BANTU STUDIES
A JOURNAL
devoted to the scientific study of African
problems in Anthropology, Linguistics,
Law and Administration.

The March number contains, among others,
articles dealing with African Drum Music,
a study of Ndau Demography, Totemism
and History, Social and Economic Con-
ditions of Native Life in the Union of South
Africa and the Importance of Beer Brewing
in an Urban Native yard.

PUBLISHED QUARTERLY
Annual Subscription 12/6 Single Copies 4/6
Address Communications to:
The Editors, BANTU STUDIES,
P. O. Box 1176, JOHANNESBURG

SOUTH AFRICAN INSTITUTE
OF RACE RELATIONS

APPEAL FOR MEMBERSHIP

The Council of the Institute of Race
Relations is anxious to place the membership
and funds of the Institute upon a perma-
nent basis, and to this end appeals for:
1. Affiliation grants of £10 from organisa-
tions interested in any aspect of Race Relations.
2. Annual membership subscriptions minimum £5.
3. Donations towards endowment fund of £15.

Write to:
SOUTH AFRICAN INSTITUTE
OF RACE RELATIONS,
P. O. Box 1176, JOHANNESBURG

SOUTH AFRICAN JOURNAL OF ECONOMICS
(Published quarterly for the Council of the Economic Society of South Africa).

JOINT EDITORS
B. HERBERT FNA, T. LOUT

MANAGEMENT
C. S. RICHARDS

CONTENTS OF VOL. 2, NO. 1
MARCH 1934
Approximately 110 pages of Reading Matter

Economic Method and the Concept of Competition ...... By Prof. W. H. Hutt
The World Agricultural Crisis — A Review of Recent Economic Literature ...... By Dr. B. D. Nunn
Tariffs and Economic Nationalism ...... By Dr. D. O. Williams
Building Society Finance — A Review with Comments upon some Features of Proposed
Union Legislation ...... By J. I. Middleton
The Winwar traders Gold-Mining Industry: Recent Indices of Tonnage, Yield, Working
Profit, Gold Stock Index ...... By Prof. C. S. Richards
Co-rents of the "Boom in Kaffir — An Analysis" (Article by Prof C. S. Richards, which appeared in the September 1933 issue of the Journal) ...... By C. S. R. and E. J. O.

SUBSCRIPTIONS TO THE JOURNAL:
£1.5.0 per annum, and enquiries re advertisement rates should be addressed to the Chairman, Board of Management,
P. O. Box 5316, Johannesburg.

Single copies of the Journal obtainable from the Central News Agency, Ltd., Johannesburg,
or at any of its branches and from leading South African bookstalls.

RASSEVERHOUDINGS
Offisiele Journaal van die Suid-Afrikaanse Instituut vir Rasseverhoudings

Deel 1, No. 4. Mei—June 1934
 GRATIS AAN LEDE

RACE RELATIONS
Official Journal of the South African Institute of Race Relations
Vol 1, No. 4. Published six times a year
FREE TO MEMBERS

Dit is met die toestand in die Nasionale Landbouw- en Varkensvoerkommissie (par. 69).

V. KRISTELIKE BEGINSELN WAT ONS MOET INAGNEEM BY ONS BEHANDELING VAN DIE NATURELLEKWESSIE.

1. Regereerdry. Hierdie deug is die grondslag van die Staat, soos Plato ons getoon het, en ook al net dat die reserwe in 1931 daartoe oorgaan.

2. Eeufsgees. Ons is 'n Kristelike volk, en bely dat ons ons laat leef deur die beginsels van onse Maester, Jesus Kristus. Daardie beginsel, veral ook die beginsel van selfrespek, bely ons onse beginsel van die armblanke-vraagstuk, en moet ons ook besiel in onse beginsel van die natuur- en -vraagstuk. Die oet van die hele wêreld is op ons om te sien hoe ons die vraagstuk van die behoefte van laerstaande volker so oplos. En daar is geen saaider toets, wat ons as die blanke ingesette van Suid-Afrikan sal moet deurstaan, as juis dit: om ngeconseque volk te sien en dit nie dieper te laat sink nie, om n onderdanige volk te sien en dit nie in siebeh uit te biet nie, en om n'sa hoë strewe volk te sien en dit nie in sy aspirasie te begryp nie, nie in van nie.

