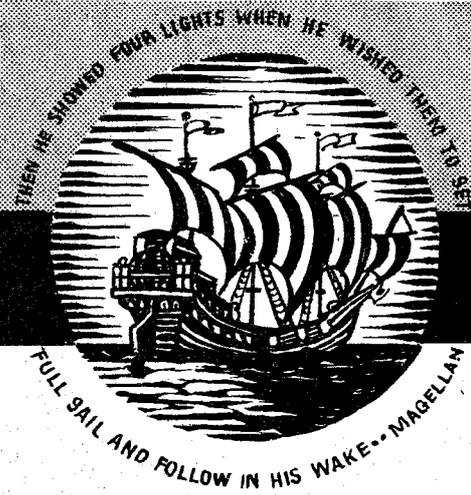


FOUR LIGHTS



Vol. XII, No. 5

NOVEMBER 1952

SCOTT OF SOUTH AFRICA

WINIFRED F. COURTNEY



FEW WIL members can be ignorant of the present passive resistance movement in South Africa, the protest of native organizations against the legal applications of Dr. Malan's increasingly rigid *apartheid* (segregation) doctrines. The situation threatens violence, and the shadow of South Africa, with its power, its resources, its record of rebellion against the UN, its neo-Fascist policies of government, stands as a question mark—with sinister potentialities—behind every problem on this awakening continent.

In London, however, using every influence, journalistic, political, and personal at his command, is a South African now permanently expelled from his adopted country, who is making it his life work to inspire and assist those forces which would bring a measure of justice and self-determination to the black inhabitants of British Africa.

He is the Reverend Michael Scott, a Church of England clergyman of ascetic habits and modest demeanor, who first won international attention when, in 1949, after three years of trying, he was allowed to present a petition to the Fourth (Trusteeship) Committee of the UN General Assembly on behalf of a group of native tribes of South West Africa. The petition had been written in the fear that their territory, a former mandate under the League of Nations, was about to be annexed by the Union of South Africa, a fear which by 1949 had become fact.

Observers have described the drama of the moment when Scott stood up to present his carefully documented case—the South African delegate having angrily walked out of the session—and began to outline the sorry history of South West Africa, and the Herero tribe in particular, under the white man, quoting frequently from the Africans themselves. When he had finished, the Haitian delegate said, "I understand

now why so much effort has been expended to prevent him from being heard. The Reverend Scott has emptied the cup and shown the very dregs. His statement is the most terrible indictment ever drawn up against men who call themselves civilized."

Not all the delegates were so outspoken, for Scott was, and is, of course, a controversial figure, regarded with deep suspicion by the colonial powers. When he first arrived at Lake Success, the South Africans, who had seen to it that he received from this country only a limited visa, circulated a dossier on him implying that he was a crackpot and a "member of all left-wing organizations," a curious allegation in view of the fact that Scott has scrupulously avoided joining political groups of any kind and consistently endeavored to keep his campaign against discrimination on the neutral ground of injustice incompatible with Christian principles.

The International Court at The Hague ruled in July, 1950, that while the Union was not legally bound to submit the Territory to a Trusteeship agreement (as all the other Mandatory Powers without exception had done for their Mandates, under the UN), South West Africa must remain under international supervision, with the Union obliged to make annual reports on its progress and to transmit petitions of its citizens to the UN. All of these conditions of the League Mandate had by then been openly flouted by the Union Government.

This opinion was subsequently endorsed by the UN General Assembly, which established a committee to negotiate with the Union the means for implementing the Court's decision. This committee met with Union representatives without success during 1951, and in the fall the Assembly voted to invite delegates of South West African tribes to come personally to Paris to present their case. The Union was requested to facilitate their coming. Dr. Ralph Bunche sent the telegrams of invitation. Again the Union proved recalcitrant, and refused travel permission; again its representatives walked out on the session; and again Scott spoke on behalf of the absent delegates. At this time the Union expelled the clerical thorn in its side forever from its territories. A few days later forty nations on the Trusteeship Committee voted to express their "admiration and gratitude" to the Reverend Michael Scott—who has not given up the fight!

H

WHEN one meets this remarkable man the first thing noticed is his great gaunt height, and then the deepset serious eyes in a handsome face which bears marks of strain, though his manner is almost casually boyish and serene. He has a genius for collecting friends, who find it hard not to use the word "saint" in describing him, and who have provided his financial support since he gave up parish work in the middle 1940's. An American friend, Walter White of the NAACP, compares "his courage, his self-sacrificing attitude, his great humility, and his willingness to serve all mankind" to the qualities of Jesus.

