

contact

MODDER "B"

AFFIDAVITS

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—see page 5

SOUTH AFRICA'S NON-RACIAL FORTNIGHTLY

SOUTH

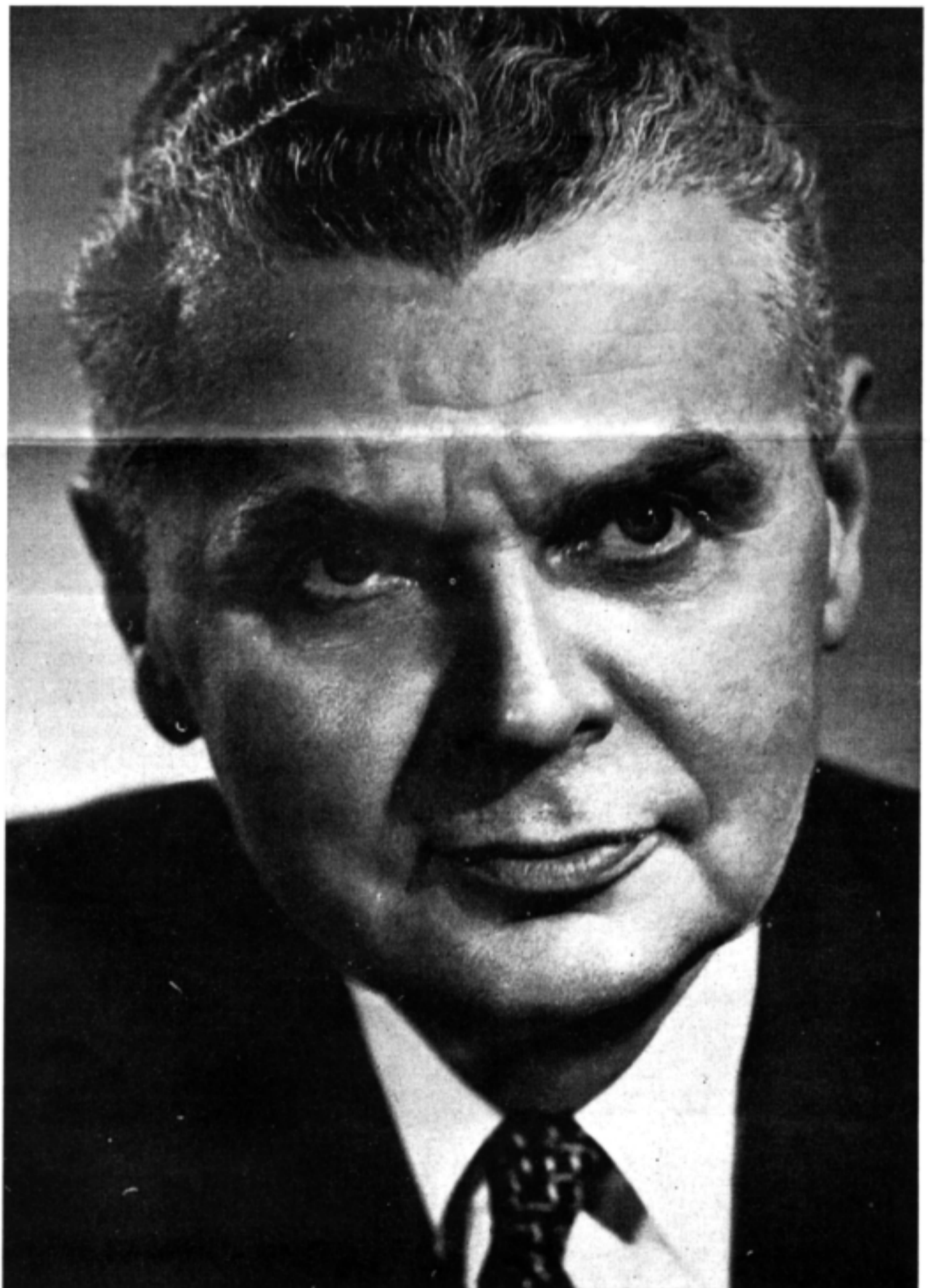
WEST

AFRICA—

The Union's

Colony

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John G. Diefenbaker—Canada's Anti-Apartheid Premier

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contact

Contact is independent. It works for non-racial democracy based on adult suffrage. It is against all forms of totalitarianism such as fascism, communism and apartheid.

The Ides of March

EIGHT O'CLOCK on the evening of the Ides of March (15th March), 1961, was a tremendous moment in South Africa's history. For at that moment it was announced that Dr. Verwoerd had withdrawn his application for continued membership of the Commonwealth of Nations.

Contact rejoices, and for this reason: for the first time in history the South African government has been publicly defeated on a great issue by an alliance between home and overseas sections of the South African freedom movement. And its triumph is the triumph of the non-racial idea; Commonwealth and apartheid have been found to be incompatible.

Your paper, *Contact*, has had the honour to have consistently pressed for the cutting of the Commonwealth link with apartheid. Right across our front page, on 7th May, 1960, we sent a message to the 1960 Prime Ministers' Conference, a message ending with these words: "We do not fear expulsion from the Commonwealth: on behalf of the voteless people of South Africa we even ask for it, in this way: Let South Africa be suspended from the Commonwealth until a non-racial government comes to power and is invited by the Commonwealth to return."

That message was in harmony with our often-repeated desire to see all the links cut which bound the apartheid government with the outside world and, all the roots which nourished it chopped off.

Again, on 25th February this year, in time to reach all interested parties, we called in the strongest terms for the assembled prime ministers to refuse Dr. Verwoerd's application for continued membership.

But, in addition to printed representation, much hard travelling had to be done. A great part of the credit for the victory must go to the United Front which has for months been lobbying some of the prime ministers against apartheid.

If one were to name the heroes of the occasion, one would think of Dr. Julius Nyerere of Tanganyika, and Mr. John Diefenbaker of Canada. In measured terms Nyerere, good friend of Britain, soon to be the prime minister of an independent Tanganyika, warned that to vote Dr. Verwoerd in would be to vote Tanganyika out. Diefenbaker's achievement was that he stood on principle, and by doing so prevented the attack on apartheid from being a racial attack by non-White on White.

If one were to award a booby-prize it would have to go to Britain's prime minister, Mr. Harold Macmillan. He did all he could to befog the clear question. And his assistant, Mr. Duncan Sandys, spent much time lobbying various Asian prime ministers to try to soften their opposition to apartheid.

These efforts do not look pretty when one looks back on them. One is forced to the view that the enormous sums of British money invested in the Union—nearly £1,000 million to-day—made it difficult for these men to see the true issues clearly.

What now? The three High Commission Territories will henceforth be truly foreign territory. Britons in South Africa will be foreigners. South Africa is out of the Commonwealth Games. Shorn of the protection of the Commonwealth, South Africa has lost prestige

Continued at foot of Col. 2

THE LONG VIEW

Which Side Are They On?

IT is the large urban centres of the Union which return to Parliament most of those members who are supposed to be opposed to apartheid. One would therefore expect from the local authorities of these same areas a determined refusal to help make Government policy work. But, if you did expect it, you would be disappointed. Occasionally a municipality takes a stand against the Government on a particular issue—Cape Town over Group Areas and hiring its orchestra to the Treason Trials Defence Fund, Durban on the latest plans for beach apartheid, Pietermaritzburg and bus apartheid—but on the whole the record of opposition of the big non-Nationalist towns to the imposition of apartheid has been pitifully compromising.