3. Simplicie. Simpatisie is op sy plek in ons houding teenoor die armblanke wat in baie gevalle deur onse regerings bedryf word. Maar ook is simpatisie op sy plek in ons houding teenoor die laerstaande maar opwaarts beurtende natuur. Alle neigings om ons simpatie te beperk tot ons eie ras is eenmalig en vir altyd bestred deur ons Maester in die gelykheid van die Barmhartige Samaritaan.

4. Grootmoedigheid. "Die armblankedom is ons lae — ons las wat ons in 'n baat moet omskep. Ons is ook ons las, 'n las wat ons in 'n baat moet omskep. Ons is ook ons las, 'n las wat ons in 'n baat moet omskep. Ons is ook ons las, 'n las wat ons in 'n baat moet omskep. Ons is ook ons las, 'n las wat ons in 'n baat moet omskep. Ons is ook ons las, 'n las wat ons in 'n baat moet omskep. Ons is ook ons las, 'n las wat ons in 'n baat moet omskep.

THE INDIAN IN INDUSTRY
by S. R. NAIIDOO

The subject of this paper is the consideration of the economic position of Indians in Natal, with particular reference to the peace and legislation affecting unskilled, semi-skilled and skilled labour. Although the points raised here will involve a consideration of the subject as affecting the Union as a whole, it is proposed in view of the limited space at our disposal to confine consideration of the question to Natal. What applies to Natal will apply to other Provinces, for there is no essential dissimilarity in the conditions of labour.

Population
As is well known there are four main racial groups in the Union: the European or the white, the Bantu or the Native, the Asiatic, mainly the Indian, and the Coloured. According to the Census of 1921 (it is the last complete census taken) there were 1,510,488 Europeans, 4,697,813 Bantu, 163,731 Asians and 545,538 Coloured. *

For our purpose it becomes necessary to give in parallel columns the population figures, in round numbers, of both the Europeans and Indians in Natal for a given period to render a proper appreciation of the subject under consideration:

<table>
<thead>
<tr>
<th>Year</th>
<th>Europeans</th>
<th>Indians</th>
</tr>
</thead>
<tbody>
<tr>
<td>1941</td>
<td>98,000</td>
<td>133,000</td>
</tr>
<tr>
<td>1921</td>
<td>137,000</td>
<td>141,000</td>
</tr>
<tr>
<td>1931</td>
<td>181,000</td>
<td>163,000</td>
</tr>
</tbody>
</table>

* Estimated mean population in 1931: Europeans 1,510,488, Bantu 4,697,813, Asiatic 163,731, Coloured and other 545,538. | Ed. 65
own expense. Of the latter, in the main a trading class, many opened stores at first for the supply of Indian and other immigrant families. A few have been drawn into industrial pursuits. It is chiefly the ex-indentured Indians who are noticeable in manufacture. The indentured Indian of the early days, when he had no property to risk, his whole land and grew vegetables, measles and tobacco.

To a certain extent he re-indentured or took service with Europeans, but of late years he has increasingly entered the semi-skilled and skilled trades. Today he is engaged in the building trades, printing, boot repairing, tailoring, painting, mattress-making and other miscellaneous callings of the semi-skilled trades. Many so engaged are Natal-born Indians, and numbers who speak English are employed as cooks, waiters, drivers, vaannen, and in lawyers' offices as junior clerks. The Natal-born Indian is a problem in himself; he is often fairly educated and in many cases owes his education to the self-sacrifice of locally indentured parents. His education does not, however, link on to manual labour as a rule and he looks to less strenuous and more highly paid callings. Here he finds the way largely blocked, and naturally becomes disaffected. The majority who have found field work, either as re-indentured or free Indians, or who work in the coal mines, brickfields, and so forth, do not receive much more than able-bodied natives. In other callings, their earnings are much below those of whites'.

