48 per cent of the Indians in 1946 were under the age of 15 years and only 10 per cent were above the age of 45 years! Among the Europeans only 26 per cent of the population was under the age of 15 years and 28 per cent was over 45 years."

"Now, in these years that are upon us, we shall have an increasing number of youthful adults, marrying, needing homes, producing children. For these schools will be needed, and later, opportunities for work, and recreation and opportunities to fulfil human aspirations. As Professor Burrows says 'This growth of Indian population is an important factor to consider in planning to meet consumer demands, especially for houses, schools, hospitals, health services and urban amenities, as well as gauging the supply of available labour for industrial, commercial and agricultural employment.'

"Child-death rates," she said, "is very high and in recent years one in every three deaths has been that of a child under fifteen years of age. During the year 1949-50 27 per cent of Indian deaths in Durban were of infants under one year. The main causes of these deaths were gastro-enteritis, pneumonia and prematurity, all easily preventable conditions, and largely due to ignorance which can be overcome."

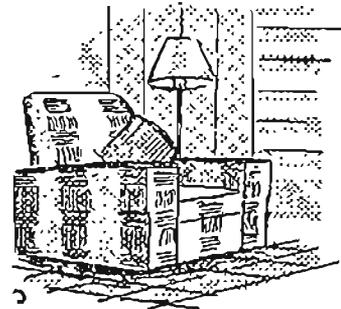
Our immediate concern as child welfare organisations is with the social services and we must be very grateful for the strides that have been made since the Commission of Enquiry into Social Security, which was appointed in 1943, made its recommendations to the Government. In 1944 Old Age Pensions and Blind Pensions were made available to Indians and in 1946 the Disabilities Grant Act included all racial groups.

"In 1949 there were 1,588 Indians in receipt of disability grants at a cost of £37,525 and 5,005 Indians received old age pensions at a cost of £117,708. In 1939 only 90 families received maintenance grants. In 1949 3,132 received in all an amount of £138,721. There is no doubt the activity of our child welfare societies is largely responsible for bringing the need of the families to the attention of the authorities."

"In March 1946, 1604 Indian families also benefited from the family allowances grant at a cost of some £19,000. We have lost this grant (owing to the apartheid policy of the Nationalist Government) but the non-European standing committee never ceases to call the attention of the authorities to the need. Some day, I feel sure, this grant will be restored."

"The National Council of

Child Welfare has the well-being of every child at heart. It will always do all it can to press for better conditions for all children, and the Provincial Council can rest assured that serious attention will always be given by the National Council of Child Welfare to needs and conditions which require the help of the Provincial and Union authorities. The new chairman of the non-European Standing Committee, Mrs. Newman of East London, is a very keen worker for all underprivileged people and under Miss Mackenzie at headquarters you have a tireless and devoted staff doing all in its power to improve conditions all over the country. At the same time the National Council in its turn, must rely on the local bodies for the actual work. The ultimate development of each child welfare society depends on the energy and enthusiasm of the local community. It is for this reason above all that I wish to congratulate Natal on its Indian child welfare societies and the Provincial Council for Child Welfare for its co-ordinating work. It is an old saying that a chain is only as strong as its weakest link. Our multi-racial society cannot prosper as it should while conditions such as Prof. Burrows has described exist in our midst."



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Pakistan News

From Our Own Correspondent

Karachi December 14.

AMONG the problems which the statesmen of Pakistan must solve, there are three which command immediate and urgent attention. Without seeking to assess their relative importance, they are: the current economic difficulties, Kashmir and the framing of the constitution.

The economic difficulties are described as such and not as a crisis which, a few months ago, they threatened to become. The situation arose early in 1952 when it was evident that there were no customers for Pakistan cotton, very few customers for raw jute and, to crown the trouble, the former surpluses of home grown food grains had become a deficiency. It had been constantly stated that in food grains Pakistan always could and would be able to provide for herself with, sometimes, a surplus for export. The earnings from the sale of jute and cotton were to provide money for the purchase of those articles of food which Pakistan does not produce at all or in sufficient quantity and for the purchase of manufactured goods and equipment which the country does not yet make for itself.

