

No. 12—Vol.—LI

FRIDAY,
20TH MARCH, 1953

Registered at the C.P.O. as a Newspaper

Price 6d.

24 MAR 1953
INDIAN

OPINION

Founded by Mahatma Gandhi in 1903

Prime Minister Nehru Clarifies India's Foreign Policy

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REPLYING to the Debate in the Council of States on the President's address at the joint session of the Indian Parliament Prime Minister Nehru clarified India's foreign policy. He said, "We have a strong desire to prevent catastrophes happening in the world, wars happening in the world and where possible to help in the general progress of humanity."

Mr. Nehru said that the policy that had been followed had been of friendship with all countries of the world. "We can say with confidence that there is no country which is really hostile to us. Some may be more friendly some a little less friendly."

Mr. Nehru said a country's foreign policy was a combination of a number of foreign policies apart from general outlook. In regard to different countries they had to deal with different circumstances. Generally speaking India's policy was continuation of what they had thought of during their struggle for independence though it had to be varied according to circumstances, he said.

Speaking of India's independent approach to world affairs Mr. Nehru denied the charge that India was tied to the Anglo-U.S. bloc. He said, "Tying up means giving up one's sovereign independent right of having a policy and following somebody else's policy. I do not think that any self-respecting person would like to say about his country that it should just follow someone else's dictates. It does not need much argument in the Council or outside in the country to justify that India is not tied up with any bloc."

Mr. Nehru referred to the method India had adopted for pursuing its policy and said, "We have tried not to join the new diplomatic game of shouting, defaming and cursing other countries. That does not mean we agree with what they say or do. We do not go about merely running down other countries even though we may think other countries are wrong."

Mr. Nehru referred to fear psychosis which had a terrible grip over the largest and biggest countries. He pointed out that India was less influenced by this fear psychosis.

Referring to talk of a third force Prime Minister Nehru said, "I am not able to understand what exactly it means. If it means something like a power bloc or military bloc then I just do not think it is possible apart from the fact that I do not consider it desirable. For a number of countries in Asia to club together and call themselves a third force or bloc in the military or other sense has no meaning whatsoever."

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But in another sense, Mr. Nehru said, the idea could have some meaning. He preferred the term "third area" which "does not want war and positively which works for peace and co-operation with each other." He said, "Let us by all means work to bring together as many countries as possible who do not wish to encourage any tendency to war who wish to work for peace and who do not wish to line themselves with any bloc."

The biggest room in the world is the room for improvement.

—Anon.

There is no lovelier way to thank God for your sight, than by giving a helping hand to someone in the dark.

—Helen Keller.

The Lord is my light and my salvation; Whom shall I fear? The Lord is the strength of my life; Of whom shall I be afraid?

—27th Psalm.

INDIAN OPINION

FRIDAY, 20TH MARCH, 1953.

Travesty Of Justice

ON February 10, the Minister of the Interior, Dr. T. E. Dinges made a statement in the Union House of Assembly that if the Nationalist Government came into power after the Elections he intended introducing legislation prohibiting the entry of wives and minor children of Indians born and domiciled in the Union and that such legislation would be enforced retrospectively from February 10, the day on which this statement was made. This would of course mean nullifying the Smuts-Gandhi Agreement of 1914, which has been known as the Magna Charta of Indians of South Africa. For a solemn undertaking had been given under it that such Indians as stated above would be given the right to introduce their wives and minor children into the Union and that it would never be interfered with, and nullifying also the Capetown Agreement of 1927 under which a solemn undertaking had been given that the right of Indians born and domiciled in the Union, who wished to adopt the Western standard of life and to remain part of the permanent population of the Union, to lead a happy family life would be vouchsafed to them. It would mean a barefaced insult not only to the Indians of South Africa but to the whole of India. But the matter does not end there. A mere statement

of a prospective legislation appears to have become the law of the land. Hitherto we have heard of a legitimate rights of a person being abolished by the stroke of the pen, but now under the present Government it can apparently be abolished by the mere word of the mouth.

There are many Indians born and domiciled in the Union whose wives and minor children are in India. The right of entry of a wife domiciled in the Union is never lost as long as her husband has not lost his domicile in the Union. Yet such women and their minor children and newly legally married wives of such persons are already being refused entry into the Union by the Immigration authorities, on instructions from Pretoria, we are told. Under the Immigration Act Indians desiring to introduce their newly wedded wives into the Union have to apply for a D.I. 91 form which after being duly filled in India has to be sent back to the Immigration authorities in the Union and upon that the authorities authorise the Passport authorities in India to grant passports to intending passengers. These things are done as a matter of course and so far there have been no difficulties. But since February 10, the day on which statement referred to above was made by Dr. Dinges, D.I. 91 forms issued even before that date are held up by the Immigration authorities and none are being issued

since that date. Several such women, whose passports had been issued have arrived in the Union and we understand they have been allowed to enter on temporary permits. These women will be put to all the inconvenience and unnecessary expense of fighting their cases in Court which from an ordinary commonsense point of view must decide in their favour since there is no law in existence to prevent them from entering into the Union to join their husbands with their minor children. If this is not high-handedness, a travesty of justice, one would like to know what it is.

There is an election fever today throughout the country. A White Parliament will be established by a White electorate. Four times the number of non-Whites have practically no say in it all. That is why it makes it so convenient for a powerful minority to disregard the sentiments of a voteless and voiceless people and trample under foot their legitimate rights. Such a "democracy" may well be called "mobocracy," which eventually must lead this country and the world to disaster.

Hospitals And Colour Bar

EVERY non-European public man, at least, should make it a point to read the report of the Commission appointed some time ago by the Natal Administrator to inquire into the hospital services available in the province. The report is of particular interest to the non-Whites because it places the colour bar exactly where it belongs—on the scrap heap.

It starts by making the bold recommendation that non-White doctors should be appointed to any post for which they might be qualified in non-European hospitals. It urges that restrictions

should be lifted as quickly as possible at King Edwards VIII and that every endeavour should be made to bring this about in as complete a form as possible by the end of 1953.

The report then tackles the White nurses who refuse to serve under non-White doctors. These, it says, should be offered the opportunity of transferring to other hospitals without any loss of advantage. Provincial policy, the report says, should be to staff non-European hospitals with non-White staff and where White nurses are employed, they should be people willing to work under non-White doctors.

The report is of very great importance for two very good reasons. In the first place it makes practical, commonsense recommendations for combating the decline in non-White health. One of the greatest aids to disease is the shortage of doctors and nurses among the non-Whites. Up to now, a hospital like King Edward VIII could prefer to carry on with less doctors than it requires so long as White doctors were not available. And, even where the Superintendent were willing to call in non-White doctors the White nurses could effectively veto his decision and prevent non-Europeans from giving much-needed help to men of their own race in a non-White hospital.