MUNICIPAL HYPOCRISY

Durban newspapers and City Councillors have been weeping crocodile tears recently over the terrible injustices of Group Areas proclamations there. Some cynics say it is the City's pockets which are protesting, not its conscience. In any event everyone knows that it was the Durban City Council which fathered the Group Areas Act in the good old war days of Indian "penetration" and that the newspapers were not noticeably critical of it when it did so.

For over a year now the Liberal Party in the Transvaal has been negotiating with the Manager of the Non-European Affairs Department of Johannesburg Municipality, trying to get his permission to hold inter-racial meetings in the townships which fall under his control. The manager, who

is employed by the Johannesburg City Council and who has a discretionary power in this matter, has consistently turned down all approaches made to him.

I have before me a memorandum compiled by the Liberal Party on pass raids conducted by officials and police employed by the Cape Town City Council on African homes at Windermere. These raids, carried out in the middle of the night, rival, for sheer unfeeling brutality and defiance of elementary standards of decency, anything of which the South African Police has ever been accused.

In Pietermaritzburg the City Council refused the application by the Continuation Committee of the African Leaders' Conference for the use of its City Hall. There may have been some precedent for refusing the hall for such a conference to take place on a Sunday but a far-sighted City Council would no longer be thinking in terms of precedents but in terms of the possible effects of its decision on the future course of race relations in South Africa.

Lastly, and as a final indication of the sturdy independence of our municipalities, we have the revelation that the Deputy-Mayor of Durban and certain officials gave permission to the Special Branch last year to tap telephones on the Durban Municipal telephone system. This action was not apparently reported to the full City Council at the time, and it was only by sheer chance that it found out about it, but it has now tamely endorsed what was done and "exonerated" everyone involved.

One might well ask, which side are these people on?

Peter Brown,
National Chairman
of the
Liberal Party



There is nothing much to be proud of in the record of non-Nationalist municipalities since 1948. Occasionally one has stood out against apartheid but far more often they have meekly, and some times even enthusiastically, set about doing what the Government asked them to do. Where they resisted it was often for financial reasons, seldom for moral reasons.

"A VOTE FOR LUTHULI"

On this basis what hope is there for the survival of the principles which are supposed to be basic to civilisation amongst White South Africans? The Nationalists are hell-bent to destroy them and the people who are supposed to oppose the Nationalists are doing all they can to help. Green Point shows it—where the "responsible" White electorate appears to have been seduced by cries of "Vote U.P. and keep South Africa White" and "A vote for Hurley is a Vote for Luthuli".

How lucky Green Point would have been had it had the chance to "Vote for Luthuli". Christian and democratic standards would be much more secure in his hands than in those of our present White supremacist rulers or of those other White supremacists who, while loudly professing their opposition to apartheid, busily set to and make it work in the areas they control.

Sam Sly

THE road north from Windhoek takes you first to Okahandja. The Aukasberge are on your right for many miles, and the plains they march over are bright and pretty with creeping yellow dubbeltjie flowers, or *bohongue* as the Hereros call them.

At Okahandja there are the old buildings of the Augustineum, built on land that the great father of the modern Herero people, Maharero, granted to the Rhenish Mission. The school has now been handed to the Government for Bantu Education, and on part of the King's gift to the missionaries, to enable them to help his people, houses for Whites only have been built.

The graves of the Herero chiefs are near the road. The Rev. Michael Scott describes them in *A Time to Speak*, and since he was there Friedrich Maharero, long exiled in Bechuanaland, has been laid to rest with his fathers. My companions broke off green sprigs of the willows nearby and laid them on the graves when we passed by recently. The Herero inscriptions are simple:

Continued from Col. 1

and respectability, and now faces a truly terrifying loneliness. The western world, if not the whole United Nations, will now turn its face irrevocably away from this neo-Nazi pariah among the nations.

Thus will be cut more and even more of the roots that nourish the evil weed of apartheid.

The Ides of March have brought us near to the day when it will wither and die.

"Here rest three kings, who did their work as royal and noble men until they died—while they were yet true kings."

Further on, is the grave of another chief, Zemuundja, who died, four years after Maharero, in 1894. Horns of the sacrificial cattle are still to be seen in the tall old kameeldorings around his grave. Zemuundja was the great-grandfather of Mr. Clement Kapuu, deputy to the aged paramount chief of the Herero, Chief Hosea Kutako.

Chief Kutako was born in 1870 and was a mature man of 34 during the German-Herero War. He was wounded twice, in the leg and in the cheek, miraculously surviving the campaign and its hideous aftermath—General von Trotha's attempt to exterminate the entire Herero people. He has led the Hereros for the whole period of their bondage and he will yet see them free.

Herero war graves are at Hamakari, east of Otjiwarongo, the scene of the final battle of the 1904-05 War. Most Hereros can tell you about this battle which both sides thought they had lost. It led to the flight of the Hereros into the Sandveld and ended their long active resistance to Germany.

The Hereros are not a conquered warrior people living on memories of their glory. They and their 91-year-old chief are modern people, who are building modern political organizations and working to rid their magnificent country of a form of colonialism only equalled in heartlessness by Portugal's.

Though their organizations (described on page 6) only date back to 1958 or 1959 and despite a denial of educational and political opportunity worse than the Congolese suffered under Belgium, the non-White South Westers are not new to politics. 1922, for instance, saw a rising in the south and the League of Nations inquiry into General Smuts's

merciless crushing of the Bondelswarts, who refused to pay their dog-tax. 1922 also saw the visit of Marcus Aurelius Garvey to Windhoek location. Garvey's "Back to Africa" movement gained a large following there and he is still talked of. Mr. John Garvey Muundjua, vice-president of S.W.A.N.U., was named after Marcus Garvey, though born six years after Garvey had gone on to greater things, and then to his final collapse and the extinction of his movement.

While the organizations grow in numbers and determination, respect for what was good in the old society is kept alive. But not by the Union Administration officials. These loyal Broederbonders, like the Secretary, Mr. Marais, for instance, now deny the titles of Chiefs to the Hereros, and address even Chief Hosea, Kutako as "Senior Headman" (or in person, as "Ou Hosea"). They treat the half-a-million Ovambo people, who belong to S.W.A.P.O. in large numbers, and also to S.W.A.N.U., rather worse than the Hereros, Namas, Berg Damaras and Basters. This, partly through the evils of the contract labour system, has ended the Ovambos' ancient detachment from their fellow South West Africans.

The certainty of change from without is in the minds of the oppressed people of South West Africa (and of a very few White realists). Time is on their side and is longer than the ropes which presently bind them.

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KHAKETLA EXPLAINS RESIGNATION FROM B.C.P.

ON 29th December, 1960, Mr. B. M. Khaketla, Member for Health in the Basutoland Legislative Council, resigned from the Basutoland Congress Party of which he was deputy leader.

In a statement to *Contact* he made the following points explaining his resignation:

"I had never imagined, nor had I ever dreamed, that a time would come when the Party I loved so much and had done my best to help build up would one day seek to interfere with my religious freedom and dictate how I should worship; but it happened. The shock was very great and it wrenched my heartstrings. I was thus compelled, although very reluctantly indeed, to sever my connections with it, because it had become quite clear to me that my continued membership of the Party would be incompatible with the new policy of dictating how party members shall worship in 1961. The words that Mr. Mokhehle had addressed to the Pan-African Youth Seminar at Tunis in April, 1960, became clear to me, for he had then said: 'We must look back to our own religion and weed out things that are not compatible with the present. And when we have retrieved our past, we shall have the initiative to go into the future with confidence.'

"How could I still feel happy in the Party when the man with whom I had to work in close collaboration, the man for whom I had the highest regard and loyalty, the man with whom I had worked all these years to build up the Party, obviously no longer had any faith in me and told the people to regard me as a sell-out?

