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DETECTIVES GIVE S. AFRICAN EDUCATOR ROUGH
WELCOMEZ.K. Matthews Airs Further Views On his Country
and US by Richard Lincoln.

Dr. Z.K. Matthews, distinguished South African leader and educator, was met by a crew of Prime Minister Malan's detectives on his arrival in his homeland last week after nearly a year's stay in the U.S.A.

"I was ordered to turn out my pockets and my wallet was examined," Dr. Matthews declared. "Detectives took some of my private papers. They looked through every scrap of paper I had, also my books.

"I take the strongest exception to this, as I do not know of any crime I have committed to warrant this."

The sharp treatment accorded the educator by the South African government was a foretold in the first part of this exclusive interview held with Dr. Matthews just before his departure from these shores, and appearing last week in The Amsterdam News.

Dr. Matthews had spent 11 months as Visiting Henry Luce Professor of World Christianity in Union Theological Seminary here.

In last week's instalment, Dr. Matthews described how he had brought the message of Africa to U.S. students, church groups and clubs; his gratification over the increased interest taken in African affairs, especially by Negro people here; the relationship of the African and Negro campaigns for full equality, and some of his experiences with the United Nations and his constant harassment here by South African authorities.

During the Amsterdam News' visit with Dr. Matthews, in speaking of his reception in this country, he told of the "trouble" he ran into with this country's immigration authorities, and later with his country in connection with his passport, trouble which did not cease until the moment he flew for home.

When he first arrived here Dr. Matthews received a permit to stay only three months, though he came for the entire academic year. His wife, who arrived three months later, received a six-month permit.

In order to avoid delays, however, Dr. Matthews went to the Immigration Department at 70 Columbus Ave., more than a month before expiration of his permit to have it extended. There, officials told him, he would not have the permit renewed until at most 30 days before expiration.

On February 15, after passage of the McCarran Immigration Act, Matthews went back to the Department to have

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his permit renewed until May 22. Immigration officials told him, however, that under the new law he would have to get an additional six-month extension of his present passport from South Africa for them to renew his permit at all.

Matthews went to the South African consulate and explained the matter to them. The consul told him that this was a matter that he could not decide, and that he would have to write the Union government in Pretoria. Meanwhile he gave Matthews a letter to the US Immigration Service, explaining that application for an extension of six months had been made.

The Immigration functionaries, however, told Matthews that the letter was phrased wrongly, and demanded that he get a new letter. This, the South African consul refused to give.

Desperate, Matthews went back to 70 Columbus Ave., and confronted by a new official, was told that the McCarran Act did not apply to him since he had come here before its passage. He was granted the permit.

Meanwhile, however, Matthews received word from South Africa that his request for a six-month extension of his passport was denied. He had to put in another request to his government for a passport extension merely to cover his transit by boat after his classes ended.

South Africa never replied to his request, however, and he and his wife were required to hurriedly pack and fly home in order to arrive before the passport ran out. As told earlier, they left Thursday, May 14.

"I feel that the way foreigners are handled by immigration authorities is building up a blot of resentment against the United States," Matthews said. "Their manner is always rough and abrupt, and they tell everyone 'that is our law' as if people did not want to comply with the law."

He then told of a South Africa woman who recently arrived in NYC to study beauty culture, but was detained for hours at the airport, then sent to Ellis Island, and threatened with non-entry because her papers were claimed "not to be in order" although these papers were approved by US officials in South Africa.

The very day that Dr. Matthews went to get his passport extended, he was vigorously attacked in his homeland by the Minister of Justice, Charles R. Swart.

Swart angrily told members of Parliament that Matthews was "inciting" American Negroes against South Africa and that the educator advocated a policy of "Africa for the Africans."

Swart also reportedly turned down an appeal by an opposition member of parliament that the government confer with "moderate" African leaders on the grounds that "There are no moderate African leaders; they are all madmen or fanatics like Prof. Matthews!"

"Actually," Dr. Matthews said, "he misquoted an article of mine in the "Race Relations Journal" in which I urged co-operation between Europeans and Africans since African separationism and European separationism is incompatible."

Turning to the United Nations and its possibilities in the first for African freedom, Dr. Matthews declared that he was "glad when I left South Africa that I would be here during the UN session. Delegates just don't realize what hopes the African people have for that organization."

A constant visitor to UN sessions, Dr. Matthews expressed his disappointment at the "rigid and stereotyped discussions" which went on there.

"It is too much an organization of governments rather than of peoples and nations," he declared. "There is no real discussion. Delegates only read their prepared statements." He said that India and Pakistan sometimes appeared to deviate from "stereotypes".

"The United Nations could help forge freedom for the peoples in on-self-governing territories," Matthews said, "if these people had free access to come to the UN and state their case."