He was born in 1907 in Suffolk, England, son of an Anglican parson. He first went to South Africa at the age of nineteen, where he worked for

(Continued on page 3)

The Cinderella Story

Well, here we are, back to our cinders. The coach is a pumpkin, the coachmen, mice, and we are again on 4 pages. It was a lovely whirl while it lasted; 8 full pages of solid WIL information, and only \$100.00 in the hole. But the die is cast, the new headings await reuse, the spirit is willing, we lack only the "where-with-all".

A minor item, to be sure, but a rather important one, and ordinarily that wouldn't dampen our adventurous spirit. We've danced this waltz before . . . one step ahead and two steps back. That puts us literally back where we started from, except that we have had a peek at something better. Did you like our 8-page venture? Did you like it well enough to help us get out another one? A mere 50c subscription to *FOUR LIGHTS* from each of our readers to one of her friends will bring in sufficient funds to carry on in the grand manner worthy of our distinguished organization.

Please note, we are not simply passing the glass slipper, but we are giving each new subscriber something very special in return—a unique publication devoted entirely to the pursuit of peace, with a special emphasis on the exploration of all avenues that might lead there.

Statement of Ownership

STATEMENT OF THE OWNERSHIP, MANAGEMENT, AND CIRCULATION REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946 (Title 39, United States Code, Section 233) OF *FOUR LIGHTS*, PUBLISHED MONTHLY, EXCLUDING AUGUST AND SEPTEMBER, AT 30th ST., POST OFFICE, PHILADELPHIA, PA., FOR OCTOBER 1, 1952.

1. The names and addresses of the publisher, editor, managing editor and business managers are: Publisher: Women's International League for Peace and Freedom, 2006 Walnut St., Phila., Pa. Editor: Josephine Lipton, 2006 Walnut St., Phila., Pa. Managing Editor: None. Business Manager: None.

2. The owner is Women's International League for Peace and Freedom, Mildred Scott Olmsted, Executive Secretary, 2006 Walnut St., Phila., Pa.

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JOSEPHINE DeWITT LIPTON, Editor.

Sworn to and subscribed before me this 30th day of September, 1952.

FRED W. MAIER, Notary Public

(My commission expires Jan. 29, 1955.)

Action For Better Group Relations

RACHEL DAVIS DuBOIS

WE have long since learned that "we do not *act* according to what we *know*, but according to how we *feel* about what we know". But to parents, teachers and group leaders interested in fostering international education it has always seemed difficult to arrange the kind of emotionally satisfying social situation that would put into practice this basic principle. Usually we begin and end by just giving facts related to the international scene.

Facts are important, certainly, but the right kind of emotion must first be engendered to provide incentive to action. We can no longer feel that by adding a lecture to our year's roster of club meetings or another subject to the school or church program, that we are facing the situation squarely. For in this world crisis the fate of each one of our communities, indeed of our very homes, depends on our not only understanding but doing something about international tensions.

However, the times are with us. Never before have there been scattered over our land so many foreign students, exchange teachers, D.P.s from other countries. We have only to look around us. Even in most rural areas, if they do not contain such folk, they are within a short ride from some college or town where newcomers to America are living.

How we get them together, however, is a vital issue. The social situation we create must not allow for any feelings of strangeness or difference, else the tender plant of international friendship will wither. Who has not blushed with embarrassment at some interracial tea, when some well-meaning individual trying to make conversation, said to a person from China: "How do you Chinamen ever get your food into your mouths with chopsticks?" or: "What do you Nigras do in your church, anyhow . . . such long services?"

There is a simple device which has been in use for several years in such gatherings which gets a mixed group over the first period of strangeness, and not only gives all participants a feeling of similarity and emotional identity, but provides topics for conversation which can lead from that point right out to "what can we *do* together".

This group method which has been used for many years and in all kinds of situations and places by the author and by those who have taken training or picked it up from books describing it,* is called The Neighborhood Home Festival Method, or Spontaneous Group Conversation. This method is not group discussion which we all know is needed when there is an issue or a problem

to be thought through by a group. Words can so often divide when people take positions on a controversial subject, but if they can first share their experiences, finding in them similarities, a unifying feeling can come over the group.

Hence, spontaneous group conversation has been recommended as a way of bringing together people of different cultural, religious, nationality, age level, or racial backgrounds.

Emotionally satisfying experiences establish the atmosphere in which knotty problems of universal interest can be discussed objectively. A standard theme is childhood recollections, memories of school days, holidays, foods, songs, dances and games in the family and other social groups. The choice of such topics is based on the knowledge that most adults love to talk about their youth, if the social situation encourages it.

