

P.O. ANERLEY,
South Coast,
Natal.

25th November, 1952.

Editor,
NATAL MERCURY.

Dear Sir,

Mr. A. Ingle writes to enquire further into the Liberal view that the true solution to the vexed problems of this country is "equal rights for all civilised men". I take his inquiry to be sincere, and beg to answer it.

For Mr. Ingle, the choice is plain: either one has European domination with justice, or the white man accepts elimination.

Now it seems clear to Liberals that the era of European domination (with or without justice) is drawing to its end. It is not a question of whether this is a good thing or a bad one, wise or unwise, timely or premature; it just is a fact. No matter what dominations still await man, this is not one of them. Already more and more of our attention in South Africa is being given to the task of maintaining European domination. There will come a point when the demands on us will become unendurable; we will be so busy protecting our lives that it will no longer be possible to live them. The Liberal foresees no end to this but revolution.

Is the alternative elimination? The Liberal contends that it is rather domination that means elimination. White people live in Brazil without being eliminated; Englishmen live in Argentina without finding life intolerable. On the contrary, they enjoy life in these countries, and make vigorous contributions to their progress and welfare.

We do not consider the end to be elimination, but to be an equality of partnership. Sexual behaviour will be controlled as the society wishes it to be. What separation arrangements there are will be based upon consent. This may take a long time to accomplish, but it will offer hope and a future to those who wish to participate in our civilisation.

Liberalism is supposed in South Africa to be an extreme creed; in fact it is a middle creed. It is the only alternative to two kinds of domination, both of which will be intolerable to decent men, and one of which will be unutterably intolerable to Mr. Ingle.

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One cannot ignore Mr. Ingle's question as to what public amenity is withheld on a racial basis. Does Mr. Ingle call freedom of movement an amenity? Or the right to buy land and build a house? Does he know that large departments of industry are closed to non-Europeans, as for example in the Mining Industry? Does he know that tsotsi-ism, that evil and dangerous scourge, is the terrible consequence of opportunity withheld?

Was not the black minister who saved a white child at Port Elizabeth a true upholder of our civilisation? What do we do with him? Do we bring him in, to join us in upholding it? Or do we inexorably keep him out, till even he is forced into the "black front", where his noble voice will be lost for ever, and he himself will be ruled by the violent? Surely it is our plain and sensible duty to bring him in. He is our guarantee, and we are his, that our lives will not be lived in fear of those tragic but dangerous creatures who know neither duty nor pity. Cannot we together try to fashion a society which will offer liberty and hope to all who deserve it?

Mr. Ingle asked a practical question which I have tried to answer; but there are of course also powerful moral arguments for liberal policy which I have not attempted to consider here judging them to be outside the scope of Mr. Ingle's inquiry.

Yours faithfully,

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