The food grain deficiency must be regarded as a serious ground of criticism of the administration and, after a good deal of specious excuse, it is now satisfactory to read that the country's public men are squarely facing the reasons for it of which the chief undoubtedly is that too many avaricious farmers turned over too much land to the production of cotton. That this is so, is best proved by the fact that the cotton crop 1952-53 season will be by far the largest since the birth of Pakistan. The excess cannot be explained by improved methods of growing and Nature's beneficence.

As soon as the situation presented itself, measures to deal with it were adopted. To prevent demoralisation in the cotton market, the Government fixed a floor price at which it was ready to buy all approved cotton; the cotton export duty was lowered and, to cover the possibility of diminished earnings in foreign exchange, the Open General Licence was much restricted in its scope. At the same time, Banks were instructed to open Letters of Credit, intended for

the importation of foreign merchandise, only upon the deposit by the importer of minimum margins which, in the case of goods on OGL, was fixed at seventyfive per cent and in the case of goods on licence, fifty per cent. The State Bank of Pakistan issued further directions intended to prevent evasion of the scope of these limitations on imports.

In the result, the Government found itself the owner of practically all the 1951-52 season's cotton crop and, it must be conceded, the Pakistan Cotton Board did a good job in disposing of all the cotton within a short time. Substantial deals were negotiated with China and the balance was sold in smaller lots elsewhere. The loss suffered by Government was offset by its earnings on the reduced Cotton Export Duty and it may be said that in taking over the sale of the 1951-52 cotton crop, the Government acted efficiently and effectively.

As to jute, the Government has faced the situation objectively and has announced the reduction of East Bengal's jute acreage from sixteen annas to five annas. This is a bold and encouraging step which is doubtless based on the knowledge that certain types of fine quality jute are produced only in East Pakistan. That this is so, is established by the Jute Board's recent announcement that the floor prices of fine qualities are to be raised. The land which is released from jute production will be turned to rice growing.

The final measure of economic adjustment was the cancellation, in toto, of the Open General Licence to import. This was announced just prior to the Commonwealth Prime Minister's conference and it is fully expected that on the return of Khwaja Nazimuddin and the Ministers of Finance and Commerce who accompanied him, the future import policy will be defined.

Thus, we are justified in calling this series of reverses a difficulty and not a crisis. The trouble is not yet over, but there are clear signs of healing. The 1952-53 cotton crop, which, until recently, was piling up in the goods yards at Karachi, is beginning to move and although money is still very tight, there is a sense

of optimism among the well-informed and sounded men of business.

It is natural enough that there should be much talk and many rumours concerning the possibility of a devaluation of Pakistan's currency. It is a matter which regularly crops up, especially so at such times as those we have described, and is always a topic for much argument, but it can be asserted that the prospects are remote and become more so as the situation improves. The importance to Pakistan of an undervalued currency is enormous since she stands in need of so much in the way of capital goods and equipment from abroad. To cling to the present position may call for determination even stringency but as time passes there must be a demonstration of its material benefits.

All in all, the break in the summer of easy money, which Pakistan has enjoyed for five years, will have salutary results. Too many people had forgotten that Fortune is a goddess who can frown as well as smile. From the economic troubles of 1952, Pakistan is likely to emerge wiser stronger and fundamentally sounder.

Problem Of Kashmir

Not, it appears so yielding to the exertions of the Governments, is the problem of Kashmir which drags on from one abortive step to the next. A kind of settled obstinacy seems to have gripped both parties, but in Pakistan it is now felt that whereas, at one time, Mr. Nehru was fighting for what he thought himself entitled to, he is now dishonestly evading the only issue, namely, a free and fair plebiscite under the auspices of the United Nations to which body Mr. Nehru was the first to appeal. To many Pakistanis, this is

painful since Mr. Nehru has always been regarded as one who, whatever might be his opinions, was a man of personal integrity.

The present disturbances in Kashmir, created against the Government of Sheikh Abdullah by the Praja Parishad, are regarded in Pakistan as certain evidence of Hindu chauvinism and the insecurity of all Kashmir Muslims. It is hardly possible to blame them. When leaders of the Hindu Mahasabha go the length of picketing the Indo-Pakistan test matches, which have been playing in a genuinely sporting spirit on both sides, Pakistanis may be forgiven if they wonder how sincere are the sentiments of the Republic across the border.