"The nation was convinced that I was working for their interests, and I don't see why they should have any doubts about my integrity today in spite of all the ugly names by which I am now called. I wish to assure the Basotho that I am still what I have always been, that I shall continue to make their interests my sacred trust. I do hope, therefore, that in the light of what I have said they will see things in a different light and regard me as their willing horse I have always been in the past.

"Mr. Mokhehle told the *World* that I 'was never convinced of the B.C.P. policy.' It seems rather odd that while realizing that I was not 'convinced of



KHAKETLA

the B.C.P. policy' the Party should have entrusted me with the big task of drawing up the Party's Election Manifesto which the 1958 Annual Conference approved unanimously without altering or deleting a word.

"It has now become abundantly clear to me that the B.C.P. Head Office, with the blessing of the Leader, has successfully plotted and carried out my political 'murder'. It further confirms my conviction that to have remained in the Party would have served no useful purpose, for it is clear that the man in whom I had so much confidence never had any trust in me. But I leave it to time and posterity to tell whether I did in fact sell the nation, or whether those who seek my political destruction, most of whom were not politically conscious while I was already in the thick of this battle, were merely instruments in the hands of someone who had his own little axe to grind. I now go into the political wilderness rather than remain with a party which does not appreciate my efforts in the service of that party and the whole nation."

REMEMBER THEIR FACES!



A group of Security Branch men (seated on ground) taking notes at a Liberal Party meeting in Newclare, Johannesburg.

Canada's Diefenbaker

TWO masterly moves helped to determine the course of the Lancaster House conference in London of the assembled prime ministers. One was that of Julius Nyerere who threw the weight of all Africa into the balance against Dr. Verwoerd.

The other was that of John Diefenbaker, Conservative prime minister of Canada. Though his country is White, wealthy, and Western he stood rockfast on the principle of non-racialism, and threw his vast country's weight with the Afro-Asian world of the Nkrumahs and Nehrus.

By so doing he demonstrated that the love of freedom is no monopoly of any one part of the world, and thus avoided the danger of racial voting. By so doing he helped build the Commonwealth into what it may become: the strongest bridge over the economic and racial gap that threatens the peace of the world. Who is he?

THE Right Honourable John Diefenbaker, P.C., Q.C., M.P., was born on September 18th, 1895, in Grey County, Ontario.

At the age of eight, he accompanied his family to Saskatchewan, and graduated from the University of Saskatchewan in 1915 with a Bachelor of Arts degree. He won his Master of Arts degree from the same University the following year, and his Bachelor of Laws degree in 1919. In May, 1958, he was awarded an Honorary D.C.L. by his Alma Mater.

During World War I, Mr. Diefenbaker served overseas in the Canadian Army (1916-1917). He is Honorary Colonel of the North Saskatchewan Regiment, Royal Canadian Infantry Corps.

In 1919, Mr. Diefenbaker was called to the Bar of Saskatchewan. He is also a member of the Bar of Alberta and the Bar of British Columbia, and in 1929 was created a King's Counsel.

Mr. Diefenbaker has been a Member of the House of Commons since 1940, having been elected three times as the Member for Prince Albert, Saskatchewan. He was the Leader of the Conservative Party in Saskatchewan from 1937 to 1940, and in December, 1956, he was chosen to lead the Progressive Conservative

Party in the federal field. He was Leader of Her Majesty's Loyal Opposition during the Fifth Session of Canada's 22nd Parliament in the spring of 1957.

In the general election of 10th June, 1957, the Conservative Party won the largest group of seats in the 23rd Parliament, and Mr. Diefenbaker was called on to form a Government.

In recent years he has attended various Commonwealth and N.A.T.O. Parliamentary Meetings and in 1943 was Chairman of the wartime Ottawa Conference of Parliamentarians from the British Commonwealth and Empire, meeting with Members of the United States Senate and House of Representatives.

He also attended the United Nations Organization meeting in San Francisco in 1945 and was a Member of the Canadian Delegation to the Seventh Session of the United Nations General Assembly in New York in 1952. He addressed the General Assembly in New York as Prime Minister in September, 1957.

In October, 1957, Mr. Diefenbaker was Minister in Attendance on Her Majesty, Queen Elizabeth II, during her visit to North America, when she opened the First session of the Twenty-third Parliament in Ottawa, and visited Washington, D.C., and accompanied her on her visit to Chicago during the Royal Tour of 1959.

Mr. Diefenbaker visited 17 Commonwealth and N.A.T.O. countries during the course of a 35,000-mile, six-week world tour in the autumn and early winter of 1958.

Mr. Diefenbaker was married 8th December, 1953, to Olive E. (Freeman) Palmer, daughter of the late Reverend Dr. and Mrs. C. B. Freeman.

[See "The Ides of March", page 2.]

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South West Africa

The Union's Colony

By a Reporter recently in Windhoek

THE political temperature in South West Africa is going up steadily. There are yet no signs of either successful non-violent internal resistance, or the teaming-up of Black and White democrats against the Union's hated administration.

But a climate is being reached where these things can take place, despite serious weaknesses such as the power of the Administration, the lack of confidence of White democrats, and the small numbers of trained political organizers and leaders among the non-Whites.

The three factors creating this new climate are:

- The crude and tyrannical methods employed by the Administration, which seem almost intended to provoke the non-Whites to resistance.
- The triumph of the Afrikaner Nationalists in the Legislative Assembly elections on 8th March this year.
- The certainty of some form of change being brought about from outside.

ADMINISTRATION'S METHODS

Life is hard for the non-Whites in South West Africa in many ways. The Union runs the Territory in a nakedly colonialist fashion, while keeping within certain limits dictated by her awareness of world reaction to a palpable tyranny. A dire lack of land, opportunity, education, personal freedom, political rights, has been the lot of the 600,000 non-Whites for generations. But the hope of improvements within the old system has gone for good—with the increasingly rigid application of apartheid by unsympathetic Nationalist officials from the Union. These officials seem hell-bent on provoking the non-Whites of South West to action against them. The current provocations are:

- Harsher than ever treatment of Ovambo contract labourers, and of Ovambos suspected of any political leanings;
- the racket of forcing those time-expired contract labourers who have not yet left for Ovamboland to earn their "repatriation fee" by working a further period as semi-slaves;
- the threat of Bantu Education, due to be introduced shortly in primary schools throughout the "Police Zone", as it has already been introduced in the tiny number of secondary schools for non-Whites.

African teachers were shown the new syllabuses in February, to send their comments in by the end of March. Their request to delay this until their "S.W.A. Onderwysersunie" meets in June has so far been ignored. Teachers and parents are desperately searching for means to fight Bantu Education without denying the children whatever education they can get.

And specifically in Windhoek, the nerve-centre of political life in South West, the Administration is provoking the non-Whites by:

1. Indirect pressure upon those who have refused to move from the old Windhoek location to the No. 1 apartheid symbol of South West, Katatura township. Refusal of permits to remain in the area, cancellation of work permits, ejection from the area on any grounds that can be found, pressure on employers to force their workers to move, denial of all sorts of services to the old location dwellers—these are some of the means being used to make a show of the willingness of the oppressed people to Windhoek to move to Katatura.

Katatura was named, as a hoax

against the Administration: "This is no permanent abiding place."