In a special Return made up to the year 1921, furnished by the Census Department to the Government of India Delegation in 1926, a table of occupations of Asiatic males of 15 years of age and over is given as hereunder for Natal:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture and Fishing</td>
<td>19.15%</td>
</tr>
<tr>
<td>Mining and Quarrying</td>
<td>1.81%</td>
</tr>
<tr>
<td>Industry</td>
<td>4.61%</td>
</tr>
<tr>
<td>Agriculture and Fishing</td>
<td>2.95%</td>
</tr>
<tr>
<td>Commercial, Finance, and Insurance</td>
<td>3.02%</td>
</tr>
<tr>
<td>Personal Service</td>
<td>4.25%</td>
</tr>
<tr>
<td>Other occupations</td>
<td>5.55%</td>
</tr>
<tr>
<td>Undefined</td>
<td>5.55%</td>
</tr>
</tbody>
</table>

It is common knowledge that of the two classes of Indians, the trading and immigrant classes, the latter chiefly engaged themselves in the pursuits of agriculture, and a large portion of their descendants, having received education in English to some extent and coming under Western influence, have tended to enter into and engage themselves in the fields of semi-skilled and skilled labour as opportunities were afforded them. This technical work is a limited extent open to the young Indian by private firms; but except for the teaching profession which is open in the Indian schools, and employment as Indian interpreters in the police and State services have been traditionally closed to him. There has always been and still is a sharp demarcation between what is called "whiteman's work", and "Kaffir work". As far as unskilled work is concerned, the Indian was invariably included, and received practically the same rate of wages as the Native.

Wage Rates

Accustomed to and a higher rate of wages, the white skilled worker, with the influence of his vote, created what is called the white man's preserve, to which other races dared not enter. Western civilisation, social and political traditions and an economic standard of living gave him a pre-eminence and security which ensured for him a higher, if not the highest, rate of wages in the land. The Economic and Wage Commission of 1925, made a comparison between skilled and unskilled wages in South Africa, and the corresponding wages in Europe, in the United States of America, and found that real wages, as distinct from money wages, for skilled jobs were higher in South Africa than in Europe, and less than in Canada and Australia and in the United States. The Commission found that "in England they are 30 per cent less, in Amsterdam nearly 40 per cent less, in Paris and Berlin over 50 per cent less, in Brussels and Milan over 60 per cent less, and in the Transvaal, in certain skilled occupations on the mines in the Transvaal. The Mines and Works Act of 1911, although containing no expressed colour bar, permitted of the framing of regulations for excluding or limiting the employment of non-whites in certain skilled occupations on the mines in the Transvaal. The Mines and Works Act, as amended in 1926, contains similar provision for extending the colour bar into industry generally and gives a wide range for its exercise. The Cape Coloured and the Cape Malays are bracketed with the whites and given the same privileged position, but the Asiatic and the Bantu are barred from certain skilled occupations.

The Industrial Conciliation Act (No. 11 of 1924) created machinery for self-government in industry. It may be applied to every industry, trade and occupation, and to every employer and employee engaged therein, but exempts agriculture. The purpose of this Act is to enable employers and employees to meet together and agree upon wage and other conditions of labour. It excludes the vast bulk of non-whites as the white skilled worker, with the influence of his vote, created what is called the white man's preserve, to the exclusion of non-white. The Wage Act imposes a condition on the Wage Board that it shall nake no recommendations if it finds that there is no desire or necessity for it to do so.

The Wage Act imposes a condition on the Wage Board that it shall not make any recommendations if it finds that there is no desire or necessity for it to do so.