(To be continued)

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INDIA LETTER

(From Our Own Correspondent)

Iran Press Tribute For India's Five-Year Plan

WIDELY circulated Teheran Daily 'Bakhtar Imroz' has commended India's Five Year Plan as a big and praiseworthy economic step for general speedy betterment of the country.

The paper says, "The plan aims at self-sufficiency in food as well as rapid industrialisation of India. Practically nothing was done during the British rule for the economic welfare of the country in spite of India's very rich and varied natural resources. It is heartening to find that ever since Indians assumed administration under the leadership of Mr. Nehru important and far-reaching steps have been taken to eradicate economic ills of the country, most outstanding being abolition of Zamindari (landlordism) and other agrarian reforms such as construction of useful dams and the establishment of a chemical fertilizer factory, first of its kind in whole Asia.

"The Five-Year Plan is indeed a great step forward calculated to yield immense benefit to the country. Added to this the Indian Government has decided to industrialize the country which would render her independent of foreign goods. It was for the achievement of this object that Great Gandhi had introduced an important measure in the shape of Charkha movement."

Untouchability Illegal In India

Mr. A. D. Mani of India last month described as an unsatisfactory presentation of alleged untouchability in India in the report of the Economic and Social Council on World Social Situation. Mr. Mani was speaking in the debate of the General Assembly's Special Committee. He said that there was no untouchability in India because the constitution had made it illegal. He added that Harijans (untouchables) as India Government called them received all opportunities of public life and one representative of the community was an important member of the Central Cabinet. Mr. Mani said that Harijans were represented in various state governments and in all matters of social and economic reform participation of Harijans was invited and ensured.

Yugoslav Goodwill Mission In India

A Yugoslav goodwill mission to India consisting of five leading personalities of Yugoslavia arrived in Delhi last month. The mission is led by Rodoljub Colakovic, Federal Minister for Education and Culture. Other members are Vladimir Simic, speaker of the House of People of Yugoslavia, Lazo Kolisevski, Prime Minister of Republic of Macedonia, Avdo Humo, Deputy Prime Minister of Republic of Bosnia and Hercegovina and Mrs. Vida Tomasic, President of the Yugoslav Women's Association. The mission will spend a month in India meeting important Indian personalities and visiting places of scientific, cultural and industrial importance. Throughout their stay they will be state guests. This is the first goodwill mission to come to India from any European country.

Winners Of Mahavir Chakra

At a special investiture at the Rashtrapati Bhavan in New Delhi last month President Dr. Rajendra Prasad presented Mahavir Chakra to the next of kin of the three officers of the Indian army who died in the defence of Kashmir. The Officers were—Brigadier Mohammed Usman, hero of the battle of

Naushera, Lt. Col. Rai, who stemmed a tide of raiders on Srinagar during the first days of the Kashmir operations and Lt. Col. B. H. Talia who died defending two vital pockets just outside Naushera. In the course of his speech President Dr. Rajendra Prasad said, "Three officers whose memory we are going to honour belonged to three different communities—Muslim, Hindu and Sikh—and they have shown not only great heroism, devotion to duty and ability in military affairs but also how our army is composed and it fights for the protection of all. I, therefore, have great sense of pride in offering these mementos to their heirs." This is the first time that the President himself awarded Mahavir Chakra.

Class House For Wheat Rust Research

A glass house for wheat research was opened at the Indian Agricultural Research Institute at Pusa by Dr. P. S. Deshmukh, Minister for Agriculture. The house was built under the co-ordinated wheat rust control scheme of India Government, first of its kind in India so far as equipment and improved research methods are concerned the glass house has cost nearly Rs. 55,000. It will provide for research on wheat rust and for varieties for their resistance to rust in plains. Two more glass houses one in Simla and the other in Nilgiris (Madras) will be constructed during the financial year.

RHODESIA NEWS

(From Our Livingstone Correspondent)

PROPOSALS for the setting up of separate African States in Central Africa, where the more educated Africans could take up senior positions among their own people, were put forward by the Marquis of Graham. He said: "I would like to see Black States where the Africans hold sway and other States in which the Africans receive our help."