2. The announcement that 17 people will be charged with public violence alleged to have been committed in the location on the night of 10th December, 1959, when 12 were shot by the police and 40 injured.
3. The application of location regulations in force in the Union to locations in South West Africa. Such regulations have already been gazetted for Walvis Bay (Government Notice 2287, 14th December, 1960) and Windhoek is believed to be next on the list. In future conveners of a meeting "shall notify the superintendent at least 48 hours before such a meeting" which the superintendent may prohibit if there be reasonable grounds for believing that such a meeting "might provoke or tend to provoke a breach of the peace".

ELECTION RESULTS

The Nationalist Party polled a sizeable majority over the United National South West Party, led by Advocate Percy Niehaus, whose increasingly progressive speeches have encouraged the voteless opposition to some extent. Mr. Japie Basson's new South West Party came nowhere, though they pulled perhaps 10 per cent of the German vote over to the U.N.S.W.P. with whom they had an election pact. This majority of the all-White electorate was stone-deaf to all appeals to reason, common-sense or realism. So badly did the U.N.S.W.P. candidates fail to awaken the Nat. voters to the realities of the situation that the U.N.S.W.P. is now facing the fact that it cannot win over the electorate and will certainly fail to win a seat in the next elections for South West's four seats in the Union parliament.

A few, who include some of the leaders of the U.N.S.W.P., are now at last aware that

- They cannot win power through White politics.
- U.N. or other intervention will inevitably change South West.
- Shared power followed by a black majority government lies before South West Africa.

The mass of the U.N.S.W.P. voters are reactionary, but unlike most of the Nats., they are South Westers rather than South Africans, and a few may prefer the fact of change to running away.

CHANGE FROM OUTSIDE

The territory awaits the verdict of the International Court of Justice at the Hague, in the case brought against the Union for not carrying out the terms of the Mandate given it by the League of Nations in 1920.

Fifteen years of struggle at the United Nations by the Rev. Michael Scott and now by the petitioners (Messrs. Kerina, Kozonguizi, etc.) seems about to be crowned with success. The two latest events in their favour have been:

- The 64-0 (12 abstained) vote against the Union in the General Assembly of the United Nations, following on the virtual expulsion from the Commonwealth.
- The United States' U.N. vote in favour of an enquiry into conditions in Angola and Moçambique, colonies of its N.A.T.O. ally Portugal. Angola's southern border is South West Africa's northern one, and the Ovambo people live on both sides of it. Events in Angola cannot fail to affect South West Africa.



PRETORIA LIBERALS

In terms of the Groups Areas Act, the government has begun the removal of residents of Lady Selborne, an African area of Pretoria, to a location twenty miles to the north of the city.

Lady Selborne is a freehold area and dates from the time of Paul Kruger, President of the Transvaal Republic until 1902. He "opened" the area for Africans to buy land.

In protest against the removal, the Pretoria Branch of the Liberal Party is collecting signatures for a petition to the United Nations in the hope that that

SUCCESSFUL SWAZILAND MEETING

From "Contact" Correspondent

BREMERSDORP: The Swaziland Progressive Party in furthering its campaign for justice and independence in Swaziland, recently held a successful meeting here. Three hundred people attended.

The chairman of the S.P.P., Mr. D. Dhlamini addressed the meeting, and said that the Party's aim was to unite the Swazi people. The Party wanted cheap labour to come to an end, and demanded decent wages and a decent standard of living. He called for progress in industry and the economy.

He concluded with the slogan: "Positive Action — Knowledge — Self-determination, Freedom and Peace."

After this other speakers including Mr. Malaza, Mr. Mavimbela and Mr. M. Dhlamini addressed the meeting.

The following resolution was passed: "That immediate action be taken to improve the living conditions and welfare of the following:

- (a) Aged Africans who cannot support themselves and have no relatives to support them.
- (b) Widows and orphans whose menfolk fell in the Second World War.

The resolution was welcomed by hundreds of people.

The Party has established branches in over Swaziland. Election of leaders in the Mangini district will be held soon.

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DRAW UP PETITION

body may be able to persuade the South African government to stop the removals.

So far five thousand residents of Lady Selborne have signed the petition. While collecting signatures five members of the Pretoria Branch of the Liberal Party were detained by the police for an hour in the outskirts of the township. There were Walter Hain (chairman), Colyn van Reenen and Maritz van den Berg (vice-chairmen), Adelaine Hain (secretary), and Martin Motlhoko (committee member).

S.A.B.C. CONCEALS AND DISTORTS TRUTH

By a Reporter

EVERYONE has noticed the way the S.A.B.C. has been going downhill since Dr. P. J. Meyer and the Broederbond took it over.

But it has never sunk to such depths of inefficiency and untruthfulness as it did over the prime ministers' conference.

On Tuesday, 14th March, when the whole country was on tenterhooks waiting for news, the S.A.B.C. announced in a seven o'clock news that a decision had been reached, that Dr. Verwoerd was in, and that a formula was being drafted to give effect to this agreement.

But that same evening the S.A.B.C. was compelled to admit that there had been no truth in the earlier message.

The Corporation was not satisfied with having misled the public once on the great issue. At 4.30 p.m. on Wednesday 15th—the day of the actual decision—a "flash message" was read out.

This message said that all the news agencies in London understood that the prime ministers had reached agreement and that they were working on a communique embodying their decision to grant Dr. Verwoerd's request for re-admission.

At eight o'clock that evening the truth was heard. "It has just been announced," said the voice, "that Dr. Verwoerd has withdrawn his application for South Africa's continued membership of the Commonwealth . . ."

The only trouble was that this voice came from the B.B.C. in London over the short waves. The S.A.B.C. continued to be silent for over a quarter of an hour.

Then, on the S.A.B.C., the truth was told as a "flash message". But even here the S.A.B.C. couldn't tell the plain truth, and nothing but the truth. It said, "It has just been announced in London". But that was not true, for it had been announced more than a quarter of an hour before.

No doubt in that quarter of an hour the little broeders in the studios had been

consulting the big broeders in the Bond.

On the night of the announcement that Verwoerd withdrew Commonwealth application the following items were broadcast over Radio Bantu, Johannesburg, at 9.30 p.m.:

1. A set of books to be used in primary schools has now been published: they will be used in Transkei schools.
2. A schoolteacher of Pietersburg who has been on a local advisory board has been elected to the principalship of a farm school.
3. A secondary school in Pietersburg has now added one class to its roll for the year 1961—it will now go up to J.C.

"Contact" wrote to "The Times"

The editor of "Contact" sent the following letter to "The Times" (London).

"Mr. Julius Nyerere, perhaps Britain's best friend in Africa, has served notice on the Commonwealth that it must now choose between himself and Dr. Verwoerd.

"Make no mistake: Nyerere speaks for Africa, including the coming non-racial government in South Africa. Representative non-Whites here all call for expulsion. If their plea is heard there might well be a post-apartheid application for re-admission.

"If on the other hand it is ignored the future South African non-racial government will view coldly an association which, when it had the chance of weakening the oppressor, chose rather to strengthen him."

News item—"The Times", 13th March, 1961.

ASSAULT, ALLEGED MURDER:

Affidavits From Modder "B" Victims

From "Contact" Correspondent

LONDON: Questions are being asked in the British House of Commons about the allegations of prison brutality amounting in some cases to death from beatings contained in affidavits by Nyasas detained in South Africa during last year's emergency.

The affidavits have been sent with petitions for an inquiry to the International Commission of Jurists, and copies have been sent to the United Nations.

The Nyasas have appealed to the British Government and Nyasaland authorities to help them return now to Nyasaland. Details from their eight affidavits were first published in the London *Observer* (Sunday, 10th March) and I have read the full texts of the photographed copies.

AFFIDAVIT "A"

Born in the Nchu district, Central Province, Nyasaland. Came to Union in 1952. Was arrested twice in Johannesburg for pass offences before April, 1960.