Such sharing of similar experiences has a mildly therapeutic effect upon the participants, because it takes them subconsciously over mental hurdles. Invariably such group conversation transforms these memories into entertainment. This in turn can quickly develop friendliness among strangers who usually end the hour sharing some of their deeper feelings about social values. Then the group decides upon some concerted action or on further meetings.

While the method has certain values when used in a culturally homogenous group (the choice of topic would be different), I wish to describe here some occasions when the local leaders centered the social gathering around foreign students and their own neighbors of different racial and religious backgrounds. Space will not allow a detailed account of each event. These have often been held around New York, Philadelphia and Washington. We can only describe the underlying pattern, which is similar whether in the northern communities, below the Mason and Dixon Line, or in suburban or rural areas.

This pattern varies to suit local conditions, but is basically that of arranging week-end invitations in the homes of local families for a number of foreign students or newcomers. Preference should be given to those homes containing children. A tour of the community is arranged, perhaps attendance at a Saturday afternoon ball game, and a community supper at one of the local churches for Saturday evening with *all*

* For the latest description see DuBois, R. D., *Neighbors in Action*, Harper & Brothers, 1950. Also *Get Together American*, Harper & Brothers, 1943.

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Scott—(cont'd)

two years in a leper mission. Ordained in England in 1932, he was sent soon after to India. Here he came in contact with Gandhi's life and work, which made a profound impression on him. He enlisted in the last war, not as chaplain but as Air Crew, the duties of which proved too much for his health. He has since become a pacifist.

In 1943 he returned to South Africa, and was again appalled by the discrimination against native Africans: the stringent Pass Laws, by which every Negro must carry as many as twelve passes in some cases if he is not to risk jail; the resultant crowding of the jails; forced labor; lack of adequate educational and medical facilities, the latter startlingly manifested in the infant mortality rate among Bantus of 50 per cent; crime-breeding slum conditions in the cities; limitations as to the sort of work native Africans are allowed to do; private jails for farm labor; land hunger (the black 2/3 of the population owns 13 per cent of the land); and similar symptoms of oppression.

He decided to do something about the situation and helped organize a non-political "Campaign for Right and Justice" to alleviate the worst conditions, an effort which won wide support in South Africa's pale liberal period just after the war. The organization was later, under Government auspices, allowed to die, much to Scott's disappointment. He continued to investigate the more serious injustices which came to his attention, both for the Church, which eventually freed him from parish work, and on his own initiative. At Durban, on the East Coast, where the Indian minority was staging a passive resistance demonstration against an anti-Indian law, he was so incensed by the brutality of white attackers that he joined the side of the Indians and incurred three months in a Durban jail. On the outskirts of Johannesburg black veterans of the Tobbruk defeat, returning to find themselves homeless, had built a shanty town from tin cans and sacking. Scott found the place in a state of chaos and spent his meagre savings trying to restore order. He received a suspended sentence for living in a native area. "I was not living in a native area," Scott comments, "I was living in a garbage heap." His much-publicized report on cruelty to farm labor in Bethal, Transvaal, caused such furor among farmers that they threatened to lynch him.

The Hereros, a peaceful pastoral tribe, had been promised that at the conclusion of the First World War, in which numbers of them had fought against their former German masters, their vast tribal lands would be returned to them. Once the war was

won and the Territory made a Mandate, however, they were shifted around unmercifully to make way for additional white settlers. At present all natives in the area of white settlement are segregated in scattered reserves, mostly desert—the Hereros in eight different parts of the country. Movement to and from the reserves is strictly controlled according to the white man's need for labor in his caracul sheep farms and the copper and diamond mines on which the Territory's economy is based.

When Scott reached the Hereros who had called upon him for help, they had learned that the matter of their future was about to be discussed in the UN, and had already cabled three times on their own initiative stating their position against incorporation, after all appeals to the Union Government to allow them to send their own representatives had failed. "The delegates of the Union will speak for you," they had been told, but since the Union was basing its claim on a dubious "referendum" of natives (the validity of which was seriously questioned in a *New York Times* dispatch of October 28, 1946), the Hereros were justifiably skeptical.

Scott informed the tribe that the League Mandate gave them the right of petition and volunteered to convey such a document for them. Among his papers on file at the UN is a dramatic account of the signing of the petition, followed by a ceremony of prayers and hymns.