Industrial progress, and contact of non-whites with whites produced the inevitable change in the lives of the semi-skilled workers. Today he is engaged in the building trades, printing, boot repairing, tailoring, painting, mattress-making and other miscellaneous callings of the semi-skilled trades. Many so engaged are Natal-born Indians, and numbers who speak English are employed as cooks, waiters, drivers, vaannen, and in lawyers' offices as junior clerks. The Natal-born Indian is a problem in himself; he is often fairly educated and in many cases owes his education to the self-sacrifice of locally indentured parents. His education does not, however, link on to manual labour as a rule and he looks to less strenuous and more highly paid callings. Here he finds the way largely blocked, and naturally becomes disaffected. The majority who have found field work, either as re-indentured or free Indians, or who work in the coal mines, brickfields, and so forth, do not receive much more than able-bodied natives. In other callings, their earnings are much below those of whites'.

In a special Return made up to the year 1921, furnished by the Census Department to the Government of India Delegation in 1926, a table of occupations of Asiatic males of 15 years of age and over is given as hereunder for Natal:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture and Fishing</td>
<td>19.15%</td>
</tr>
<tr>
<td>Mining and Quarrying</td>
<td>1.81%</td>
</tr>
<tr>
<td>Industry</td>
<td>4.61%</td>
</tr>
<tr>
<td>Agriculture and Fishing</td>
<td>2.95%</td>
</tr>
<tr>
<td>Commercial, Finance, and Insurance</td>
<td>3.02%</td>
</tr>
<tr>
<td>Personal Service</td>
<td>4.25%</td>
</tr>
<tr>
<td>Other occupations</td>
<td>5.55%</td>
</tr>
<tr>
<td>Undefined</td>
<td>5.55%</td>
</tr>
</tbody>
</table>

It is common knowledge that of the two classes of Indians, the trading and immigrant classes, the latter chiefly engaged themselves in the pursuits of agriculture, and a large portion of their descendants, having received education in English to some extent and coming under Western influence, have tended to enter into and engage themselves in the fields of semi-skilled and skilled labour as opportunities were afforded them. This technical work is a limited extent open to the young Indian by private firms; but except for the teaching profession which is open in the Indian schools, and employment as Indian interpreters in the police and State services have been traditionally closed to him. There has always been and still is a sharp demarcation between what is called "whiteman's work", and "Kaffir work". As far as unskilled work is concerned, the Indian was invariably included, and received practically the same rate of wages as the Native.

Wage Rates

Accustomed to and a higher rate of wages, the white skilled worker, with the influence of his vote, created what is called the white man's preserve, to which other races dared not enter. Western civilisation, social and political traditions and an economic standard of living gave him a pre-eminence and security which ensured for him a higher, if not the highest, rate of wages in the land. The Economic and Wage Commission of 1925, made a comparison between skilled and unskilled wages in South Africa, and the corresponding wages in Europe, in the United States of America, and found that real wages, as distinct from money wages, for skilled jobs were higher in South Africa than in Europe, and less than in Canada and Australia and in the United States. The Commission found that "in England they are 30 per cent less, in Amsterdam nearly 40 per cent less, in Paris and Berlin over 50 per cent less, in Brussels and Milan over 60 per cent less, and in the Transvaal, in certain skilled occupations on the mines in the Transvaal. The Mines and Works Act, as amended in 1926, contains similar provision for extending the colour bar into industry generally and gives a wide range for its exercise. The Cape Coloured and the Cape Malays are bracketed with the whites and given the same privileged position, but the Asiatic and the Bantu are barred from certain skilled occupations.

The Industrial Conciliation Act (No. 11 of 1924) created machinery for self-government in industry. It may be applied to every industry, trade and occupation, and to every employer and employee engaged therein, but exempts agriculture. The purpose of this Act is to enable employers and employees to meet together and agree upon wage and other conditions of labour. It excludes the vast bulk of non-whites as the white skilled worker, with the influence of his vote, created what is called the white man's preserve, to the exclusion of non-white. The Wage Act imposes a condition on the Wage Board that it shall nake no recommendations if it finds that there is no desire or necessity for it to do so.

The Wage Act imposes a condition on the Wage Board that it shall not make any recommendations if it finds that there is no desire or necessity for it to do so.
the fact to the Minister, who may request the Board to make such recommendations as it thinks fit. The implication of this is quite apparent. The Wage Board is required to put every industry referred to it on a white basis. What else does the term "civilised" connote but "white"?