Paragraph 7: "Arrested again on 27th May, 1960. This time I was told that I had been burning my pass. This was certainly untrue and I had not burnt anything. I was not charged or taken before a Court but I was sent to Modder 'B' Gaol. At Modder 'B' I appeared before someone whom I was told was a Native Commissioner who told me, as I understood he told the others who were detained with me, that we would be kept at Modder 'B' until a report had been received from Pretoria. After some time I was then told with many others that I would be released with the others detained in gaol on 26th June, 1960.

Paragraph 8: "After 26th June, 1960, when we had been promised our release, nothing happened. We tried to make inquiries about when we would be released but we were ignored and treated with scorn and contempt. . . Then it was decided amongst all of us in that group that the next time we were taken out we would sit down and ask to see the Chief Warder and ask him about our release.

"On the 29th June, 1960, we told the guards what the position was. The guards left us sitting and the Chief (Warder) came and told us to sit where we were.

"Then European warders carrying pickhandles came. They approached us. They said nothing and then when they were amongst us they started lashing out wildly left and right, hitting and beating us.

"The assaults were terrible. There were wild cries and screams. I was hit across my back. Four people were killed that day. I saw them dead at that place.

"I saw many being taken to hospital. Some had broken legs; some had broken arms and other injuries. Later we heard two more died in hospital. We were locked in our cells and ordered to keep quiet.

"Then the Chief (Warder) came into the cells. He said we should now tell him our complaints. He said the reason we had been beaten and that some had been wounded and others killed was because we acted together and had not elected one of us to give him our complaints . . ."

AFFIDAVIT "B"

Born at Salema, Nyasaland. Been in Union for about 22 years. Never arrested for pass laws or criminal laws before Emergency.

Paragraph 7: "In June, 1960, I was arrested by the police who do not wear uniforms. The police when they arrested me first said that they were arresting me for a pass offence, then they told me I was not being arrested for pass but for being a member of Congress. I denied that I was a member of Congress. I was not taken to Court

and sentenced but was taken to Modder 'B'.

Paragraph 10: "I stayed in Modder 'B' during June, July and the whole of August . . ."

"During the whole time I was in gaol I was not able to communicate with anyone else outside of gaol nor did I see any visitors. Whilst I was in prison I was never examined by a doctor nor did I see anyone to whom I thought I could complain without the complaint being used against me by the warders and the other prisoners.

Paragraph 12: "Assaults took place regularly every day, both by the warders upon us and by the hardened criminals with whom we were placed. Every morning when we went out as the warders counted us they would hit us on various parts of our bodies with their batons. . . My body was continually sore from assaults committed upon us. . . Whenever we were ordered to line up or ordered to do something or other and some of us did not comply with the order immediately or the line to which we were ordered to stand was not straight we were assaulted. It was assault, assault, assault.

"I am at present suffering from a finger which was split as a result of an assault and from a suspected fractured arm." (He attached a photographed copy of his hospital certificate showing his injuries and treatment on release from gaol.)

Three of the affidavits mention the deaths of detainees at Modder "B" after beating. All of them complain of being assaulted by warders by day and by convicted criminals at night.

Five out of the eight say they were "sold" from Modder "B" to farms where conditions, with one exception, were said to be as bad as, if not worse, than in gaol.

AFFIDAVIT "C"

Born in Mzimba, Nyasaland. Came to Union in 1955.

Paragraph 6: Says he was "sold" to a farmer from Modder "B". "We were guarded during the day by the farmer's boss-boys and we were locked up at night. We dug potatoes with our fingers all day and were only given porridge to eat."

AFFIDAVIT "D"

Born at Salema, Nyasaland. Came to Union in about 1945.

Paragraph 9(d): "In August, 1960, I was transferred from Fordsburg to Modder "B". After spending two days at Modder "B" I was sold to the farms. . . The boss-boys guarding us assaulted us with their sticks and the assaults were vicious."

The affidavits consist of about 1,500 words each, and enumerate details in some cases of African prison life also in the Johannesburg Fort, Central Prison (Pretoria) and Lecuwkop which some of the Nyasas experienced for pass offences before the Emergency. These, too, are blow by blow accounts of beatings, overcrowding, underfeeding and official contempt. One of them mentions, however, that Modder "B" during the Emergency was worse "because there were more assaults".

In their five-point petition to the International Commission of Jurists, the Nyasas call on the United Kingdom Government and Nyasaland authorities "in co-operation with the Commission" to set up an inquiry into South African prisons, private and public.

Because of the possibility of reprisals, the petitioners have been advised not to reveal their names for publication for the time being.

POLITICAL UPSURGE IN S. WEST AFRICA

OVER years the activities of the South West African petitioners at the United Nations have been spotlighted. It has sometimes seemed that it is only there that there has been liberatory activity. If this was ever true it is no longer so, and we bring you here reports showing how the oppressed people are building up their strength WITHIN the mandated territory.

S.W.A.P.O. GROWS UP

By MBURUMBA KERINA

THE South West Africa Peoples Organization (S.W.A.P.O.) is the largest African political organization in South West Africa. Its membership is composed of men and women of all indigenous ethnic groups in the country.

The basic aim of S.W.A.P.O. is to unite all the peoples of South West Africa into a cohesive national political organization, irrespective of their race, or religion and to establish a free, democratic government in South West Africa founded upon the will and direct participation of all the peoples of our country.

The South West Africa Peoples Organization was originally organized as the Ovamboland Peoples Congress by South West Africans residing in Cape Town in 1958. Most of the South West Africans in Cape Town were Ovambo labourers and early membership in the organization was necessarily drawn from among these young men. The founder and first President of the O.P.C. was Toivo Ja-Toivo. The O.P.C. was dedicated then, as its successor the Ovamboland Peoples Organization (O.P.O.) under the leadership of Jacob Kuhangua and Sam Nujoma was, to the termination of the South African Administration over the Mandated Territory of South West Africa and our country's achievement of self-government under United Nations supervision and independence as soon as possible.

In April, 1959, Ja-Toivo was arrested and deported from Cape Town to Ovamboland for his political activities and for sending petitions and a tape

recorded message to the United Nations. He remains there with many other noted leaders of S.W.A.P.O. under detention to this day. The centre of the organization's activities shifted from Cape Town to Windhoek, the capital of South West Africa. On 19th April, 1959, the O.P.O. established itself as a powerful political force in South West Africa. Since that time the membership has increased to many thousands organized throughout the country in over twelve national branches.

In June, 1960, the O.P.O. changed its name to the South West Africa Peoples Organization (S.W.A.P.O.) in conformity with the true character of the organization—a mass African political liberatory movement which by that time was composed of various indigenous groups in the country. In keeping with its determination that the liberation of South West Africa is to be the work of all South West Africans and not that of any single group, S.W.A.P.O. promotes the principle of collective leadership. Its governing body, the National Executive Committee, is composed of representatives of all segments of the African population and the rank and file. Veteran South West African leaders Chief Hosea Kutako and Chief Witbooi are among S.W.A.P.O.'s supporters.

S.W.A.N.U.—FINE LEADERS

By a Reporter recently in Windhoek.

IN its ideals the South West African National Union (S.W.A.N.U.) scarcely differs from its fellow freedom-organization, S.W.A.P.O. It perhaps yet lacks the large membership of S.W.A.P.O., but it may make up for this in the quality of its leaders.

The president is Mr. F. Kozonguizi, at present in New York, and its vice-president Mr. John G. Muundjua of Windhoek. Other officials are Messrs. Uatja Kaukueta, now studying in Sweden, and Mr. Hitjevi Gerson Veii, of Windhoek, national propaganda and organizing secretary.