If the recommendations under review are accepted—and they stand a good chance of being accepted by the practical and intelligent men on the Provincial Council—they will reverse this state of affairs. Natal non-Whites will have all the doctors they can have at the moment and more in the years to come.

The second good reason is that the report deals the death-blow to a particularly vicious and senseless form of the colour bar. And, by doing that remove an unpleasant blot on the name of our White countrymen and reveals them in light where they should be; where they should be seen as men and women who reason and have a good measure of goodwill.

The report, if its recommendations are applied, will place Natal in the position to show the rest of South Africa that colour prejudice can be removed from our national life and that this will not in any way endanger anybody—least of all, the Whiteman. On the contrary, the abolition of the colour

bar in the field under discussion will bring about a good deal of goodwill between White and non-White. And that is precisely what wise statesmanship and a sound national policy should aim at producing.

The non Whites, for their part, will always be ready to show that when it comes to serving mankind, they are just as good, as loyal and as proficient as anybody else. For, what the non-White people demand today, is not that the Whiteman should be humiliated

and destroyed. They demand the right to serve their country in every field where they are best qualified to serve—be it in Parliament, the Cabinet, the mines, industry or in the hospitals. This is a demand which no just man can refuse and lay his hand on his breast, satisfied that he has done the right thing.

We look forward to seeing these recommendations implemented with the minimum of delay because they are so epoch making in the present, unhappy times.

great desire that the present position should continue and that they remain a British Protectorate."

Kikuyu Flee To Uganda

The Uganda Government announced that an increasing number of Kikuyu have been entering the territory recently from Kenya. The announcement accompanied the publication of a Bill designed to give the Government control of these immigrants by amendment of the Immigration Ordinance.

Hereto Africans from all parts of East Africa were entitled to enter Uganda freely. The new Bill, which will be discussed on March 27, gives the Governor power to declare any class of Africans outside Uganda subject to the Immigration Ordinance, which means they must register entry into Uganda and may be refused. The Government intends to prove completely that they are desirable immigrants. The Bill will be effective for one year initially and will be subject to annual renewal.

NOTES AND NEWS

Plea For Better Race

Relations

THE European public in South Africa should be re-educated about race relations as soon as possible, said Mrs. H. M. McGrath, first vice-president of the Johannesburg branch of the National Council of Women, speaking at a branch meeting. "The times we live in are dangerous, and the small band of Europeans in South Africa are all groping to find a solution." She said that when there were two cultures one in advance of the other, the lesser invariably disintegrated. South Africa had gone on too long hoping that the problem would sort itself out. Ways and means had to be found to make a contented African urban population, and the fact that women and children had been eliminated from African urban life was "sowing the seeds of the most depraved form of immorality." Mrs McGrath said the defiance campaign did not include lawless people. The Secretary-General of the World Committee of Churches had said that for the African to try to improve his position "is some form of resistance." Social and residential segregation was morally defensible, but economic segregation was not. The institution of migratory labour wrecked African family life. "To start on the right path to race relations, the European people must have a recognition of human dignity, irrespective of colour or race. We must search our hearts for our own personal frame of mind."

Dr. Limbada's Expulsion

The Natal Indian Congress in a Press statement states: Congress lodges its strongest protest at the action taken by the Minister of Justice against Dr. A. I. Limbada of Dundee prohibiting him from attending gatherings and preventing his leaving the Dundee district. The Minister has taken action under the Riotous Assem-

blies Act and the Suppression of Communism Act, measures which make serious inroads on the liberties of the individual. The Natal Indian Congress does not subscribe to the views of Dr. Limbada who has been expelled from Congress because of his violation of Conference Resolution, but Congress firmly believes that every person in South Africa has the right to freedom of movement and to free speech. Since that fundamental right of Dr. Limbada has been attacked Congress voices its opposition to the action taken by Mr. Swart. The Minister of Justice has imposed restrictions on a large number of peoples in South Africa and Congress reiterates its demand for the removal of these restrictions.

Own Indaba

Mr. D. J. Potgieter, Nationalist candidate for Vryheid, told a meeting on the stoep of a farmhouse at Gluckstad that total separation of the European and non-European races was the ideal of the Nationalist Party. Asked what would happen if it was found that an area set aside for a particular race was too small, Mr. Potgieter replied: "Once you have given them the area, it is their own indaba if the area becomes too small."

Basuto Against Incorporation

The Bishop of Basutoland, addressing a meeting of the Society for Promoting Christian Knowledge, said that it was the desire of the Government of South Africa that Basutoland should be incorporated within the Union. "From my experience of the Basuto people during the last two years, he said, "I would say that, if not 100 per cent. at least 99 per cent. of the people living in Basutoland are against any incorporation of their territory within the Union. It is thei

"RACE RESTRICTIONS SHOULD BE LIFTED"

BECAUSE of the urgent need for medical aid among the very large non-European population of Natal there should be no restriction on grounds of race in any non-European hospital still to be opened.

This is one of the recommendations of the Commission of Inquiry into the hospital services of Natal, contained in a report tabled in the Natal Provincial Council.

The report continued: "From the opening of any such hospital, non-European medical practitioners shall be eligible for any appointment for which they are duly qualified.

"Restrictions should be lifted as rapidly as possible at King Edward VIII, and every endeavour should be made to bring about this change in as complete a form as possible by the end of 1953, by which time the presence of students of the new non-European medical school must be faced.

"In other Provincial hospitals the rule for the time being should remain as at present (i.e. within the discretion of the Medical Superintendent.) At the end of five years this position should be reviewed.

"Nurses who are unwilling to accept the position at King Edward VIII should be offered the opportunity of transferring to another hospital without loss of salary, seniority or status.

"Provincial policy should be definitely to staff all non-European hospitals as rapidly as possible with (a) non-European staff (b) European nursing staff who have no objection to working with non-European medical practitioners.

"The question of special allowance for such European nurses should receive consideration. In the meantime there should be propaganda and endeavour to make the change as harmonious as possible," says the report.

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LIBERAL PERSPECTIVE

THIS MYTH OF ORIENTAL FECUNDITY—II

By C W. M. GELL

MY article of last week suggested that the growth of almost all modern populations passes through three phases: (1) the primitive stage of high birth and high death rates in which the Malthusian checks of famine, disease and periodical disasters more or less operate to maintain a stable population whose growth (if any) takes place at a manageable rate even for undeveloped economies; (2) a period of slightly increased birth and vastly reduced death rates due largely to the impact of medical and sanitary measures, which leads to a tremendously fast increase in population; (3) a period, which of course can only be reached where the standard of living has risen even more than the size of the population, when economic factors begin to operate towards reducing the birth rate and thus contribute towards a more stable population.