"But people cannot freely do that because of the governments which represent those territories. The UN can be of little help where the colonial powers are depended upon for all information."

"There is a question of when a territory, too, is 'self-governing'. South Africa is considered self-governing, though the great majority of the people have no voice in their government."

"If the proposed federation of Nyasaland, Northern and Southern Rhodesia is consummated, Great Britain will no longer be required to submit reports on the former two territories because they will be 'self-governing'."

"But federation would be achieved in the face of the united opposition of the great majority of the people," Dr. Matthews said.

"Under such circumstances, what can the attitude of these people be towards the United Nations?"

Dr. Matthews believes that the viewpoint of the African people is not well expressed either in the Negro or the White press here. He said:

"The White press sometimes has correspondents in South Africa, but they do not really get in touch with the Africans themselves. Their views are therefore one-sided and give only second-hand opinions concerning the African point of view."

"The Negro press is much more sympathetic, and gives more space to African issues -- much more than these papers themselves did 20 years ago -- but they have not sought out sources of information to counteract the bias displayed in the White press."

"The Negro papers are not seeing that they are read in Africa, and are losing an opportunity to influence and be

influenced by affairs there. Africans who would love to read the Negro papers are reading Life or Time, because these publications are available."

Negro universities, Dr. Matthews also believes to have "special responsibilities to teach the truth about Africa."

"The Negro here," he said, "ought to take note of the new universities in Africa and towards possible future exchange of both students and faculties as is now the case with Whites."

Dr. Matthews pointed out that a White American was now taking his place at Fort Hare while he was teaching here, and that Prof. Herskovits of Northwestern is teaching now at the University of the Gold Coast. Negro professors he said, must also teach in Africa."

He pointed out that India had already set up exchange scholarships with African students, but that South Africa had refused permission for Africans to study in that country.

In the Negro church, Dr. Matthews found the greatest interest in African affairs.

"These groups are more disposed to do something about the situation; they are not just theoretical about it," Dr. Matthews said. (In this regard, a Bible Institute was the only school which invited Dr. Matthews to speak at its commencement exercises, though he gave lectures on Africa at numerous colleges and universities throughout the country.)

Dr. Matthews' own teaching job here concerned the field of missions in Africa.

"I interpreted the mission movement," he said, "in the light of social and political change taking place on the continent, and their effect on mission policy and strategy."

One of the most striking facts concerning church life in South Africa which Dr. Matthews mentioned was the power of the African separatist (all-African) churches, the only churches under actual African control.

These churches command a membership of some 775,000 Africans only less than the Methodists who have membership of about one million Africans. The African Methodist Episcopal Church is the only church where American Negroes are in control, and now the South African government has refused the bishops of this denomination entrance into the country.

Dr. Matthews attributed the rise of the separatist church to the general acceptance by the other churches of Malan's "apartheid" policies.

Altogether the most important missions claim a membership of some 3,700,000 Africans; 800,000 "Coloureds" and 2,100,000 Whites. Most of the Whites are in the strictly "apartheid" (lily-white) Dutch Reformed Church, in which Prime Minister Malan used to be a minister.

"All of the churches are organised on a segregationist basis with separate churches of Whites, Africans, Coloureds and Indians, and with the possible exception of the Roman Catholic Church, churches for Whites are not normally open to non-White worshippers.

"When they are, non-Whites are expected to occupy seats specially set aside for them."

Dr. Matthews was also pessimistic about the "liberal" approach, generally taken by the Roman Catholics, and espoused by Alan Paton's new Liberal Party.

This "gradualist" approach which espouses "equal rights for civilised men", is generally associated in South Africa with Cecil Rhodes, "arch-imperialist" who exploited so much of South Africa. Anything patterned after Cecil Rhodes is suspect of South Africans, Dr. Matthews declared.

In regard to the recent South African elections in which Dr. Malan's racist Nationalist Party was swept back into power, Dr. Matthews commented that "the non-Whites though they could not vote in the election, were the only real opposition against whom the Nationalists conducted their campaign."

The voteless" and "defenseless" non-Whites, Dr. Matthews declared were the only force which "relentlessly defied the government's apartheid policies".

"The United Party" he charged, "supposed to be the 'opposition' forfeited its right to that position by consistently playing the sedulous ape to the Nationalists."

The non-Whites on the other hand, Dr. Matthews said, conducted a determined struggle against apartheid, especially in the recent non-violent, resistance campaign against "unjust laws" in which more than 8,000 were arrested.

Although the Nationalists are in a "serious mood", Dr. Matthews said, "an will not hesitate to clamp down on any resistance to their oppressive segregation, the non-White opposition to these policies will continue unabated."

He continued:

"Nothing is ever settled until it is settled right", commented the educator, surrounded by the last of his unpacked belongings, and facing confidently his own uncertain personal future in the hatetorn land of South Africa.