Nonetheless in the Union has wage determination been made in respect of unskilled labour except in Bloemsfontein, where the wage for the classification was determined at 3s 6d per day. I shall deal with this question with the class of labour later.

It is a well known rule among the Indian community that they object to no legislative measure, which assures them equality of treatment under the eyes of the Law. They object quite rightly, to any discrimination, whether administrative or legislative, based on the ground of cast, creed or colour. They do take a tolerant view of a policy which excludes them from an effective expression of their feelings and sentiments in the political system of the country, of which they form part and parcel, placing their faith in the hope that civilisation and the higher conscience of humanity will one day make room for their effective participation in the affairs of the country. But what is nauseating to them, and to those whose tradition of equal handed justice and fair-play has not failed from them, are those forms of discrimination which deny them opportunities commensurate with their capacity and energy.

The Cape Town Agreement

The Indian has accepted the formula, which enjoins upon South Africa the maintenance, in the words of the Cape Town Agreement, of Western standards of life. He has also accepted the principle underlying the Industrial Acts, which provides that all employers, including Indian, shall take the place in the economic structure of the country on the basis of equal pay for equal work. He knew that on the acceptance of this principle he must be prepared for temporary hardships and trepidation, the principle underlying the Indus-standards of life. He has also accepted, not without fear and dread, the term "civilised" which lays down the principle of the policy for the guidance of the various Departments of the State:

"The Prime Minister desires it to be understood by all Departments of State that it has been decided as a matter of definite policy that, wherever practicable, civilised labour shall be substituted in all employment by the Government for that which may be classified as uncivilised. Civilised labour is to be considered as the labour rendered by persons, whose standard of living conforms to the standards generally recognised as tolerable from the usual European standpoint. Uncivilised labour is to be regarded as the labour rendered by persons whose standard of living is below the standard of the lowest class of labour as understood among barbarous and undeveloped peoples."

"The fact to the Minister, who may request the Board, to determine the wage of the unskilled worker. No attempt has been made, except in Bloemsfontein as I have stated, to raise the levels of unskilled wages and to bring it into uniformity. This would bring a vast bulk of non-whites, who form the mainstay of this country, within the folds of recognised labour policy. Labour policy, as it exists at present, cannot avoid the charge of seeking to better the conditions of highly paid workers to the detriment and hurt of a vast population which contributes in no small measure to the retention in employment of the highly paid man."

Neglect of the Unskilled

I wish now to offer some suggestions to provoke thoughtful discussion, and to ascertain whether any common ground can be discovered which would admit of a solution to the problem. We have noticed that the basic principle of labour policy was the determination of wages and condition of labour on the basis of "civilised" labour. Civilised labour meant the maintenance of white standards, in other words "civilised" existence. The Cost of Living Commission of 1925 estimated that civilised existence was possible on a wage of £300 for the furtherance of Indian Technical education in Durban, and the employment on relief works of 300 and 50 Indians in Durban and Maritzburg respectively—no facilities worth mentioning—have been afforded to Indians. Although, at the time, the Cape Town Agreement eased the situation, and the presence of successive Agents-General created a sense of security, the process of elimination goes on in all Government Departments, where non-white labour is employed. This policy of exclusion is hydra-headed and appears in every requirement of the necessities of Europeans and Indians, and to some extent, one cannot shut his eyes to the fact that the Indian is worse off than before, especially in the competitive fields of labour.

White Labour Policy

It is as well at this stage to turn our attention to what is commonly called the White Labour Policy. What are its aims and effects, and what are its ultimate results? Let me give in full the first paragraph of the Prime Minister's circular, dated 31st October 1924, which lays down the principle of the policy for the guidance of the various Departments of the State:

"The Prime Minister desires it to be understood by all Departments of State that it has been decided as a matter of definite policy that, wherever practicable, civilised labour shall be substituted in all employment by the Government for that which may be classified as uncivilised. Civilised labour is to be considered as the labour rendered by persons, whose standard of living conforms to the standards generally recognised as tolerable from the usual European standpoint. Uncivilised labour is to be regarded as the labour rendered by persons whose standard of living is below the standard of the lowest class of labour as understood among barbarous and undeveloped peoples."