What I have just written and what I wrote last week are necessarily simplified accounts of very complex processes. The general lines of these processes are more or less agreed between the experts subject, as all generalisations are, to many qualifications in particular cases. But the experts by no means yet agree as to what causes these processes to operate when and as they do—in particular, there is no certainty yet as to exactly what factors really operate to reduce the birth rate in settled and developed economies where the stability (of which Dr. Malthus thought we Westerners had learnt the secret) is at best precarious and liable to sudden reversal by a Hitler falling for more *herrenvolk* as "cannon-fodder."

Two things can, however, be said with reasonable accuracy. First, that poverty and high fertility always go together, the latter only leading to sharp population increases where factors are simultaneously operating to reduce the death rate. Perversely enough, a high incidence of disease also seems to stimulate reproduction. Secondly, that falling birth rates are only normally achieved voluntarily where a high level of material prosperity and political stability have been reached. One may confirm these two conclusions from a study of European populations where the various emotional interpretations so commonly applied to Asian problems are not involved. Such study shows that high fertility rates still remain in poor rural economies (such as Spain and South Italy, where it is no more

due to "Latin sexuality" than Asia's difficulties are due to the incontinence of Asians) and that population stability has been best achieved in the wealthiest communities (Britain, France, Scandinavia)—but even there, primarily among the leisured classes. Significantly enough, the poorest classes of Britain, France etc. demonstrably outbreed the middle and upper classes.

Coming back to Asia, no one with personal experience will deny that a reduction in the birth rate would contribute to the raising of the standard of life. India's Five Year Plan hopes to increase the national income by £750 millions or about £2 per head from the present level of about £19 per head per year (cf. U.S.A. about £500, Britain about £250, British Dominions and Scandinavia about £200, Western Europe £130, Russia and European satellites £100, Japan £30, China and S.E. Asia perhaps £11). But two-fifths (or 16/-) of that £2 will be swallowed up in feeding the extra 22½ million mouths by the end of five years. India is proceeding on the assumption that the first task is to put her agriculture and land reform on a sound basis. At present she is a food-deficit area. This must be overcome and also the peasants shown that by the use of improved seeds and implements, by co-operation and the consolidation of holdings fewer hands are actually needed to produce more food. In all peasant economies unpaid family labour is a much prized asset which itself contributes to the vicious circle of poverty and high fertility. Secondly, India is laying the basis of an industrial revolution to follow her agrarian one and absorb the surplus labour not needed on the land. If her hopes are fulfilled, this first plan will lay the firm foundation for much faster progress in subsequent plans. To my mind, she is right to treat population control as a necessary but subsidiary measure which will only become fully effective as the standard of education and living rises. This order of priorities recognises that population increase is one but only one—even if the total numbers involved look so spectacular in countries the size of India and China—of the causes of the present Asian crisis, that it is a symptom as well as a cause of a very complex situation.

In conclusion I will draw attention to the astonishing extent in which this whole demographic process is presented in miniature

in South Africa. Discounting White immigration and an error in the Indian returns for the 1946 census, the rate of annual increase of our various race groups during 1946-51 was: Europeans 1.6%, Indians and Coloureds 3.8%, Africans 1.8%.

The latest vital statistics (1949) show per thousand population:—

Birth Rate: Europeans 26.9, Indians 41.4, Coloureds 48.4;

Death Rate: Europeans 9.1, Indians 12.3, Coloureds 23.1;

Rate of Increase: Europeans 17.8; Indians 29.1, Coloureds 25.3.

No comprehensive figures are available for Africans.

Now, Dr. Malthus quite correctly included our European population in South Africa among the "we of the West who have learnt the lesson of how to maintain a roughly stationary population." With a low birth and low death rate the Europeans are clearly in population phase (3). This we should expect from people whose average annual income per head is somewhere between £200 and £300—a healthy and wealthy race group displaying all the obvious symptoms of a class anxious to preserve its economic prosperity (e.g. low birth rate, industrial colour bar, reluctance to allow immigration etc.) Last week I listed four special factors which enabled the West to meet and largely overcome its population troubles—the gradual impact of modern medicine, industrial and agrarian revolutions concurrent with falling death rates, plenty of room for expansion, steady supply of raw materials and open markets in dependent territories. All these four factors have operated conspicuously in favour of the Europeans in South Africa, where abundant gold and diamonds (followed by platinum, chrome, asbestos and other minerals in almost unlimited world demand) rescued a backward, pastoral economy from the stagnation which some still wish to revive and where a good supply of cheap non-European labour more than made up for some raw material shortages.

The two small minority groups of Indians and Coloureds, comprising just over ten per cent of the population, have an annual average income per head ranging from about £20 among the Durban Indian labourers to £50 or so among the wealthier commercial classes. (These average figures naturally exclude the really rich merchants whose incomes per head of family may run into several hundred pounds, just as the European averages excluded those whose incomes per head may run into thousands) Both because Indians and Coloureds are rather better off than the bulk of the Africans and, more es-

pecially, because they are principally urban communities, they have been able to obtain some of the benefits of modern medicine. This has lowered their death rates. But the main body of both groups is kept close to destitution by the industrial colour bar and its ramifications on the one side and the competition of the more numerous urban Africans on the other. Poverty, malnutrition, disease, homelessness and other demoralising consequences of their thwarted lives help to maintain the high fertility rate that we should expect to find in such conditions. The result is that Indians and Coloureds are sort of indefinitely suspended in population phase (2); and it ill becomes those who are responsible for perpetuating the unfavourable economic and social conditions to rail at the "explosive fertility" of the victims.

The condition of the Africans is a complicated one about which hard facts are difficult to obtain. Clearly the urban workers live under similar conditions to Indians and Coloureds, with the additional handicaps imposed by influx control and the migrant labour system. These probably operate to check fertility. And, despite honourable local exceptions, little has yet been done to apply modern medicine and sanitation to the more than two-thirds of the African population that still lives scattered in the rural areas and Reserves. Since hospital and dispensary facilities for Africans are even more scarce proportionately than for Indians and Coloureds, T.B., V.D. and infant mortality exercise their benign Malthusian effects on a pretty widespread scale. My own conclusion is that by and large the African community is still in population phase (1).