The Federation of six territories in British East and Central Africa with a total population of twenty-six million was proposed by the Capricorn African Society. Southern Rhodesia, Northern Rhodesia, Nyasaland, Kenya, Uganda and Tanganyika, covering an area of about one million square miles. The society is to call a conference of the leaders of all races in the six territories to approve the plan and to consider other more detailed proposals.

Belgian Colonial authorities in Africa are watching for any spread of territories from Kenya.

An indirect reference to the Mau Mau was made by the Lusaka Magistrate, Mr. C. D. G. Harbord, when he sentenced two Africans to long terms of imprisonment for publishing circulars alleging a plot by a European to poison sugar sold to Africans and make them sterile. Mr. Harbord sentenced the principal of the two accused Africans to three years' hard labour (the maximum penalty). They were found after office hours in the duplicating room of the Government Information Office making copies of the statement.

A commemorative issue of silver crown pieces to mark the Rhodes Centenary celebration and the 1943 Exhibition will be made by the Southern Rho-

desia Currency Board, it was learned from the latest issue of 'Centenary News.'

Mr. A. B. Pant had gone to New York on the 5th October, 1952, as a member of the Indian delegation to the current session of the United Nations General Assembly. Mr. Pant has just arrived in Nairobi, and it is not yet known whether he intends to visit this territory—Northern Rhodesia.

Seats For S.A. Indians In Medical Colleges In India

ALIMITED number of seats in medical colleges in India are reserved for students of Indian origin domiciled abroad. South African Indian students can also apply for nomination to these reserved seats. Candidates who possess the minimum qualifications given below should apply in the prescribed form to the Assistant Secretary to the High Commissioner for India, P.O. Box 8327, Johannesburg. Full details and application forms can be obtained from the office of the High Commissioner for India, Johannesburg. Such students as are already studying in India may obtain application forms from the Secretary to the Government of India, Ministry of External Affairs, New Delhi, to save time.

The minimum qualifications for admission to a medical college in India is Inter Science examination of a recognised University in India with subjects Physics, Chemistry, Biology (Botany and Zoology) or an examination which is accepted as equivalent to the Inter Science examination by the university concerned.

Students who have passed the B.Sc. examination of a University in South Africa with Physics, Chemistry, Botany and Zoology will be eligible to apply.

A candidate who at the time of application is not eligible for admission but is studying for an examination success in which will render him eligible for admission can also apply. But only those candidates who secure either a first class or a high second class in Inter Science examination held in March 1953 will be considered.

All applications must reach the office of the High Commissioner for India by 25th February 1953 at the latest. Any application received after that date will not be considered.

MORAL RE-ARMAMENT

New World News Agency, Johannesburg, states:

AT New Delhi on December 17 the Grand Cross of the Order of Merit, the highest honour of the German Government, was conferred on Dr. F. N. D. Buchman, founder of Moral Re-Armament, in recognition of his contribution to post-war unity between Germany, France and other countries. Dr. Richter, Counsellor of the German Embassy, in making the award on behalf of President Heuss and the Federal Republic of Germany, said:

"Moral Re-Armament is well known all over the world and has become a most important and influential force not only in the field of religious but in the field of practical politics, international, internal and social. You were the first foreigner who brought Germans again in touch with the world outside the barriers of foreign occupation. This decoration is an expression of our thankfulness, our deep sympathy with your movement, our goodwill to the world and our everlasting gratitude."

Court Stanislaus Osterog, the French Ambassador confirming what Dr. Richter had said, emphasised the significance of the occasion against the background of 4 or 5 centuries of Franco-German enmity. "The effect of MRA on plans and politics after the war has helped our Governments concretely on both sides," he said. "It is evident that if we want peace then an end must come to all this enmity. The basis for union in Europe must be understanding between France and Germany." He referred to the fact that the French Government had awarded Dr. Buchman the Legion of Honour 2 years ago.

The Acting speaker in the Indian Parliament commented on the significance of official representatives of the French and German Governments joining in this ceremony on the soil of India despite some differences in policy between East and West. He said, "Under the leadership of Dr. Buchman we can meet," and expressed the hope that this event would be

the inauguration of world peace. The ceremony was attended by Ambassadors and other important dignitaries.

Dr. Buchman is travelling through the Far East with a Moral Re-Armament task force of 180 at the invitation of Government and other leaders in Ceylon, India, Pakistan, Burma, Thailand, Indonesia and Japan.

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