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KERSFEES 1950 sal seker nouliks 'n verposing bring in die wereld se bewapeningsveldtog. Met 'n agtergrond van Atommomme, Oorlogsvlugtjie en ka- nonne klink die eeu oue Kersfeesboodskap „Vrede op Aarde, in die mens 'n welbehai” ironies, en gee totaal die leun aan ons soggenaamde beskawing.

Nog meer ironies is die feit dat die vryheid van die mens gebruik word as dekmantel waaronder die mensdom slagereed gemaak word vir die volgende oorlog.

Die mensdom staan verdeel in Ideologiiese groepe, elk waarvan voorgedoen word as Kampveger vir 'n beter samelewning. Hierdie Ideologiiese verdeling vind weerklank in die kleiner groepie van ons samelewning met die verhouding tus- sen individue as uiteindelike uitgangspunt. In sommige opsigte is dit 'n goeie teken, omdat dit toon dat die massa begin het om aandag te sken aan die onsigbare magte wat invloed uitoefen op hulle as enkelinge, en dat die indivi- du oor aanvang gemaak het om 'n poging aan te wend om daardie onsigbare invloede te beheer.

Aan die ander kant sal so 'n neiging noodwendig die beskawing soos ons dit ken tot sy fundamente skud, eenvoudig omdat die individuele belange van so 'n wyd uiteenlopende aard is, en hoe meer die enkeling sy eie belange op die samelewings as 'n geheel laat geld, hoe geweldiger sal die botsings wees.

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Letters to the Editor

HOW THE NATIONAL WAR MEMORIAL HEALTH FOUNDATION BEGAN

The Editor, “Fighting Talk,” Johannesburg.

Dear Friend,

The recent launching of the appeal for the National War Memorial Health Foundation brings back to mind how this highly original war memorial originated in Florence immediately after World War II.

Some readers will remember Sgt. Schein of the 4/22 Regt. S.A.A. The germ of the idea arose in his mind. He, Bdr. Roscoe and I were sent to the Army Education course at Florence from the 4/22nd Regt. I remember how Schein remarked to me the first day that it was just a stupid idea of the Colonel to send him to Florence. It wasn’t.

The room in which Schein, Roscoe and I were quartered gave passage to other rooms, 20 blokes used to drop in and chat. But I think the three of us were alone when the conversation drifted to war memorial. We thought it should be something living. Then Schein came with the idea of clinics or hospitals for natives. Possibly he thought of this because of the really good Native Affairs lectures Leo Kuper had been giving on the course. Anyhow we talked some more about the idea, gradually it took shape. We mentioned it to some fellows strolling through our room. More discussion. Eventually it was discussed by all the pupils on the course. It took on and spread from the Army Educational School to the 6th Division and the S.A.A.F.

At the school some Legionnaires were at first against it. Reg. smelled charity which he hated. Modifications were made to the original idea to meet this objection. Then the Legion took to the idea and I remember that in the 6th Div. the Legion Committees did a great deal to propagate the idea.

I remember General Anderson, a Rhodesian and veteran of World War I and II was very keen. To my memory Roscoe particularly did very much to propagate the idea, I remember Gnr. Welsh too as very keen.

Members of the Legion, members of other organisations, members of no organisations — but the idea spread. There was opposition. There was a scheme for hospital beds. The relative merits of the two schemes were thrashed out in all Legion Committees in Italy and eventually it was through those Legion Committees that the idea, which really did come spontaneously from the ranks, triumphed.

I have named people and organisations; but I don’t think these are important. There were many chaps who did a lot, and although it is now long after the time I hope the country will carry forward their great idea.

It is interesting, however, to look back to those days and I think of Sgt. Schein and people like Roscoe, Leo Kuper, Cecil Williams, who contributed greatly to what was certainly the finest action ever by men returning from a war.

Ex-Gunner BURGER, A. P.

PARLIAMENTARY PROSPECTS FOR 1951

THE speech from the Throne has been approved and the Government is now ready for the 1951 session of Parliament, which opens on January 19.

The next session will be the fourth since the Nationalist Government came to power. The first was a short one in the latter half of 1948, soon after the General Election. In the 1949 and 1950 sessions, the Government revealed a tendency for lengthy sessions — in spite of their length, not much work was done. By all accounts the 1951 session is going to be equally long and very important.