But the conscience of mankind will not allow it to remain there. Medical and other welfare measures will reach out to Africans, however slowly. Even if all our Europeans were thoroughly callous, which despite some public utterances they are not (though over-apatetic about their responsibilities), they could not finally allow Africans to die out from T.B. without endangering themselves and their labour supply. So that one day an all-out attack on the African death rate is inevitable and then this country will face its real population problem. It will dwarf the present outcry against "oriental fecundity" in our midst. And there is no escape from that problem by pretending it is not coming or that we can avoid extending welfare measures to Africans. That is the way of our indigenous bird, the ostrich.

We shall need to face it as a united people sincerely seeking to

lift the standard of living of all sections and classes so that we may hasten the transition from phase (2) to phase (3). For I agree with Dr. Malherbe that rapidly expanding majority populations, denied both geographical outlets and economic advance, will seek one of these solutions by violence if all other alternatives to increasing misery are closed to them. That is as true of Asia today in world politics as it could

be true of South Africa tomorrow in the sphere of race relations and equal opportunity. There has to be either revolution against squalor and undernourishment, assisted by the wealthy and more fortunate; or the undernourished and overfecund will eventually join the ranks of those who preach class warfare as the only alternative to mass starvation. Who could blame them?

THE WIDER WORLD

By JOHN GILD

THE CHOICE

AN unusually fair-minded article on the passive resistance campaign, by the Johannesburg correspondent of the conservative London weekly, 'The Economist,' in the issue of March 7, concludes: "The resistance leaders would like to see the United Party win the elections in April. If, however, the Nationalist Party is returned to power, they will face a crisis. They will then have to choose between calling the campaign off and going to prison for years. Whatever their choice may be, the result cannot be an end of non-European unrest. The real danger is that repressive measures will merely drive the unrest underground, to reappear in the form of violence. For South Africa, the choice may be not between reforms and passive resistance but between reforms and the emergence of a South African Mau Mau." Here is recognition of the possibility that if Congress were destroyed or seriously undermined, the alternative opened up would be political terrorism. All who realise the folly of isolated acts of violence must hope that that situation will not develop.

Law And Disorder

"Law and order are no doubt admirable things in their way, but they should not be bracketed together because the worse disorders that ever occurred in the world were due to laws, unjust laws." I was delighted to find this quotation in Hansard. The words came from a member of the British House of Commons, Henry Lobbouche, who was an independent 60 years ago. They were quoted to the House of Assembly last month by Mr. Leo Lovell. Mr. Lovell is, incidentally, one of the half-a-dozen best men in the House. An attorney from Benoni, he took a leading part in the Labour Party's fight against the Swart Bills. The Labour Party deserves great credit for its strong opposition

to the Bills. It also deserves praise for improving its official policy towards non-Europeans. In January last at its annual conference in Johannesburg, the Party adopted this new policy. As I read it, the Party now stands in effect for the abolition of the pass laws. It also stands for the extension of the present system of communal representation. Ten members would be elected by non-Europeans (does this include Indians?) who have passed Standard VI. I wish the Party had taken its courage in both hands and come out in support of a non racial franchise on a common roll. That principle is now favoured by the white liberal groups recently formed in a few centres. Sooner or later these groups must make common cause, if not an alliance, with Labour if a few seats are to be wrested from the United Party.

Only Two Worlds?

American foreign policy is beginning to get tough. Stalin's death is likely to accelerate this tendency because the Republicans will tell themselves that Russia is now more vulnerable to attack. Never in human history has war by a great power been so openly prepared over so long a period against another great power. For that reason alone the coming war may be known as "the cold war." Mr. Dulles urged Congress last month to pass a resolution supporting the doctrine of liberating the enslaved people on the Soviet borders. This mischievous doctrine has alarmed a substantial section of public opinion in Britain. Having been sadly weakened by two world wars, Britain is hardly eager to take part in a third, which might well destroy the British Isles. There is another aspect, too. It is well put by 'The New Statesman': "Mr. Dulles seems not to have considered the fact that his doctrine would automatically break up

the British Commonwealth. India, Pakistan and Ceylon are resolutely anti-Communist, but they are also utterly opposed to an anti-Communist crusade. Mr. Dulles's picture of two worlds and no more than two worlds is a myth. If indeed the world were to divide into two warring camps, the fight would not be between a Free World and the USSR; it would be turned into a racial war in which the coloured peoples would come to the Soviet Union for support." If this prediction is sound, it is simply an additional reason why we must not allow "peace" to become an obscene word.

Witch Hunt At UN

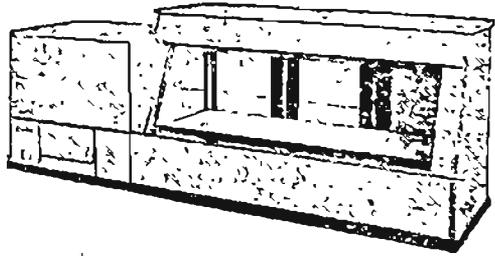
Mr. Trygve Lie has behaved abominably in failing to protect American members of the UN secretariat involved in the current witch-hunt for alleged communists. The atmosphere in the United States has been going from bad to worse. There are plenty of people, many in high places, who look under their beds every night for "communists." That is bad enough, but what is much worse is the effect of the campaign on UN. The Charter expressly lays down that international civil servants are expected—and indeed they take an oath accordingly—to serve UN and not the country they come from. Now the Secretary-General has dismissed a score of Americans who declined, before an American inquiry, to answer the question whether they had in the past ever been connected with the Communist Party. Those hauled before the com-

mittee of inquiry defended themselves by claiming the protection of the fifth amendment to the American Constitution. This says that no person can be compelled to answer any question that might involve him in a criminal case. The United States Supreme Court has itself held that the assertion of this constitutional right is not equal to an admission of guilt. On the contrary, in one of its most famous decisions the Court described the right as one "of great value, a protection to the innocent, though a shelter to the guilty, and a safeguard against heedless, unfounded or tyrannical prosecutions." Once a man answers the question, experience shows that he can get himself deeply involved with countless other issues and will end, like Professor Owen Lattimore, by facing a charge of perjury. So lawyers advise their clients not to answer the question. It is for this refusal, i.e. for exercising a right assured by law, that Mr. Lie has dismissed twenty of his staff. The morale of the rest of the staff was shattered. Nor is that the end of the matter. All Americans at UN are now under the most severe inquiry about everything they ever did. It is grim to see UN deny to its own staff the human rights it has in theory proclaimed for all mankind. Let it be clear that this tragedy is directly and admittedly due to American pressure which seems to be blind to everything but American interests.



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SEETHING SOUTH AFRICA TO-DAY

By HOMER A. JACK

(With The Kind Permission Of 'The Christian Century').