He carried with him signed documents from the Nama and Damara tribes supporting the Herero plea, which tell their story in poignant terms, ending with the supplication that their traditional lands be returned to them and that South West Africa be made a Trust Territory under the UN, or a British Protectorate, or that it be put under the special protection of the U.S.A.!

The rest of the story has been told, except for the fantastic difficulties with which the South African Government beset his path. He achieved his initial access to the UN only when the International League for the Rights of Man appointed him its official observer. In 1948 after a visit home (he was now a South African citizen) to report to the tribes, the Union attempted to prevent his return to the UN, and the story of his escape is reminiscent of a Hitchcock film without gunplay. The exasperated Dr. Malan said of him in 1949, "Once the principle having been accepted that agitators, and what is more, agitators of the Scott type as we know him, can obtain entrance to the (UN's) council chambers . . . there seems to be no limit to interference any more."

TODAY, Michael Scott in London interests himself actively in all things African, having flown last year to confer with Tshékedi Khama, uncle of Seretse, in Bechuanaland, and to visit a cooperative European-African farming project on Church lands in Southern Rhodesia, the sort of partnership which could prove the redemption of the dangerously imbalanced white-and-black society of most of Africa today. He has recently helped to found the Africa Bureau, 69 Great Peter Street, London, S.W.1, to serve the interests of British Africans. It was successful last spring (1952) in gaining interviews, journalistic, political, and organizational, for Africans who went to England to protest the proposed federation of Northern Rhodesia, Southern Rhodesia, and Nyasaland which, if it takes place as now planned, appears to produce another unhappy chapter in the history of European domination in Africa.

It is to the credit of the WIL that we have been one of the few secular organizations consistently to support Michael Scott's work since he first became known here and in England. To millions of black Africans he has become a symbol of salvation—a legend. Let us hope that we can support him yet more actively in the future. For it is in the lives of such men in these frightening times that a ray of hope for humanity lives.

Literature Corner

● The Human Rights and African Study Kit

has already been ordered by many branches, and here is what the Detroit WILPF is doing, as reported by Elsie Picon:

1. Getting it into the churches.
2. Starting a Study Group on it.
3. Having one big meeting on it to which we shall invite church women.
4. Having a one-minute news flash on Africa at every meeting.
5. Already collecting clippings for a scrap book.
6. Getting acquainted with the African students at Wayne University.

Has your Branch gotten this Kit yet? It is a wonderful way to plan the year's activity of your branch. Write to the Literature Department, 2006 Walnut St., Philadelphia 3, for a free prospectus of the kit, or send \$5.00 and receive the kit with its 5 areas.

● Principles and Policies, 1952-53

have been reprinted from the Aug.-Sept. issue of *FOUR LIGHTS* which is now completely out of print. This very attractive, dignified statement is ideal for attracting new members and informing old members. 2 for 5c.

● Toys—Mailing Card

This is the card that has been mailed to every one of our members, giving them guides to use when buying toys for children. "The Toys You Choose for Your Child Help Form His Future" is the theme of this attractive, red on gray card. 2c each.

● Meet the U. S. Section of the WILPF

has been reprinted since its original printing was such a success. This blue on yellow leaflet describes the committees of the WIL and the work that they do. 3 for 10c.

Inter-Group—(cont'd)

the community or representatives from all groups in the community invited. After supper there is a group conversation, divided into groups of twenty-five to fifty if the attendance is large, all as mixed as possible. The group conversations are held in separate rooms under a leader who is assisted by one who can help the group sing songs together.

At the evening's end the guests are given over to their hosts and hostesses. (It is hoped that the hostess' children from eight years on up have also been present.) Now that all have shared their childhood experiences, they not only have ongoing topics for conversation, but having first felt their basic similarities, they can now stand their cultural differences without any sense of embarrassment.

Cultural differences are not only nice but socially valuable. How else can this world of neighbors, brought close together by technological inventions, be saved from the mediocrity of a Coca Cola-drinking, comics-reading, auto-toting level of society unless we encourage all nationalities to hold on to that which is valuable? To do this we must strive for a social atmosphere of acceptance and enjoyment of these cultural differences.

This is the problem which is posed at the Sunday gathering of guests and local people. In the morning they have attended their various churches and they have gathered for a community lunch-picnic or fireside meeting in church or social center, according to season. After the lunch, the guests form a panel for discussing various phases of the above stated problem. If this gathering is handled by an adroit leader who does not moralize, it will end in a group decision for some kind of action.

However, we should remind ourselves that even though direct action may not happen at this particular meeting, if the conversation (an experience which reaches the deep emotions) from provincialism to internationalism has really taken place, some kind of action at some time *will* follow.