The Speech from the Throne is expected to contain a reference to the international situation and to the Union's participation in the Korean War.

Of the bills known to be pending, by far the most important is the one to remove coloured voters in the Cape Province from the common roll and place them on a separate roll. This legislation is expected to result in one of the biggest Parliamentary struggles ever known in the Union. The struggle outside Parliament will be no less determined.

The United Party will ask the Speaker (there will be a new Speaker, Mr. J. H. Conradie) for a ruling on whether the proposed legislation is a violation of the Entrenched Clauses. The Government itself may ask for this ruling. If Mr. Conradie expresses the opinion that the legislation will not contravene the entrenched clauses, the Parliamentary Opposition nevertheless will oppose it with all its resources, to use an expression of Mr. Strauss.

The Coloured Voters' Bill will not be the only apartheid legislation to be introduced next year. Held over from last year is the Native Building Workers' Bill, which the Minister of Labour, Mr. B. J. Schoeman, will re-introduce. This Bill is designed to prevent non-Europeans from working as artisans in European areas.

Among the other legislation will be bills relating to hotel tariffs, on water
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The BETTER Yeast Extract.
Spotlight on ....

THIS YEAR OF GRACE

If ever a country moved backward, it was South Africa in 1950. There is no need to mourn the passing of the year; rather should we be glad that it is over and prepare ourselves to make better of 1951. South Africa has never had so bitter and disastrous a Parliamentary Session as that of 1950, she has never been so helpless in the face of rising cost of living, she has never seen so great a deterioration in one year of race relations, she has never lost so many of her best people by emigration, she has never seen so many pernicious developments in the field of education, and she has never been so despised and hated in the world at large — all this is the legacy for the future of the year 1950.

Let us look more closely into some of these matters.

THE PARLIAMENTARY SESSION, 1950.

There was not one major constructive measure passed during the Parliamentary Session. Pressing issues were brushed aside to enable the Government to push through bills implementing various aspects — mostly negative — of their apartheid policy. The Government showed an incredible contempt for public opinion, for protests, petitions and pleadings. Using over and over again their threadbare arguments, long ago exploded, they treated Parliament as a sausage machine to pass the Unlawful Organisations Act, the Group Areas Act, and the National Registration Act — three measures which would have done credit to Hitler's regime.

The Budget produced no nasty surprises for the man in the street due to the benefits of devaluation but it made no attempt to reduce the spiralling cost of living. All Mr. Havenga could do was to warn the people to live more frugally. The rise in cost of living since March points to the fundamental unsoundness of the Budget.

The other major issue of the session was the debate on the Press which resulted in the Commission of Enquiry appointed recently. If the debate did anything it showed once again that the Nationalists are not only over-sensitive to criticism in the press, but are determined that no criticism will be tolerated.

DETERIORATION IN RACE RELATIONS

The year has seen an alarming deterioration in race relations, particularly in the European-Non-European field. There was rioting at Newclare and then the ghastly business of May Day in which the Minister and the Police produced so great a state of tension by their preparations to deal with trouble, that trouble inevitably arose. The Riot Squad moved into Alexandra and there was bloodshed to replace the peace that had prevailed until the Squad moved in.

A year of increasingly petty apartheid restrictions and growing intolerance promised to end on a brighter note when the new Minister of Native Affairs began to show a creditable interest in his job. He summoned the Native Representative Council — but so quickly emasculated it by forbidding it to discuss political issues that it adjourned. As a result the year ends blacker than ever.

THE COST OF LIVING

There can be no greater condemnation of the Nationalist government than its failure to do anything to combat the upward surge of cost of living. The rise in the price of many essentials has been phenomenal. The situation is fast getting out of hand. When the women of Johannesburg attempted to point this out to the Minister all they got was curtness and the charge that they were the tools of the United Party. So the situation deteriorates. The only bright thought is that in their failure to tackle this bread and butter problem before their airy philosophies, the Nationalists have sowed the seed of their own downfall.

WORLD OPINION

Anyone who has been overseas in the last year will tell you that South Africa is the best-hated country in the world. The peoples of other countries, many of them still recovering from the ravages of Hitler's nazism, are more informed on South African affairs than we dare to believe. There is undoubtedly much ignorance and lack of awareness that South Africa's is no easy problem to solve, but there has been no 'campaign of misrepresentation' as the Nationalists aver. It is their own policies and their own speeches — many of them only meant for Plateland ignoramuses — which have given the country its bad name overseas. Confidentially, we stink.