IV

UNDER THE SOUTHERN CROSS

OF all the institutions in South Africa dealing with racial problems the Christian church is the greatest disappointment without also being, as in America, the greatest hope. While concern by the South African church for the status of the African and other non-white peoples has not been exactly dormant, the church outside the mission field has produced few results or even symbols of effort—except Michael Scott, and he is denounced by most churchmen in South Africa almost as much as by all politicians.

The four largest denominations in South Africa are the Dutch Reformed, the Anglicans (called the Church of the Province of South Africa), the Methodists and the Roman Catholics. There are almost twice as many white South Africans in the Dutch Reformed Church as in all other Protestant churches together. Of a total of 1,800,000 members of the Dutch Reformed Church in 1946, 1,278,000 were Europeans (whites), 267,000 (Africans) and 295,000 Coloureds (half-caste malattois). The Church of the Province, with a total of 1,114,000 communicants, had only 575,000 Europeans and 186,000 Coloureds, but 553,000 Africans. The Methodist churches had 1,008,000 African members of a total membership of 1,279,000 with only 181,000 Europeans and 99,000 Coloureds. The Lutherans, Presbyterians, Congregationalists and Baptists had in 1946 a total membership of 465,000, 264,000, 246,000 and 109,000 respectively. In addition, there are an estimated thousand separatist churches of Africans with an estimated membership of at least three-quarters of a million.

Of the non-Christians, there are 100,000 Jews, and at least 153,000 Hindus, 57,000 Mohammedans, including the Indians and the Cape Malays, and 1,300 Buddhists. These figures do not include almost half of the 8.5 million Africans in South Africa who are classed as "heathen" in the religious census.

Dutch Reformed

The powerful Dutch Reformed Church in South Africa has three branches and its own missionary movement. The smallest, with 76,000 adherents,

is the Gereformeerde Kerk van Suid-Afrika. It is the most conservative and separated itself from the larger Dutch Reformed body in the Cape Colony in 1859. The Nederduits Hervormde Kerk, with 127,000 adherents, was the first state church in the Transvaal and initially looked to Holland rather than to the Cape for guidance. The principal "Dutch" church is the Nederduits Gereformeerde Kerk (N.G.K.) with more than a million European adherents and with separate synods set up for each of the four provinces of the Union.

The Dutch Reformed Church is based upon Calvinism with its strong emphasis upon predestination. As the Boers—descendants of the early Dutch, French and German immigrants—left the Cape, beginning in 1835 and trekked northward across the veld with their Bibles, their experience in overcoming nature and the heathen seemed similar to the Old Testament experiences of the Israelites. They soon identified themselves and their white race as the elect and the republic they were founding as the Promised Land. Their new Jerusalem was under divine destiny and they were the superior race. In the intervening century, the Dutch Reformed Church in South Africa has been pretty much oblivious to advances in science, politics and theology.

When the Voortrekkers established the Transvaal Republic in 1858, an article in their constitution clearly stated, "The people will permit no placing of coloured inhabitants on an equal footing with white, neither in church nor in state." During the previous year, the Cape Synod decided that "the congregations already established or still to be established from amongst the heathen shall enjoy their Christian privileges in a separate building or establishment." In 1881 the Dutch Reformed Mission Church was organised and ever since the work with Africans and Coloureds has been on a separate basis with the minimum of contact even among the clergy.

Close To Its People

The Dutch Reformed Church has always been close to its people, never more so than during those years after the

defeat in the Anglo Boer War (1899-1902) when the church played a tremendous part in the development of Afrikaner nationalism and the Nationalist Party. It is no accident that Prime Minister Daniel F. Malan is a Dutch Reformed *predikant* (pastor). He studied theology at Stellenbosch University near Capetown and then went to Utrecht University in Holland for further theological studies, writing his thesis on "The Idealism of Berkeley." On his return to South Africa in 1905, he served several churches before becoming editor of the Nationalist newspaper, *Die Burger*. He has never lost his Calvinistic orientation, his first editorial being entitled, "For the glory of God," and his first important achievement as a politician being the formulation of a new clause in the Union's constitution reading, "The people of the Union acknowledge the sovereignty and guidance of Almighty God."

Quite independent of Dr. Malan, the various synods of the Dutch Reformed Church have emphasised the doctrine of separation under God. In 1947 the Lydenburg Ring of the church urged all parents and students not to support the Witwatersrand and Cape Town universities as long as they continued to grant African students "privileges which would inevitably lead to the complete abolition of the colour line and the encouragement of miscegenation." In 1942 a synod in Pretoria protested against the proposed arming of African soldiers in the event of an attack by Japan, asserting that to arm non-Europeans was "contrary to the principles of the Word of God which are based on racial separateness." A decade later the Pretoria synod criticised the United Nations Declaration of Human Rights, asserting that "everyone should be treated according to what God ordained him after the pattern of inequality which He himself created."

Dutch Reformed Racial Policy

In order to make a decisive collective judgment on racial policy, a congress of the Dutch Reformed Federated and Mission Churches was held in Bloemfontein in April 1950. Four hundred *predikants* and laymen were present, but all white, since "we as whites were not agreed among ourselves." While the papers presented at this congress and the findings have not yet been fully published in English, the printed summary indicated a clear endorsement of social, industrial

and territorial *apartheid*, and for political reasons. This emphasis on territorial segregation was even too strong for Dr. Malan who later criticised it as follows: "What they, the Dutch Reformed churches, resolved was that we should have total or complete *apartheid*. Well, if one could attain total territorial *apartheid*, if it were practicable, everybody would admit that it would be an ideal state of affairs...It is not practicable and it does not pay any party to endeavour to achieve the impossible."

There are a few Dutch Reformed pastors and laymen who, more from principle than practicability, disagree even more strongly with total *apartheid* than Dr. Malan. Some are members of the South African Institute of Race Relations. Yet the full weight of the Dutch Reformed Church is behind the racism of Dr. Malan and his Nationalist Party. Prof. G. B. A. Gerdener of the Stellenbosch Theological Faculty is president of the South African Bureau on Racial Affairs (SABRA) which is a front of Afrikaner racist ideology. The committee on race relations of the Cape Province synod in 1951 candidly stated, "Whereas all of us, Afrikaners, as well as English-speaking people, practice racial segregation, let us also honestly profess it." The good *predikants* and their parishioners honestly profess segregation, practise it, and justify it abundantly by quoting Scripture.