"It remains for the Departments to investigate with the closest attention the avenues in which it is at all practicable to give effect to the principle indicated above."

As I will show, the policy laid down in this declaration means the employment of unskilled and semi-skilled labourers from jobs which were held and looked upon for years as the special preserves of non-whites. I shall give but one instance to show how equal form. As a the policy of Government subsidies to some industries and trades, such as Match and Blanket factories, to encourage the employment of whites, Indians are displaced. The Minister of Labour openly calls on employers of Indian labour, Municipalities and industrial firms, to displace Indians for whites. These efforts have resulted in the throwing out of employment of a considerable number of Indians, and the continued depression further intensified the situation. The problem of unemployment thus created will be faced, and no solution is possible unless the Government relaxes or abandons its policy."

As Secretary of the local Indian Relief Committee, I can speak from experience of the terrible hardships that are endured by those who cannot find work. Their dependants are in much worse plight. Ill-nourished and underfed, and compelled to live in bad surroundings they present a picture of despair in this land of plenty. I make due allowance for the geographical disabilities which operate against him and make it difficult for him on his side, to observe the principle "while"? What else does the term "civilised" connote but "white"?

What the industrial law has achieved is the raising of the level of wages of semi-skilled and skilled labour to higher levels, and thus organised Labour has started to reform from the top instead of effecting gradual change from the bottom for the betterment of labour conditions. The Economic and Wage Commission emphasised the latter course by laying down that the "first and chief object of public wage regulation will be the raising of the higher rates of wages still higher, but the raising of the lowest levels of wages, so that the gap between the levels of skilled and unskilled labour is narrowed."

The first practical suggestion which offers itself to determine the wage of the unskilled worker. No attempt has been made, except in Bloemsfontein as I have stated, to raise the levels of unskilled wages and to bring it into uniformity. This would bring a vast bulk of non-whites, who form the mainstay of this country, within the folds of recognised labour policy. Labour policy, as it exists at present, cannot avoid the charge of seeking to better the conditions of highly paid workers to the detriment and hurt of a vast population which contributes in no small measure to the retention in employment of the highly paid man. The manual labourer is the backbone of industry. He is also who supplies the sineiro of labour.
if education meant anything, less efficient than white youths. Indians did not employ females as shop assistants. Their commercial travellers were at a disadvantage compared with the white travellers in the matter of accommodation and the ordinary social aids to getting business. The Congress agreed that if these disabilities were removed and conditions of competition equalised they had no objection to paying the Indian shop assistants the same wage as might be recommended for white assistants.

Wherever unequal conditions occur, such as are described above, the Wage Board should adopt and recognise the fact in fixing wages. Arbitrary levelling up of wages without regard to absence of necessary factors such as free play in trade, free opportunities and full scope, will never contribute to social and industrial well-being. Where conditions are unequal wage regulations should have definite relations to the disabilities imposed upon those to be affected.

There are other aspects of the labour policy which require consideration but perhaps I have said enough to show that the time has come for reconsideration. The Minister of Labour has announced the appointment of a Commission, to enquire into the working of the Industrial Acts. I hope that persons better qualified and more experienced than myself will suggest a scheme to remove the difficulties and disadvantages I have mentioned and to pave the way for industrial peace and contentment in South Africa.

**RACE RELATIONS IN SOUTH AFRICA**

Findings of a Conference of Protestant Churches and Missionary Societies held at Bloemfontein on May 15 and 16, 1934

**RELATIONS BETWEEN THE WHITE AND NON-WHITE PEOPLES OF SOUTH AFRICA**

1. This Conference is profoundly conscious of the direct bearings of the Christian gospel upon all human relationships and of the pressing need for bringing Christian teaching to bear upon them.

2. The Conference is thankful to God for the increasing recognition in South Africa of Christian principles in matters of race relations, and pledges itself to work in faith for the wider and fuller application of these principles.