SOUTH WEST AFRICA

South Africa's theft of South West Africa was completed during the year when elections were held there for the Union Parliament. A great number of the territory's people, particularly newly-naturalised Germans have much to thank the Nationalists for, particularly for giving them a vote worth three times the vote in the Union, and they showed their enthusiasm for Nationalist chicanery by putting all their candidates into power. If South Africa felt that it had now presented the world with a fait accompli, it was wrong — the attitude overseas has hardened particularly since the World Court decision and Malan's contemptuous treatment of it. The little boy, South Africa, will not forever be able to stick his fingers to his nose when UNO passes by.

DEFENCE

Mr. Erasmus has continued to be the comedy artist of the Cabinet in this year of grace. Many of the changes he has made would be downright funny were they not so serious. His building up of the Platteklad Army and his dress reforms are the obvious things, but there are fundamental changes being made that the public hears little about — the resignation of General Beyers gave some hint as to what was going on. The day will come when it will be the private army of the Nationalists.

EDUCATION

Christian National Education has been less in the news but we are not blind to the fact that its doctrinaires have been busier than ever. It is infiltrating into many universities and schools to an extent that will make it unnecessary soon for the Nationalists to put

(Continued on page 14)
The GENTLE PEOPLE OF PREJUDICE

DOROTHY BARUCH, in The Glass House of Prejudice, tells the story of José Morales, a Mexican car wash man who was given a job. He had written his brother, who was in the University of Mexico, that at last he had found something in which he could use his knowledge and skill. One day, after finishing his shift, José took the bus home. When he got off at his street corner he saw some men standing waiting. "They were strangers to him. He had never seen them before, nor they him. But they looked hard at him, and they saw the end of the street lamp that he was slim and dark.

"One of them cried, 'Dirty Mexican!' And they were on him. They tore off his clothes. They beat him with chains and iron pipes. They left him naked and bleeding. He was beaten broken.

"The next morning he died."

A story like this leaves one bewildered. How could human beings do so cowardly a deed? They do it because they have been taught before. They did not know what kind of a man he was. But to them, apparently, he was some form of evil. And that was enough. They killed him.

It does not answer the question to call him a Gentile in order to explain why a ticket agent deliberately keeps the Negro waiting before the white line while he first serves the whites and then sits at his desk with leisurely, easy, deliberate air. When he sees the Negro at the ticket window, and he keeps him waiting, waiting, waiting, he knows that his own politics and prejudices make a difference between him and the others.

The Night of Race Prejudice

Once the dehumanizing process accepted that group privileges need no relation to individual merit, the descent into the rather contemptible, and with that, a cruel arrogance unmasked in history. No Nazi needed to go to the oven. He should have been killed. A despicable Nazi was being hounded into the frightful street. They might be the naked persons in the world or the most scoundrelly. So far as he was concerned, all human dis- trusions among them had been a possibility. It was perhaps the 'night', wrote Hegel, "all acts are great.

In the light of race prejudice all persons are a part of one group or another. When that happens there is no more morality.

"Easy," said the poet, "in the descent to Avernus. The first slippery step down is the assumption of an unearned right.

The white man can eat where he pleases, dance where he pleases, even where he pleases, during the occupation he pleases. He takes that right as his own. He is uninvited to his own merit or descent. He does not need to give a thought to the fact that dark-skinned people do not have these rights, nor to the fact that they are denied them not because they are more valuable, but because they do not belong to the dominant group. They may even be better people — more intelligent, more reliable, more gracious and pleasant to have around. But the white man would be vastly surprised if someone were to say to him, "You cannot have those privileges, for you are white." And he would be even more pleased at any recognition he is given that he should make possible all the cruelties that arise out of such unjust discrimination.

Then, for others less kindly disposed than himself, he makes possible the next downward step, expelling, those who do not meet the requirement of the moral life to make sure that the person blamed is the person who merits the blame. Here again the Nazis were flagrant defenders. "It was the Jews who shot Blum. That applied to the Jews around here, the German, individually or collectively, had suffered from the gun." I saw the Germans in WWII, unappreciated, disputed, ignorant of the reasons of their flight, betrayed by their own government. "In the same town would be an unjust cru- elty of the kind that has led to the many deaths of the same basic moral laws require that as a man and does so shall be judged."