SUCCESSFUL MEETINGS

S.W.A.N.U. has issued statements on many matters of national importance and has held successful meetings. Its

most recent was on Sunday, 5th March, at Windhoek location, when Mr. Muundjua called for the establishment



MUUNJUA

of a fund to help with the defence of the 17 men to appear on 8th May on a charge of public violence. This was alleged to have taken place during the disturbances at Windhoek location on 10th December, 1959, when 12 people were shot by the police and 40 injured.

Contact is pleased to associate itself fully with the aims of the fund, which will be administered on a non-party basis. Details will be announced in a later issue.



Messrs. Mburumba Kerina (left) and Jacob Kuhangua, members of the National Executive of S.W.A.P.O., photographed in New York.

CALL TO SOUTH WEST

CONTACT is pleased to publish this statement issued by the Executive Committee of the South West Africa Peoples Organization:

BROTHERS, SISTERS, WORKERS AND YOUTH:

Now is the time to strengthen the bonds of UNITY and SOLIDARITY among ourselves. Now is the time for ALL South West Africans to come together under the banner of S.W.A.P.O. Now is the time to strike out for FREEDOM and INDEPENDENCE!

WHITE SETTLERS

Today, the soil of our country is being drained of its resources and drenched with the blood of our people. The White Settlers have come to our country with nothing. They have seized our lands from us, and they enjoy a better life here than they could have anywhere else in the world. We Africans exist only to serve them. These same impostors enjoy all the rights of free men. We have no voice in the government of our country and we are forced to be strangers in our own land.

This oppression over us must end. The Union Government must go!

South West Africa must again be ours

to live and enjoy as free men and women!

We have the power within us to reconquer our land, our dignity as Africans and our right to govern ourselves as a nation. The key to our power, and the source of our strength is UNITY and SOLIDARITY.

NATIONAL VICTORY

S.W.A.P.O. has already achieved a great national and international victory in excluding tribalism in its membership. Damaras, Hereros, Namas, Ovambos and Coloureds all participate fully in the program of S.W.A.P.O. The time has passed for arguments about tribal differences. All of South West Africa belongs to all of the people who work to develop it. There is no part of our country which belongs exclusively to one group. We shall never return to the past. S.W.A.P.O. is moving toward the complete UNITY and SOLIDARITY of ALL THE PEOPLE of our country to face the future. Add your membership and support the growing strength of S.W.A.P.O.

WORLD RECOGNITION

S.W.A.P.O. is recognized around the world as the representative political organization of the peoples of South West Africa. S.W.A.P.O.'s principles of unity and solidarity against foreign domination and for complete national independence have been recognized and applauded in the United Nations.

S.W.A.P.O. is dedicated to strengthening the opposition both at home and abroad. S.W.A.P.O.'s international representatives are working through the United Nations, the South African United Front, the All-African People's Conference and the Afro-Asian People's Solidarity Conference

WE MUST UNITE TO RECONQUER OUR FREEDOM AND SOVEREIGNTY!

WE MUST REMAIN UNITED TO PLAN A NEW ORDER FOR ALL IN OUR COUNTRY!

Signed:

H. BEUKES, I. FORTUNE, M. KERINA, J. KUHANGUA, L. NELENGANI, S. NUJOMA.

International Representatives, Members —S.W.A.P.O. National Executive Committee.

In a statement to Contact, Mr. U Kaukueta writes from Lund, Sweden: "We have no confidence in the South African Government and our struggle against this Nazi-inspired government, possessing neither normal, legal nor popular claims to South West Africa, is fair and just. There is no place for apartheid in South West Africa."



KAUKUETA

Money is also to be raised by S.W.A.P.O. and by the Council of Chief Hosea Kutako of the Hereros.

S.W.A.N.U. may be said to differ from S.W.A.P.O. in its questioning attitude to the leadership of Chief Hosea Kutako and his council. The Chief has long symbolized the fight against oppression in South West Africa.

READERS GIVE THEIR VIEWS...

New Age replies

SIR.—In the absence of Mr. Carneson from Cape Town, allow me to reply to various points raised in your issue of 9th March.

I have no wish to discuss the pros and cons of communism with Mr. Duncan. In the first place it is impossible for me to do so under our restrictive laws. In the second place, Mr. Duncan would appear to be so ill-informed and so prejudiced on the subject that even if the light were dazzling his eyes he would be unable or unwilling to recognize the truth.

He complains that *Contact* has been subjected to an unprovoked attack by *New Age*. Allow me to say in reply that ever since its inception *Contact* has been conducting a sniping attack on the Congress Movement and *New Age*. For the most part we have endured these attacks in silence, preferring to seek points of agreement rather than disagreement. We were reinforced in this attitude on at least one occasion by a personal appeal from Mr. Alan Paton, who urged us to refrain from criticizing *Contact* in the interests of anti-Nationalist unity.

But one's patience begins to wear thin when one observes no answering desire for unity from the other side. For us, *Contact's* handling of the Lumumba arrest and murder was the last straw. To have kept quiet about this too would have been to connive at a crime against the whole freedom movement in Africa.

Our charge against *Contact* is not merely that it is anti-Communist, but that it is so blinded by its anti-Communism that it has steadfastly refused to work with the Congress Movement and is in fact trying to undermine it, thus weakening the potential force which could be mobilised against the Nationalist Government. Mr. Duncan has publicly stated that he would never work with the Congress of Democrats because he regards Communism as a greater danger to South Africa than Verwoerd. All we can say in reply is that in the first place neither the Congress of Democrats nor any other section of the Congress movement can be equated with Communism; but, in any case, at a time when Verwoerd is hitting us all on the head with equal impartiality, such an attitude is not only dangerously irresponsible but positively harmful. In the Congo it has led Mr. Duncan to support Mobutu, the stooge of the imperialists,

instead of Lumumba, who had the full backing of the African nationalist movement to which Mr. Duncan claims to be loyal. In South Africa it leads Mr. Duncan to flirt with the P.A.C. at the expense of unity with all other forces fighting against apartheid and for equal rights for all.

Let me repeat again, though we may have our differences on many points, *New Age* has always sought, and still seeks, unity with the Liberals and all others fighting against the Nationalist Government. Why do we want unity? Because we believe it is essential if the Nationalist Government and apartheid are to be defeated. *Contact* has yet to show that it desires unity with the Congress Movement, and Mr. Duncan failed to reply to the challenge (No. 3) which *New Age* directed to him on this point.

Mr. Duncan now challenges us to reply to the question: If African nationalism should clash with world communism, which would *New Age* support? The very slanting of this question reveals Mr. Duncan's political bias. Communism is not something separate from Africa, nor is the cold war something taking place only outside Africa, as events in the Congo should by now have brought home to all of us. The stand and activities of Communists make it clear that far from being opposed to African liberation, as Mr. Duncan suggests is possible, they are in fact part of the liberation movement itself and have played a leading role in the struggle against imperialism and for independence and self-determination for the African people.

What Mr. Duncan probably means is: does *New Age* support capitalism or communism as the future system for Africa? On this point let us merely say that we are as opposed as Mr. Duncan claims to be to any system being imposed on Africa from outside. We say: Let the African people decide for themselves what they want. Some may want capitalism; some may want communism. May the better system win the support of the majority!

B. B. BUNTING,
Cape Town.

Mr. Bunting for New Age has failed, as we knew he would, to reply to our question: "If African nationalism should clash with world communism—and this might easily happen—which would New Age support?"—Editor.