3. The Conference believes that, under the providence of God, the White and Non-White peoples form the commonwealth of South Africa, the general welfare demands unity of purpose and the co-operation of the whole population.

4. The Conference stands for the free development of all these peoples so that they may make their own contribution to the general well-being, and it is convinced that not only will this development in no way endanger the racial integrity of any group, but also that it is essential for the maintenance of the Christian ideals in our civilisation.

5. The Conference calls upon the Churches in South Africa to lead public opinion to acceptance of these principles and to work for their application in the following ways:

(a) Recognition of the economic inter-dependence of all sections of the South African population, and support of every effort to improve the position of the economically depressed groups, both Non-White and White, so that all may achieve and maintain a civilised and Christian standard of life.

(b) Co-operation with the authorities in response to the efforts of the Minister of Justice for the rehabilitation of offenders; revision of the laws solely affecting Natives which, by multiplying statutory and revenue offences, swell the number of Native criminal convictions; and enquiry into the causes of the widespread complaints that non-Whites do not always receive just treatment at the hands of the police and in the courts.

(c) Replacements of the Pass laws on the basis of the recommendations of the Inter-departmental Committee on the Pass Laws and the Native Economic Commission. (Substitution of single life-long identification certificate with tax receipts endorsed thereon for the present multiplicity of passes.)

(d) Provision of adequate educational facilities for all non-Whites.

6. The Churches are exhorted to adopt the following measures to promote racial understanding and co-operation:

(a) To use all forms of voluntary help available for common service in evangelism, education and social work.

(b) To arrange for addresses by qualified and suitable White and non-White speakers to White and non-White church members, and for articles in the religious and secular press for the enlightenment of public opinion on racial questions.

(c) To provide opportunities for spiritual intercourse between White and non-White Christian ministers and other leaders of opinion.

(d) To encourage the study of available literature on racial questions and the publication of further material for the use of study groups.

(e) To support the work of inter-racial conferences, Joint Councils and other inter-racial organisations.

**Wireless Listeners Group**

The first wireless listeners group in South Africa has been started in Durban at the Bantu Social Centre with a group of Native listeners.

The Centre which was opened last October was fortunate in receiving from a local benefactor the gift of a good wireless receiving set. The set has been regularly used for purposes of entertainment but its more deliberate educational possibilities were explored when Mr. Maurice Webb returned from America where he had been greatly impressed by the development of broadcasting, and by the Listeners Groups which have been formed in many parts of England.

One of the regular features of the programme of the Durban Studio is a talk on Monday evenings on current events given by Mr. Morris Broughton. These talks were utilized in this first experiment with a wireless listeners group in South Africa. Mr. Maurice Webb started by arranging with some of the Bantu members of the centre to collect a group of listeners about the receiving set half an hour before Mr. Broughton was due "on the air". He then discussed with Mr. Broughton the subject matter of the coming talk. The first one was concerned with developments in Austria, Germany and Italy and armed with a School Atlas, joined the waiting group and attempted to provide a background of information in preparation for the talk to be delivered from the studio.

The broadcast talk was listened to closely by the group, many taking notes. Discussion followed the talk. The discussion was keen and lasted for nearly an hour and a half. The first group numbered 25 and included native teachers, ministers, clerks, chauffeurs, mechanics, and shop assistants. There was an immediate demand for the continuation of the experiment, and the group has now met every Monday evening, for several weeks the average attendance being 27. On some occasions Mr. Broughton himself has visited the centre after leaving the Studio and joined in the discussions.

The Wireless Listeners Group is a form of educational activity that might well be attempted at Schools, Mission Stations, wherever a reliable wireless set is available.

The African Broadcasting Company is sympathetically interested in this development and has arranged for Mr. Maurice Webb to start a series of talks from the Durban Studios beginning on April 24. The general title of "Wireless Book Clubs" and which will be a deliberate attempt to interest listeners groups and to co-operate with them. Our readers who are within range of the Durban Station might well take advantage of this opportunity to experiment in the use of broadcasting.

M. W.