The Nationalists in their political activities try to appeal to religion whenever it suits their purposes. In 1948 the platform declared, "The Party wishes all non-Europeans to be strongly encouraged to make the Christian religion the basis of their lives and will assist churches in this task in every possible way." The Party, however, warns: "Churches and societies which undermine the policy of *apartheid* and propagate doctrines foreign to the nation will be checked." The Nationalist's secret society, the Broederbond, also appeals to religious impulses, as in its statement issued in 1944: "The Afrikaner Broederbond was born out of the deep conviction that the Afrikaner nation was planted in this country by the hand of God and is destined to continue to exist as a nation with its own character and calling."

(To be continued)

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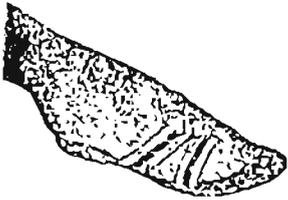
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AFRICAN VIEWPOINT

DRC AND CONFERENCE OF CHURCH LEADERS

By JORDAN K. NGUBANE

ACCORDING to Press reports the Federal Missionary Council of the Dutch Reformed Churches has already sent out preliminary notices to heads of the Protestant Churches, prior to inviting them formally to a conference of Church leaders and representatives which, it is proposed, will be held in Pretoria on November 17, 18 and 19, 1953.

It will be remembered that not very long ago the Dutch Reformed Churches decided to convene this conference. The preliminary announcement indicates that arrangements for its session are already far advanced. This is something for which to be truly grateful, coming as it does from the DRO, which most non-Europeans regard, rightly or wrongly, as largely in sympathy with the apartheid policy of the Malesu Government.

The preliminary announcement suggests that invitations should be sent to the heads of all leading Protestant Churches and Missionary Societies in South Africa and that bigger ones should be asked to send three and the smaller ones two representatives each. These Churches are said to be about twenty-five in number. Emphasis is laid on the need for the heads of these Churches and Missionary Societies attending in person wherever this is possible rather than sent deputies.

The objects of the proposed conference are, in the words of the preliminary announcement: "To bring together the leaders and representatives of the Afrikaans-speaking and English speaking Churches and Missionary Societies in South Africa for informal consultation and, if possible, agreement on fundamental Christian principles with a view to united planning and action, more particularly in matters relating to the extension of the Kingdom of God amongst the non-Europeans in South Africa; and, especially, to create a sense of our unity in Christ."

The general subject of the conference will be: "The Application of Christian Principles in our Multi-racial Land." Ground to be covered will include examination of fundamental Christian principles; how far South Africa has gone in applying them; the difficulties which have laid in the way of their fuller application and how these can be satisfactorily overcome. The conference will then ask itself what remains to be done by the Whiteman, the

African and by all, unitedly, as Christians.

Such a conference can very well turn South Africa away from the path of disaster to a better and nobler future worthy of its peoples of all colours and beliefs IF it starts with the right foot forward. The IF is a very big one for although on the face of it the conference is a genuine Christian attempt to bring Christian sanity to bear on a situation in which Christ's teachings are parodied in parliamentary enactments, the notice itself is a trifle too vague on precisely who shall be allowed to attend.

I must explain before proceeding farther that this article is written exclusively with the desire both to encourage the conference's sponsors in what I genuinely believe to be a good step in the right direction as well as to make constructive criticisms and suggestions which might help them in reaching the end they say they have in view.

First of all, it is a matter for regret that the announcement proposes limiting the invitations to the Protestant Churches. There might be very good reasons for this—the most important of these being that as a first step the Conference would more readily agree on fundamentals, composed as it will be, of men of Protestant persuasion. If it is a first step; that is, something which might pave the way for a later conference of all Christians, including the Roman Catholics, to "create the sense of our unity in Christ," men of Goodwill will wish them all possible success.

But then, if the conference might be the beginning of a campaign against Roman Catholicism—which is doing magnificent work in its own lights for which the cause of Christ in this country—the foundations on which the conference shall have been established shall be false. (I was brought up a Protestant and have no connections of any sort with Roman Catholic Church.)

Secondly, the announcement mentions "leaders and representatives of the Afrikaans-speaking and English-speaking Churches and Missionary Societies." There is a disconcerting ambiguity in this. The leaders of these groups are very largely Whitemen—at least this is the case in the Afrikaans-speaking Churches. The phrasing of the expression under discussion does not make it clear beyond all shadow of doubt whether the conference shall be exclusively White or non-Whites

shall be invited. One wishes this point were made quite clear for on the composition of the conference depends, not only its own success but the effect its decisions will have on the country and on the world.

The English-speaking Churches and Missionary Societies count a number of distinguished Africans among their leaders and representatives. Mr. Albert J. Luthuli, for example, is an outstanding leader in his Church as well as a very important member of the Christian Council of South Africa. By a singularly happy coincidence Mr. Luthuli is (as Congress President-General) at the same time the most important leader and political spokesman of the Union's ten million Africans. If, because of his colour, he is debarred from the conference, the conference will be robbed of the wisdom, knowledge, experience and guidance of a man singularly equipped in these unhappy times to help in the creation of "a sense of our unity in Christ."

There are two other reasons against making the conference a Whiteman's affair. The exclusion of the non-Whites will leave most people with the suspicion that the conference is a sinister apartheid move to create White political unity under the guise of working for Christian unity. White political unity as advocated by apartheid is an evil thing because it will be based on race and for this reason will corrupt Christian teachings.

Secondly, the proposed programme will discuss subjects on which the African alone can speak with authority because of his intimate knowledge of the conditions under

which he lives. To discuss what the African Christian can do to strengthen Christian unity where apartheid has sown hatred and division without him would not make much sense.

The third criticism is that the preliminary announcement does not mention the Indian and Coloured Christians. The subject to be discussed at the conference affects every South African, regardless of race. We might leave the politicians to split hairs in efforts to explain away their desire to drive a wedge between the Africans and the other non-Whites. But such political tricks have no place whatsoever both in the hearts as well as in the programmes of Christian men and women. To avoid every possible cause for misunderstanding, it would be a genuinely good thing both to mention Indian and Coloured Christians in literature on the conference, as well as to invite them to attend, if they so desire.

The Dutch Reformed Churches are in a very unfortunate position vis-à-vis the non-Whites at the moment. They are believed to be somewhat behind the tyranny and crude racial policies of the present Government. And very many things they might do inadvertently, with no desire to hurt the non-Whites, are often read as apartheid mischief. Men of goodwill everywhere will want to see the conference go as far as it can in creating, at least, Christian unity among all our racial groups. That is why one regrets a little too particular about the things which, in other times, would not receive the attention they now deserve.

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Things In General

Non-European Section Of N.U.