Self-Deprecating and Doped. The prevailing stereotypes about the Negro — that he is by nature shiftless, low in moral fiber, sexually unsafe to have around — have no basis in truth whatsoever. The best that can be said of race prejudice is that it is a judgment of the fact of disuse, to prove those stereotypes. This is the race prejudice that is doped, is self-deprecating. But the Jews did not take the study of self-deprecating, and their desert and disorder. Had they so they might have found many causes within themselves, except for the loss of their deficiency and disorder. Here again the Nazis provided us with the most shocking examples. This is because there are two kinds of criminals. First, the criminals who have chosen the race as a means of escape out of evil. It is bad enough for a person to be unjust, of course, and the Jews are. But to choose a group without regard to individual merit, to out others on whom the blame rests elsewhere, and to justify all this by lies. But complete moral disinterest comes when all is added a glory- ing in cruelty and a sense of greatness achieved by inflicting it. The most antisemitic stereotype is that of the war criminals was repeatedly ex- pressed pride in what he had done. Low as men may fall, moral sensitivity remains as long as shame remains, but when, instead of shame, there is a glory- ing in foul deeds, the creature is no longer human.

It is the willingness to hurt and be happy in the hurting that is the deepest expression of certain forms of race prejudice. The men who broke the back of José Morales and glared in doing it have shown that they have no need to have any idea of what the real people they harm exist by, and can even carry their revulsion through it and not be Nash, nor the Negro. Scupping is a way of releasing our own hurt feelings onto someone else.

After scupping, the next step down is not difficult; justifying one's hatred through the deliberate forged to prove the case against the Jews. The Jew—hater, however, this was not dishonesty in the ordinary sense of the word; it was "pious dishonesty." You had to take the people that made the people hate him. But he is justified in the end. But wherever evil means are used, no matter what the ends, they become a moral infection. The story of race prejudice is a long, sad tale of the methods.

Evil in Us

Is there the matter unimportant as that? It seems perhaps harmless enough for a man to say: "Well, I don't like Jews, that's all. If I had the right to choose the people I want to associate with, haven't I?" The answer to that is: "You have a common bond with the person with whom you wish to associate is undeniable. But if we choose for ourselves, we must always be wary of our prejudices.

"I'm not going to give people the trouble to electing a person. Or, in others, you are making the use of power, and then you have a duty to do it. That is the reason why we have a duty to do what we wish."

When it was a boy he had a common bond with the person, you see, who had been the son of the Pandora's box which has flown the inter- ests and creeds that have defined our culture.

There is a deep wisdom in the nega- tion of the flame which is contained and left undone those things which we ought to have done. The moral sickness that is caused by race prejudice is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega- tion of the flame that is contained and left undone race prejudice, which is caused by the nega-
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DARLING,” protested my wife, Joan, “you can’t not give your own mother-in-law a Christmas present, now, can you, sweet?”

“Yes, I can,” I replied, “I didn’t ask for a mother-in-law, did I? That was just one of the dirty tricks of life that a man can’t dodge. Seriously, Joan, you know I love your Mother, but let’s be sensible and act on my suggestion; let us cut out altogether this business of giving Christmas presents, shall we? Perhaps next year things will be cheaper or we’ll have more money or perhaps Christmas will have been officially abolished as a non-National-minded festival and we’ll have no worries at all. What do you say, darling?”

My wife looked hurt, intrigued and aggressive at one and the same time. Her mouth was pursed, as it usually is, when she’s itching to throw something at me. Her nose sort of looked as if she were sniffing at my suggestion, while her eyes had a troubled, full look about them, as if I were always a cruel, insensitive, thoughtless and unloving monster. God! how these women can get through your defences, can’t they? Anyway, she replied in a patently ‘reasonable’, yet appealing, tone:

“Look, Snookie, I know you’re right, you’re absolutely right, we can’t afford presents and we couldn’t very well give to one and leave the others out, but, darling, don’t you think we could find some little cheap thing — after all, it’s the thought that counts, not the value of the gift — something sweet but inexpensive for say your father and mother and my mother (her father died before we got married). As for the rest, we’ll concentrate on the children. As a matter of fact, Snooks, why shouldn’t we leave each other out this year? You’ve already given me the pendant for my birthday — what do you say?”