SELLING FOR FREEDOM



SIR.—This photo was taken after selling 120 "Contact" at a show. In it I am selling to Mr. John Vilakazi (right). I am one of those people who are fighting for freedom. Freedom cannot be a simple word emptied of meaning, it must remain a principal demanding respect for the rights of others. In other words those who seek freedom must be prepared to struggle for it rather than accept it; and having won it, to stand on their own feet without dependence and without favours.

Long live "Contact"! The struggle for African freedom and unity continues!
STAFFORD MTIMKULU,
Pietermaritzburg.

To all readers of "Contact"

Let us have your views

- on the kind of South Africa and Africa you want
- on the political struggle in your area
- send a photo of yourself if you like and please keep your letters short.

Contact and Lumumba

SIR.—I was shocked by what I have read in *Contact*, and in *New Age* referring to *Contact* about the events in the Congo.

I cannot understand why *Contact* could call our hero and martyr, Patrice Lumumba, a traitor.

This shows that *Contact* sides with the imperialist stooges, Tshombe, Kasavubu and Kalonji. If this is in fact the case, may I frankly warn *Contact* that it is digging its own grave, as these statements it has made have come to the ears of the sons and daughters of Africa and time alone will tell what will happen to it. I wonder what kind of freedom *Contact* is talking about if it cannot appreciate the work done by Patrice Lumumba.

Does it support imperialism?

Contact should withdraw its previous statement for freedom's sake.

S. F. MADLOPHA,
Johannesburg.

Contact has consistently condemned the stooge government of Mr. Tshombe as merely Belgian colonialism under a disguise. Contact does not support any other stooge governments.

It is true that we did welcome the advent of Colonel Mobutu. Unfortunately his poor showing since his arrival has disappointed hopes that he would set up a strong and truly national Congo government.

Contact never called Patrice Lumumba a traitor, but we blame very much the powers outside Africa (U.S.S.R. and China in particular) which have used his murder to launch a campaign against the United Nations, the hope of the world, and in particular the hope of the smaller nations.

Contact is against imperialism.—Editor.

Good neighbourliness?

SIR.—Barbaric nocturnal police raids are very frequent at Natsalspruit Township, Germiston. The residents of this township are subjected to malicious police beatings and arrests, searching for liquor, passes, permits, etc.

I suppose this is the kind of "Good neighbourliness" that Dr. Verwoerd spoke of at the London airport on his arrival for the Conference of the Commonwealth Prime Ministers. I have a firm belief that in this part of the continent we shall never have a healthy community until we find a way of disinfecting the poisoned minds that roam over locations at night.

Most of these raw recruits from the depot lack experience in preserving peace and order. Instead they are imbued with premature knowledge and ruinous exploitation of an African. I wish they should, together with their superiors, know that the home is not only a place to eat and sleep, it is a place in which we are free to live and grow.

A. M. PANTSI,
Natsalspruit, Germiston.

Verwoerd has had his answer in London.—Editor.

Time only for freedom

SIR.—I have no time to do anything neither to bath nor to wash and no time to speak about Federation but time only for fighting for freedom.

Please let's all go together, fight together and then win our free Africa and maintain peace in the whole Africa.



Everyone wants to be happy in his motherland. Let's all fight together for a free Africa.

Let's all have as main object the getting of moral and financial support from our own people here on the spot before we ask for assistance from outside Africa.

Carry on with politics. I want any contact to carry on politics.

Peace does not mean loafing but working hard and this is peace and hard work.

I am one of the freedom fighters and an agent of *Contact* distributing *Contact* for an area of 70 square miles and this picture shows my way of selling *Contact*.

Freedom Fighter and Fellow Patriot.

RODWELL K. NYIRENDA,
Salima, Nyasaland.

Some are happy

SIR.—The White man has been enjoying Africa while the African has been suffering. Now the African is looking forward for happiness while Whites expect trouble.

It is a fact that Whites have always tried their best to press down the African as if an African was born to suffer. That is why they expect the same oppression from the African. The African never thinks of that but to have his rights as given to him by God and nothing else.

A thief always expects troubles when he steals. That is why the White man is worrying himself because like a thief, he is caught by the African whose rights the Whites have been stealing. Secondly, the African Whites have no place in Europe to dwell in because they have been brought up in Africa, a foreign land. If Whites had never been bad in the past, then there would be no fear of Africans becoming their rulers. Thirdly, Whites have been business and government men and to leave this business of theirs, means to money.

Good Africans are looking forward for happiness as well as good Whites while Africans and Whites are expecting trouble.

Everyone, White or Black or red or yellow must be happy and co-operative but the ruling remains in the hands of Africans. Kwacha.

L. T. C. NYIRONGO,
Rumpi, Nyasaland.

S.W.A. fed-up

SIR.—I would like to pass this message to your readers from the people of South West Africa. They say: "We are tired of waiting for the United Nations to act in the South West Africa issue. We have been waiting ten years."

"Up till now our refugees have gone to the United Nations. But we see that the United Nations cannot hear them and cannot hear the Rev. Michael Scott."

"If this goes on our future refugees will not go to the United Nations, because we may then have become communists."

"South West Africa is beginning to believe that the United Nations is useless." **E. N. CHRISTOPHER.**

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S. RHODESIA STRIKE PLANS

From "Contact" Correspondent

SALISBURY, S.R.: Southern Rhodesia may see the worst strike ever staged in its history if wages are not raised by September this year. This was announced by the Trades Union Congress chiefs at a meeting held on Sunday, 13th March, in Salisbury. As a result of the recent rise in the price of bread, and shortly in the price of mealie meal, the cost of living is rising. The speakers were Messrs. Ruben Jamela, President, and George Gatora, the Mashonaland Regional Council President.

SIX MONTHS' NOTICE

Mr. Gatora, who made the bitterest attacks, told the meeting that the T.U.C. of Southern Rhodesia was giving the employers and the Government six months' notice to raise the wage for an ordinary worker from the present £4 15s. 6d. to £20 per month. Those already earning that amount should automatically receive more. Giving an example of wage structure, Mr. Gatora said that White artisans were given eight shillings and ninepence an hour, whereas their African counterparts were given only ninepence an hour. He said, "Africans are not paid according to production".

Both leaders said that they wanted "One Man One Wage". They also said that Black or White artisans must be given at least four shilling per hour, because "Southern Rhodesia is still a young and poor country".

"We are not begging," they said, "but we are demanding. The limit is September this year. We shall strike for three months and this strike will shock the whole country." Continuing their speech, they told the meeting, "There is no secret about the strike because that is the T.U.C.'s weapon the world over".

MBOYA INVITED

Details of the strike are to be worked out at the T.U.C. Congress to be held in Gwelo on 25th and 26th March. The Congress may also be attended by Mr. Tom Mboya, of Kenya, who holds many portfolios in the Trades Union Congress movements. Mr. Jamela, the President, told a *Contact* correspondent that an invitation has already been sent to him. He also said that his organization intends to organize farm workers, where they are "blanketed", so that they, too, will go on strike when instructions are given.



People throw money on to a table to help T.U.C. leaders support workers when they come out on strike.

SAVAGE SENTENCE ON EX-P.A.C. MAN

From "Contact" Correspondent

PRETORIA: Fifty-one year old Mr. Stephen Tefu of Lady Selborne, Pretoria, was sentenced to three years' imprisonment on 7th March for contravening the Suppression of Communism Act.

He had been prohibited from attending meetings or gatherings for a five-year period in a notice served on him by the Minister of Justice on 6th April, 1960. He was detained during the State of Emergency period.

sentence and has been allowed bail of R600 (£300) on condition that he reports twice daily to the nearest police station.