AT the opening of the new session of the non-European section of the University of Natal last Saturday, Dr. Malherbe, Principal, told students that at future graduation ceremonies the accolade of graduates will be done in alphabetical order and not Europeans first as in the past. Previously many non-European students had graduated in absence in protest against the racial discrimination at graduation ceremonies. Speaking of the history of the non-European section, Dr. Malherbe praised Dr. Mabel Palmer for the work she had done. Seventeen years ago, through her initiative, the first classes for non-Europeans were held. Since that time, 220 students have completed their degree. Of these, 174 were Indians, 46 Africans and 10 Coloureds. At present there are 280 students attending the non-European section of the University of Natal. Dr. Malherbe also spoke of the work still to be done in the non-European section. The lecturers were sacrificing a great deal, he said, and much more could be done by the student body. Separate buildings need to be erected, a larger library, better common rooms and other facilities are required. The necessity for full-time classes was shown by comparing results with those of the Wentworth Medical School. He paid tribute to Mr. M. B. Naidoo who raised £1,500 towards the University, and also to Mr. M. L. Sultan for his generosity in the M. L. Sultan Trust Fund. Extension Edgar H. Brookes, now on the N.U.C. Council, was also present. He dealt with the question of students participating in politics and urged students to remember that it is not necessary for them to take part in politics. As an oppressed group, it is natural for them to feel this way, he said, but there are other fields besides politics that they could enter. He reminded students that many things are achieved by evolution, not revolution. Awards of merit for outstanding work were presented to 4 students, three of whom were from the Wentworth Medical School.

Sea Cow Lake Flood Relief Appeal

The S.A. Institute of Race Relations asks all its members to give every assistance possible in providing quickly an immediate supply of food to relieve the serious conditions brought about

by the January floods which temporarily destroyed the livelihood of 200 families of market gardeners in the Sea Cow Lake area; the gardeners also need help at once in rehabilitating their land so that they can plant again without delay. The Institute particularly asks that members in appropriate industries consider putting this matter before their executives with a view to helping with donations of foodstuffs, fertilisers and seed. The assessment of immediate need in terms of money is £10,000. Money and cheques made out to Sea Cow Lake Flood Relief should be sent to the City Treasurer. Gifts in kind may be sent to the Victoria League, Mercury Lane. Food might include rice, mealie rice, flour, dholl, oil, vegetable ghee, oboase, condensed milk, sugar, tea, cereals, curry powder, beans etc. Fertilisers and vegetable and flower seeds would also be welcome. 1,285 people have been practically without food for several weeks, and their land is temporarily ruined. We hope that all our members will help them generously and speedily.

Urgent Appeal By N.I.C.

The Natal Indian Congress makes an urgent appeal to the public to give generously in cash and in kind to the victims of the recent floods in Sea Cow Lake. The Relief Committee that has been established deserves the whole-hearted co-operation of all sections of our people in its humanitarian task. Over 200 families have suffered at Sea Cow Lake because of the failure to provide safeguards against floods to an area which is providing vital food supply to Durban. The public and the authorities must rally to the needs of the victims, for here is a cause which transcends artificial racial and colour barriers. Congress is of opinion that the Municipal authorities should give a lead in providing relief just as it has done in the past when, for instance, people were left destitute after the tornado on the Rand. If our country can help victims of floods overseas, we can with equal magnanimity help victims on our very door step. The Natal Indian Congress in particular appeals to the Indian people to donate generously to the relief fund.

First TB Settlement In T'vaal Officially Opened

The Melintjie non-European TB Settlement—the first of its kind in the Transvaal—was officially opened by Dr. C. A. Murray, Deputy Chief Health

Officer of the Union Government, on Saturday, March 14. Dr. Murray departed for Dr. Karl Bremer, Minister of Health and Social Welfare who is also SANTA's patron. His Worship the Mayor of Johannesburg, Councillor H. Miller, chairman of the SANTA Johannesburg Executive Committee, and the City Councillors were present. Mr. Leif Egeland, Chairman of the Santa National Appeal Committee, addressed the gathering. The Melintjie TB Settlement has 27 patients at present. It is hoped that 50 patients will be accommodated shortly. This settlement has been built with the aid of SANTA—which is contributing £15,000 for 3 years and has 21 cottages. It is hoped that at a later date cottage families will be housed here. The cottages were constructed by African workmen supervised by the SANTA Technical Advisory Committee, who also approved the scheme and drew up the plans for it. The Settlement staff at present include a trained African sister who is the Matron, and two nurse aids. The African warden, Mr. Howard Makgalamele, is an ex-TB patient.

Debate In Hindi

The third annual debate for the Swami Bhawani Dayal Sanjay Memorial Trophy, presented by Mr. and Mrs. J. Maganlal, was held recently at the Avalon Theatre. The Durban Centre Hindi Prachar Samiti, represented by Mrs. Urmila Bahen Patel and Mr. N. V. Mehta scored the highest number of aggregate points and thus captured the trophy. The other participating institutions were Arya Samaj, Plessislaer; Arya Nauw Yuvak Sabha, Ralesthorpe; Yuvak Arya Samaj, Clairwood; Arya Samaj, Springfield; Merebank Sanatan Dharma Woonathee Sabha and Westville Arya Samaj, each of which sent two representatives. The best speaker of the day was Mr. Urmila Bahen Patel, with Mr. N. V. Mehta and Mr. R. Mahadeolngh (Yuvak Arya Samaj, Clairwood) taking the 2nd and 3rd positions respectively. Most of the speakers kept the debate on a high level. Their presentation, control of language and deportment were of good standard. The subject of the debate was "Religion has contributed to world progress." Dr. N. P. Desai, Pt. S. N. G. Varadacharyulu and Mr. P. B. Singh were the adjudicators.

Presentation Of Hindi Kovid Certificates

"Hindi takes the third position in the languages of the world in terms of the number of people speaking it," declared Mr. H. Nairass, Principal of M. L. Sultan Technical College

when he presented Hindi Kovid (Natio) Certificates to 5 students and "shawled" them at the "Avalon Theatre, Durban, recently before a large crowd of over 1,000 people. "Hindi is popular not only for its own sake but because it is easily understood by people speaking languages which have closer affinity with it. It has a delightful tradition which goes back to ancient culture of an intensive nature. The works of Premchand and Shankerprasad have enriched Hindi literature of the modern period." Representing as he did the largest Indian educational institution in South Africa, Mr. Nairass said he had to be assured when he was requested to do the presentation that what he was doing was good, right and worthwhile. He said he was satisfied that the Kovid Examination was of the Matriculation standard as the recipients of the certificates were required to do 2 books of poems, 3 books of plays and prose, 4 books of stories, novels and reviews and 4 books of grammar, essays and history of Hindi literature. The certificate had the recognition of the Bombay Government and the Nagpur University. In congratulating the successful students he warned them that in the search for culture they should not break away from the general scheme. Their efforts should not undergo disintegration. The recipients of the certificates were Ramachander Mahadeolngh, Devchand Ishwarprasad, Rampersad Baboomam, Daserath Bandhu and Premchand Bhanwari. The function was held under the auspices of the Hindi Shiksha Sangh (Natal) and was presided over by Mr. S. L. Singh.