Damn it all, I thought, that’s a lousy idea, because I’ve already bought her one of these nylon nighties — she loathes pyjamas, says they’re unfeminine and you should only see her in a nightie, no! I mean you shouldn’t see her in her nightie, you shouldn’t see her in anything at all. no, damn it, what the hell am I trying to say? I mean, what my wife wears is something between her and me, I mean, it’s none of your bloody business! So, I’ve got her one of those nylon nighties and a slip and panties. God, did they soak me! But they’ll marvellously on her, you should only .

no! that’s enough of that. The other thing is this: I couldn’t give up the idea of giving each other presents, because Joan had already suggested that she would try and get me a new golfbag, and, boy, can I do with one. I look a disgrace going round the course.

So I said very gently, “No darling, we must have a surprise for each other . . . it wouldn’t seem like Christmas at all, if I couldn’t give you something nice on Christmas morning. I tell you what, let’s make a list of names and put down a suggested present and how much we’re prepared to spend on each, what do you say?”

Of course, Joan was delighted and got pencil and paper straightaway. We first of all put down ‘Five Pounds’ . . . that was for the toys for Barbara and Junior’s stockings. We knew it wasn’t much in these days, but what can you do? Then came the list:

- Children: toys
- Joan’s Mother: a black handbag
- My Mother: 2 scatter pins
- My Father: 2 packs plastic playing cards
- Coral: 2 pairs panties
- Dinah: dress length [print]
- Mrs. Donovan: half dozen handkerchiefs
- John & Hilda: vase
- Mr. & Mrs. Vane: 2 books
- The Clark Children: toys

£14 15 0

(N.B. Coral was Joan’s bridesmaid — she’s man-mad and when she gets one, she can’t keep him. I begrudge giving her anything. Dinah is our African servant — she’s marvellous, loves the kids, as if they were her own. Mrs. Donovan is an old friend of my family and I sometimes wonder whether she’ll leave anything to me or the kids. No harm in keeping polite, is there? John and Hilda, my bestman and his wife. Mr. and Mrs. Vane old friends in Cape Town and the Clark children live next door and play with Barbara and Junior.)

So the next thing, I took off an afternoon from work and we went shopping. Mind you, it was quite fun, until we realised in a fit of fury and frustration that our calculations just didn’t measure up to what Mr. Eric Louw thinks we should spend on Christmas presents. We went for the handbag first. Of course, you can get them at £2 5s., but my mother-in-law wouldn’t be seen dead with one. (Better be careful what I say! many a true work spoken in jest!) So, we got one at £4 15s. after throwing aside the really nice one’s at £7, £8 and £9. The scatterpins — did you ever hear of such nonsense? — were 2s. 5d. the pair, not 17d. We couldn’t get any plastic playing cards, so had to get a bridge set in a leather case, which cost £3 3s. The panties for Coral at 7/6 you could have shelled peas through. Joan said Coral would walk the length of Eloff Street with none on at all rather than be seen in the 7/6 ones. Too right, I thought to myself, but I didn’t say anything. So bang went 2s. 5d. on Coral.

Dina’s print we got quite reasonably at 12/6, but Mrs. Donovan’s handkerchiefs cost 19/6 instead of 10/-. Tissues would be cheaper, I said. We went to the Pickwick Bookshop, of course, and could have got a couple of books at about 12/6 each, but Joan saw an art-tarty book for Mrs. Vane, which cost 21/-. John and Hilda’s vase finally cost 27/6 and the toys for the Clark boy and girl came to 23/-.

By the time we had sadly but defiantly spent over £7 on our own kids, we had spent £23 7s. 6d. instead of our estimated £14 5s. Poor Joan was almost in tears with rage. She knew that we had subbed on our holiday money . . . and even that we’re saving only by putting off the income tax collector. Can’t last for long.

We went in and had a spot to revive our spirits and rest our feet. “But, how is it daring,” asked Joan, “there is this disgusting increase in prices? God knows your salary is a good one, but how can we go on at this rate?” She was really upset. She must have been, for I’ve never known her before to worry about where the money comes from or goes to.

(Continued on next page)
HONOUR

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As the muzzle of your society's public
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territory where the human spirit
flourishes, let us recognize the work
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this movement. For too long, the
voices of the marginalized have
been silenced, but today, we stand
together, united in our commitment
to justice and equality. Let us honor
those who have faced down adversity
and fought for the rights of all.