After these spontaneous group conversations we have heard such statements as: "I feel differently now about people—all people." This is a real step ahead for the community. We know that it is possible to make progress in international and inter-racial fellowship. One of the foreign students said: "I learned more about America last night than in all the two years I lived in this country. The action which has followed such statements has ranged all the way from the local families forming real friendships with their guests to the group petitioning their representatives on some related political issue or starting an ongoing community project.

Committee Begins Its Third Year

If all WIL members could have tuned in on the meeting of the Committee for World Reconstruction and Disarmament at Jane Addams House in Philadelphia on October 9th, they might have shared the sense of encouragement that swept its members as it began its third year of work.

The four sections of the Committee, as set up by the recent Study, were represented by active and enthusiastic chairmen. Agnes Morley, to whose direction the Committee owes much of its accomplishment to date, appears as head of Public Relations, while she continues as the staff member carrying out many details of the work from her Greenwich office. She reported a recent mailing to all WIL branches and coordinated organizations within the Committee containing suggestions for UN Day meetings, copies of fine statements by the American Association of the UN, and the reports of the British sections to their World Federation of UN associations. These can be tools for joint action with many other organizations.

Jo Pomerance heads the Committee on Organization Liaison and gave a fine report showing the projects underway in this field. One of them is to make the Committee a clearing house for literature on the subjects of World Disarmament and World Reconstruction. WIL members everywhere can assist by calling to the attention of the Committee publications of organizations with which they work. Greatly stressed was the direct personal contact between leaders of groups, with mutual exchange of ideas and confidence. Jo Pomerance, through her faithful attendance at joint conferences, is laying the foundation for such face-to-face acquaintances with the other national leaders in the field.

Emily Simon, through her Committee on Community Relations, translates these purposes into the field of action in local areas. She reported a Berkeley, Calif., program of August 3, which launched a project in "fellowship with one small Asian community" as a practical illustration of "better understanding of peoples, fairer distribution of the goods of life, and a recognition of the essential unity and equality of all peoples". She referred to plans for joint UN Day observances initiated by WIL branches or WIL individuals in towns and cities throughout the nation. Other members of the Committee responded with experiences known to them. Plans for a Stamford Workshop in which all elements join in a study on Economic Development and Technical Assistance are being carried out through the initiative of Agnes Morley and Jo Pomerance in Connecticut.

The Committee especially rejoiced in having filled the difficult position of Chairman of Budget and Finance with Ruth Chalmers, who becomes a full-time staff member in this department on October 16. Miss Chalmers met with the Committee and entered at once into its undertakings. She will work with the Greenwich office and the Philadelphia office to become familiar with their operations and then have headquarters in the new WIL office in the Carnegie Building near the United Nations.

Consideration is being given to changing the title of the Committee, as the goal of reconstruction gives way to the more permanent goal of world development. Suggestions for a title, fitted to the aim of the Committee but not too long, are being sought. These and other communications should go to Mrs. John Morley, 169 Lake Ave., Greenwich, Conn.

—ADELAIDE BAKER.

Did You Know

- that the WIL is one of 54 organizations in the *Conference Group of U. S. Nation Organizations of the UN?* The group has a literature display of every organization (WIL is represented, of course) at Woodrow Wilson House, 45 E. 65th St., New York. It is open from Monday through Friday from 10 a.m. to 5 p.m. Drop in when you are in New York—perhaps during the Fall Board Meeting.
- that WIL members in St. Louis Mo., are hoping to revive their branch?
- that a group in Louisville, Kentucky, plans to organize a branch there?
- that Illinois and Chicago had a number of interesting meetings during Anna-lee Stewart's visit from October 13-17? She spoke in St. Louis on October 23, and in Louisville on October 24 and 25, also.
- that the Minnesota, Minneapolis Branch has a literature booth at the State Teachers' Convention, October 23 and 24?
- that the Milwaukee Branch showed the film "A Time for Greatness"?
- that the Pennsylvania Board had a luncheon for Frau von Kuensberg, our German member from Heidelberg?
- that the New Jersey State Branch will have a meeting for prospective members on October 28, with Gladys Walser as speaker?
- that the Children's Theatre in Philadelphia, now a national project, has as its Executive Secretary Mrs. Johanna Ridpath, of Philadelphia and Cape May, a WIL member of old standing?
- that the Newton's Massachusetts Dorothy Billings is Secretary for the UN Celebration with 60 cooperating organizations in the community?
- that many branches like Berkeley, California, and Minnesota had Jane Addams Memorial Teas?