Hindi Shiksha Sangh

Over 60 delegates attended the fourth annual general meeting of the Hindi Shiksha Sangh (Natal) held at the Surat Hindu Association Hall, Durban, recently. Hindi schools conducted by 24 institutions affiliated to the Sangh for the year 1953. The secretarial presented by Mr. Sookraj Chotal and and Pt. B. J. Maharaj in both Hindi and English and consisting of 30 pages recorded steady progress in a number of directions. The treasurer's financial statement showed an increase of £316-1-6 for the year. The excess of income over expenditure was £47-5-2. The following officials were elected:—Hon. patrons: Dr. Rajendra Prasad, Babu Purshotamdas Tandon, and Mr. Ghanshyam Birla (all of India), President: Pandit Nardev Vadalankar, Joint hon. secretaries: Messrs. Sookraj Chotal and Bal Ganesh, Hon. treasurer: Mr. S. Parmasir, Vice-Presidents: Pt. R. B. Maharaj, Dr. N. P. Desai, Messrs. Vilhal Lal, M. Ramawtar and S. L. Singh; Hon. auditor: Mr. R. Gopaulsingh.

OBITUARY

ENTRY OF INDIAN WOMEN AND CHILDREN

THE following letter by Mr. C. W. M. Gell appeared in 'The Star' (Johannesburg) dated February 28:—

Sir,—I am grateful to your Research Bureau for answering my question as to the clause of the Immigration Regulation Act of 1913 which permits the entry of Indian women and children.

By introducing the irrelevant subject of polygamy (which has never been an important matter among our South African Indians with their adverse masculinity rate) your Bureau has, however, managed to obscure the fact that the "trickle" of Indian women and children only assumed noticeable proportions after their right of entry was explicitly re-affirmed by the Malan-Sastri Agreement of 1927.

Even so, the actual figures (as supplied by the Commissioner for Asiatic Affairs, Pretoria) for the last twenty-five years of 7,949 women and 9,138 children

conclusively prove that this small concession has played no significant part in the growth of the Indian population.

The reason that so few Indians have availed themselves of the concession is not the safeguard against polygamy but the expense of bringing wives from India. Contrary to popular belief, only perhaps fifteen per cent. of our Indian population is fairly well-to-do. It is not, therefore, surprising that imported wives have averaged only 374 a year.

The Nationalists' intention of repudiating another clause of a pact negotiated between two virtually sovereign states conforms yet again to the pattern of so much of their racial legislation—the infliction of small, vote-catching injustices on politically impotent non-Europeans that contribute nothing to the practical solution of the problems they profess to tackle.—Yours faithfully, C. W. M. GELL.

Branton. Her outstanding qualities was her great love for the non-European people of South Africa. She spent almost all her wealth in helping many, and she was responsible for more than one non-European being trained for the Christian Ministry.

Her father was a great Coal Mine owner in Alfreton in Derbyshire where she was brought up in the lap of luxury but she gave it all up to sleep in a tin shanty and live on the simplest food that the Africans ate, all because the call had come to serve.

The writer was very closely associated with most of her work in Durban and I am of the opinion that people like Miss M. B. Wilson have done a great deal for racial harmony in this country and have by their very lives preached the Gospel of Love in South Africa. I have seen her home in Alfreton where I lived with her family, and therefore I know what she gave up to answer the great call of Love to work in Natal among non-Europeans. There are hundreds of non-European girls and boys who were taught and influenced by her life, and today occupying important positions in Natal among non-Europeans. While in England she was on the Committee of the S.P.G. Society serving the non-Europeans overseas.

The many friends of Mr. B. Parmesar, well-known resident of Durban, will deeply regret to learn of the death of his beloved wife who went unconscious on Sunday, March 13 and passed away on Wednesday. It was a great tragedy since hardly a month ago Mr. and Mrs. Parmesar had celebrated the golden jubilee of their wedding amidst great happiness and joy. The large concourse of people who had shared Mr. Parmesar's greatest happiness in life was present at the funeral which took place at the Stellwood crematorium on Thursday afternoon to share the greatest grief in life. Our heartfelt sympathy goes out to Mr. Parmesar and the bereaved family.

THE LATE MISS MARGARET B. WILSON

(By Rev. B. L. E. SIGAMONEY)

MISS MARGARET B. WILSON, a great Missionary worker, died at her home at Branton, Somerset on December 9, 1952 in her sleep. Her brother who was at one time Archdeacon of Likoma in Central Africa, died a few weeks before her.

Miss M. B. Wilson came out as a Missionary in 1912 to the Africans at St. Chad in Ladysmith where she was associated with the late Miss Cook. Miss M. B. Wilson's great work was among the Indians.

In 1913 she became Headmistress of the St. Aidan's Indian Girls' School at Sydenham where she did magnificent work. Every home of the children at her school was regularly visited, and through her influence secured many to Christ. She went to England and on her return stayed at St. Aidan's Hospital, corner of Leopold and Cross Streets with that great Missionary lady Miss Olive M. Cole. She now did purely Missionary work visiting Indian Christians living at Wentworth and Clairwood. She used to trudge along on the sandy paths under the burning sun, having for her lunch bananas and monkey nuts as the late Mahatma Gandhi. She made herself as one of the people. In 1920 there was the

strike of the Indian furniture workers. Hundreds of them were out of work. She assisted in helping to feed them. The Mission did not pay her for this work as she did this in an honorary capacity.

Living at St. Aidan's Hospital, which was in the heart of the Indian quarter in those days, she carried out her arduous Missionary work, taking Christ with her to the humblest of Indian homes, be they Christian or not, manifesting Christ's love, thereby drawing many to our Lord. She resigned because she could not get on with the then Head of the Indian Mission Rev. G. Hibbertware who was very difficult in spite of his brilliance.

The Late Bishop Lee offered her work at Eshowe where she took charge of the Hostel of African Women. A lady of great humility and culture was now living in a corrugated iron building bearing the heat of the day with her genial Christian disposition, travelling as far as it was possible to follow her calling.

Her brother who was a Missionary priest at Likoma was invalided home and she went back to England to keep house for him while he was clear at



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