Gentle People of Prejudice

(continued from page 9)

(continued from previous page)
THE N.R.C. AND THE GOVERNMENT

The Native Representative Council came into being with the passing of the "Representation of Natives Act" (No. 12 of 1936). To really understand the history of the Council, however, is to go back to 1852, when the Cape of Good Hope extended the franchise to all British subjects in the Cape regardless of colour, provided they satisfied certain qualifications. The Africans used their vote with some discretion and in 1903 an event occurred which provoked quite a keen controversy. In the Cape election of that year, the African vote played quite a decisive role in returning the Jameson Progressive Ministry. By 1910 the Cape Vote had become such an issue of practical politics that it became one of the stumbling blocks to Union. The three Northern Provinces did not want to see the vote extended to their Africans. At last a final compromise was hatched. The Cape African Vote was retained while for the African in the other 3 Provinces provision was made for four Senators to be appointed to watch Non-White interests.

The fear that Africans all over the Union would one day demand the same privileges as their Cape brothers, still remained. Between 1927 and 1930 South Africa was torn by racial quarrels. The agitation of the African people for democratic rights gave the Hertzog Government an excellent opportunity to misrepresent this development as an anti-white move. So well did General Hertzog exploit the situation that when he brought his Native Bill before Parliament he was able to command the necessary two-thirds majority. So in 1936 the common vote was taken away from the Africans in the Cape and provision was made for the compilation of a special roll for them. Members on this roll were entitled to return three European members to the House of Assembly and 2 European members to the Provincial Council.

A further compensation was the Native Representative Council of 22 members — 6 official, 4 nominated and 12 elected. The Secretary for Native Affairs was one of the official members and permanent chairman of the Council. The other five official members were the chief Native Commissioners appointed by the Minister. The Governor-General nominated four Africans to serve on the Council. The remaining members were elected by electoral colleges (voting units combined) and Urban Advisory Boards.

The functions of the Council were to consider and report on any matter referred to it by the Minister, recommend to Parliament or any Provincial Council, legislation which it considered necessary in the interests of the Africans. Certain forms of legislation affecting the African could not under very special conditions be proceeded with unless first placed before the Council. The Council also had to consider estimates of expenditure and reports of the Council's deliberations had to be placed before the Minister who was required to table such reports before both Houses of Parliament.

Initially when the Council first came into being, the Department of Native Affairs took a very keen interest in its deliberations. In more recent years the Government has just about ignored the Council. Some Cabinet Ministers have not hesitated to get through Parliament measures which had received strenuous opposition from the Council. Nobody is under any obligation to act on the Council's advice. The Council functions in a purely advisory capacity. The resultant feeling of frustration became so strong that in 1946, Native representatives decided to boycott the Council unless the Government abolished all discriminatory legislation affecting Non-Europeans.

In 1949 the Nationalist Government announced that it would abolish the council and replace it by an extension of the Bunga system involving the establishment of local councils representing the native people. At an informal meeting in August this year with the Secretary for Native Affairs, Dr. W. W. M. Eiselein, the Native representatives declined to withdraw their boycott resolution in order to discuss this development and were told that the Council would be summoned at a later date.

The Council finally met last week in an attempt to break the deadlock between the Government and the Council. The Minister of Native Affairs in his opening address gave an explanation of "apartheid". He made many contentious statements to the effect that Europeans and non-Europeans should adopt a form of development that kept them separate. In this way the Bantu could proceed with their own development with full respect for his language, traditions and history. In the interests of both Europeans and the Bantu the place to start giving the Bantu equal opportunities was obviously the reserves, where little more than a third of the Native population lived on what was unequivocally Native territory.

The fact that this policy takes no account of the recommendation to be found in the Fagan and other Government Reports, is obviously of no account to the Minister. These reports state quite plainly that the Africans must be considered an integral part of urban economic life and that the drift to the towns from the reserves is likely to continue and that these Africans must be provided with the amenities of life and admitted into European secondary industries. Furthermore this drift to the towns is the result of the impoverishment of the Reserves with their resultant incapacity to provide even a subsistence level. To leave the Africans to develop on their own in their overcrowded reserves is to leave them to starve.

None knew these factors better than the African representatives. Unfortunately the Council was informed by the Minister that it was not empowered to discuss politics. His political address was delivered to them as leaders of the Native people and not as councillors. The African Councillors were obviously puzzled as to how they could be expected to discuss any of the items affecting the African people without trespassing into the field of politics.