Mr. Tefu had been a member of the banned P.A.C. in Lady Selborne.

GROUP AREAS

Mr. Tefu attended a meeting of the Lady Selborne Village Committee on 19th February, which had been called to discuss property valuations and questions pertaining to the proposed removal of Lady Selborne residents under the Group Areas Act; it is understood that he made a speech at this meeting. He was arrested that night.

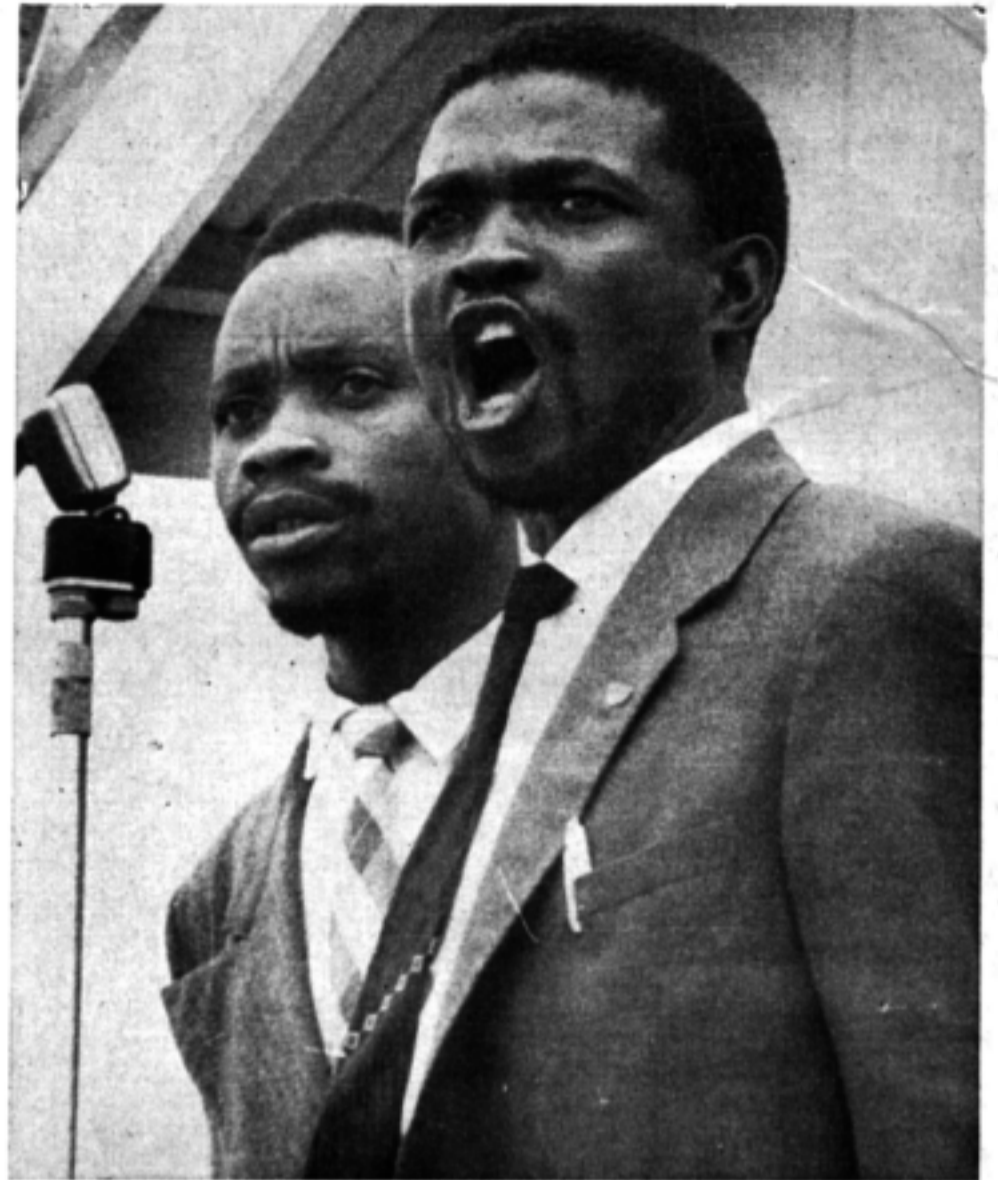
Mr. Tefu has appealed against his

Pretoria Leader Banned

From "Contact" Correspondent

PRETORIA: Mr. Peter Magano, who had been the Lady Selborne organizer of the banned A.N.C., was picked up last week in the town by members of the Security Branch and taken to their offices where they served banning orders on him and later released him.

He has been banned under the Suppression of Communism Act and the Riotous Assemblies Act. He may not attend meetings or gatherings for a period of five years, nor leave the district of Pretoria and Lady Selborne; this means that he may not even visit other African townships such as Atteridgeville, Vlakkfontein and Eastwood.



Mr. George Gatora (right), Mashonaland Regional President of the Trades Union Congress addressing a Salisbury meeting on a proposed three-month strike. The interpreter is Mr. Nhari.

Demonstrations Planned

From "Contact" Correspondent

DAR ES SALAAM: Fourteen political organisations affiliated to P.A.F.M.E.C.A. (Pan African Freedom Movement of East and Central Africa) in British East and Central Africa as well as the Congo Republic and Ruanda Urundi have been asked to observe 26th March, 1961 as the day to "recall the sufferings of our brothers and sisters in South Africa and especially the last March shootings at Sharpeville".

MEETINGS, BOYCOTT

On this date demonstrations, meetings, boycott processions and public meetings will be held by political organizations in Salisbury, Lusaka, Limbe, Dar es Salaam, Zanzibar, Nairobi, Kampala, Usumbura and Bukavu when pledges will be renewed to condemn the South African apartheid policies and to reiterate P.A.F.M.E.C.A.'s past decisions to implement the boycott of South African goods in these countries.

A letter urging the South African demonstrations has already been sent by the Headquarters of P.A.F.M.E.C.A. here. Organizations to whom the letter has been sent are: Union Nationale Africaine du Ruanda Urundi, Usumbura; Zanzibar Nationalist Party, Zan-

zibar; United National Independence Party, Lusaka; National Democratic Party, Salisbury; Afro Shirazi Party, Zanzibar; Kenya African National Union, Nairobi; Kenya African Democratic Union, Nairobi; Democratic Party, Kampala; Uganda Peoples Congress, Kampala; Malawi Congress Party, Limbe; Tanganyika African National Union, Dar es Salaam; C.E.R.E.A., Bukavu (Congo Republic); South African United Front, Dar es Salaam and Mozambique African National Union, Zanzibar.

Bechuanaland Party Acts

From "Contact" Correspondent

PALAPYE: Regular patrons of hotels in the Francistown area of Bechuanaland have not interfered with the Africans who have joined them in the bars. But certain employers have told their workers that if they continue to use these public facilities before or after working hours they will be sacked.

Even more seriously these same employers have threatened Africans with the loss of their jobs if they take part in politics.

The Bechuanaland People's Party, meeting recently in Mahalapye, authorised its secretary, Mr. M. K. Mpho, to bring these practises to the notice of the Francistown Chamber of Commerce.

The B.P.P. has taken part in recent elections and its President, Mr. K. T. Motsete, was chosen for the Serowe Tribal Council, the principal council of the Ngwato Reserve. In Palapye three of the six members elected were B.P.P. members.

AFRICA DAY

AFRICA DAY, the 16th April, will be celebrated in Cape Town this year with the usual big Liberal Party meeting on the Grand Parade at 3 p.m.

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