One is led to ask how sincere are the Government's overtures to the African people? In what way has the position changed from 1946? The Council is even more impotent than before with the present political ban. OR is the Government afraid it would be unable to reply to the accusations of the Native Councillors?

In the meantime the Council has taken legal opinion as to whether or not the Chairman's ruling is valid. In any case the position is much the same as it was before the Council reassembled. It seems clear then that the Nationalists do not wish to continue with the N.R.C. and are using this opportunity to take away more meagre rights of the African people,
anything on the Statute book to enforce it. Other bad developments in the field of education have been the passing of the Potchefstroom University Bill with its abhorrent “conscience clause”, the new Language Ordinance in the Transvaal which has been somewhat shaken by the Supreme Court, and the new School Feeder System in the Transvaal. Education is vitally important — we must beware that democracy is not cut away from under us by the abuse of our schools.

The Trek to the North has become so serious that even the Nationalist Party has become alarmed about it — only in so far as some of the Trekkers are Afrikanders the attitude seems to be that it is good riddance to those English-speaking South Africans who decide they are not wanted here and move away. South Africa desperately needs people and can afford to lose none at all — even if they are only United Party supporters! We must not bluff ourselves that these people go merely because the economic prospects are better up North. Politics plays its part as well — they find they can no longer breathe in this stifling, stagnant atmosphere.

THE NATIONALIST PARTY

The Nationalist Party has no reason to be unhappy about the year 1950. It has won the S.W. Africa election completely, it has pulled through Parliament three important measures, it has forced Havenga to sell out on the Coloured vote issue, it has made one of its Cabinet Ministers the next Governor-General, it has put its cronies on to every possible board and committee, it has increased the size of the Cabinet — and it has bamboozled some of Natal’s non-Nationalists with their complexes on the Indian problem, by Dr. Malan’s curious, soft-soaping speech in Durban at the Congress of the Party.

On the other hand there is some evidence that the Nationalists are not as happy as they were. They haven’t lived up to the promises to their supporters and they have incurred the displeasure of all by their failure to handle the cost of living crisis. Their real test comes early in the new year when the Coloured vote becomes the subject of debate.

THE UNITED PARTY

There is no point in bluffing ourselves that the United Party has made great strides in the year. On the other hand it has not stood still. It has jumped the hurdle of electing a new leader without rift, it has improved its organisation and it seems to be listening a little more to those who can shape a sensible policy for it.

GENERAL SMUTS

Talk of the United Party leads on naturally to the final matter in this review for the greatest and saddest event of the year has been the death of the Oubaa. The measure of the country’s appreciation of his services was shown when his birthday celebration only a few months before. Even the puny men who have followed him in power could not but recognise his greatness and mourn his death. He was the friend of servicemen and has left us a great task to perform.

This is the legacy of 1950 for 1951. Seldom has a new year had to start with so alarming a debit balance. It must therefore be our aim for 1951 to eliminate that debit balance and build up a handsome credit to pass on to the succeeding year. There is only one way of doing that — get the Nationalists out!

CHAMPION BECOMES MEMBER

Mr. Vic Toweel, word bantam weight boxing champion, has become a member of the National War Memorial Health Foundation. He was enrolled as a voting member at the annual ball of the Jewish Ex-Service Men’s League held in Johannesburg recently when the gathering was briefly addressed by Dr. Henry Gluckman, the Foundation’s Hon. Director.

Thirteen other guests signed enrolment forms, three of them for life membership.

GRAPPIES.

Die seun het die dag sy 21e verjaarsdag gevier. Vader aan Moeder: „Vrou, jy moet nog vir Jan vertel.”
Vrou: „Nee, dis jou plig.”
Vader (na ‘n bietjie na te dink): „Wel, seun, jy is vandag mondig en ek dink jy kan ons ook nou ’n bietjie geld delik help.”
Seun: „U moet net sê wat ek moet doen van gee.”
Vader: „Jy kan gerus die laaste pakie-ment van jou kinderwaantjies betaal.”

’n Soldaat, op wag, sien iets in die pad beweeg. „Halt, wie gaan daar?”
„n Vriend met ’n bottel bier,” kom die antwoord.
Soldaat: „Voortwaarts, vriend, halt, bottel bier!”
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