

# contact

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**S.A. Press's Own**

**Muzzle**

**Moshoeshe II's**

**Interview**



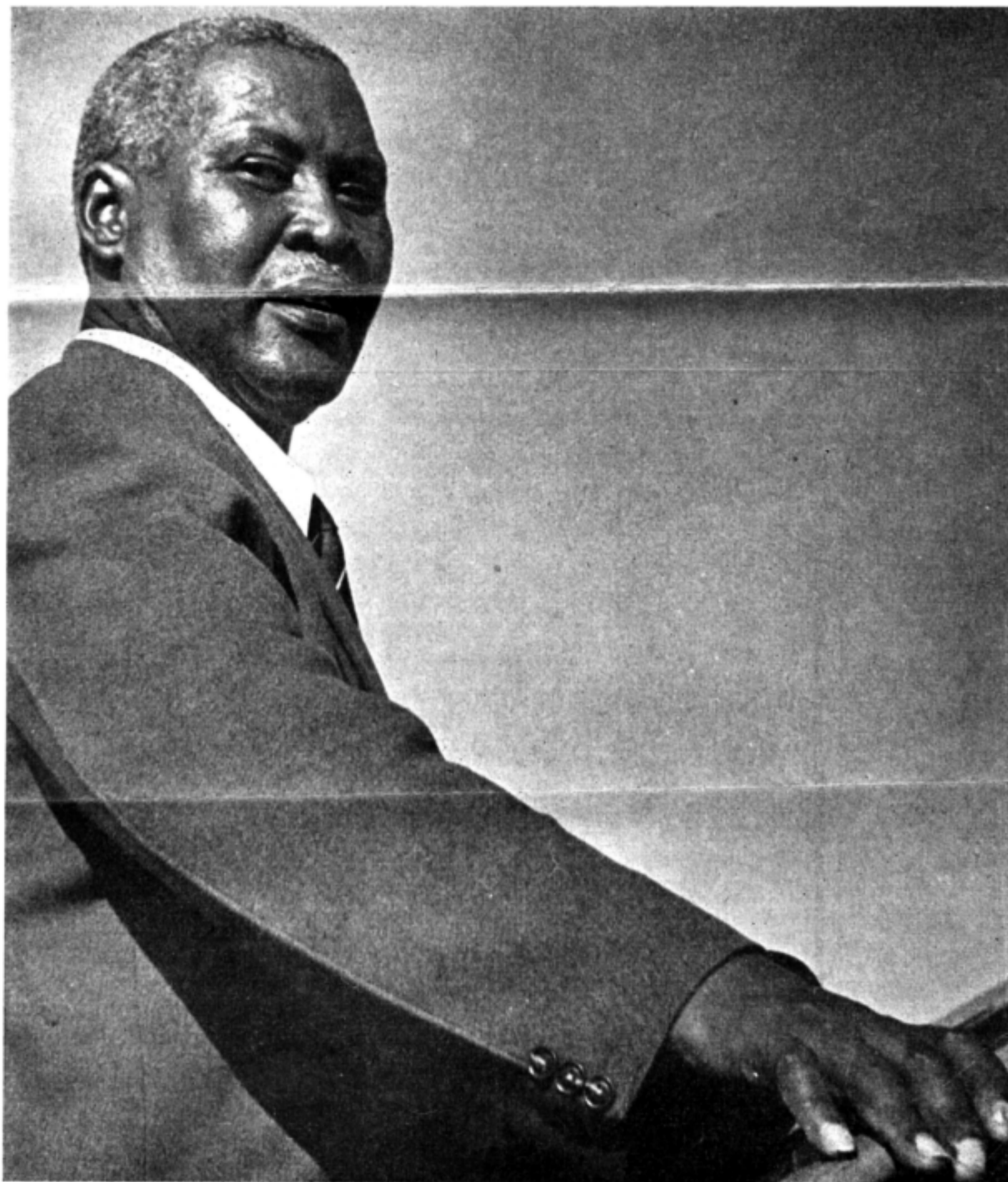
— see page 4

## SOUTH AFRICA'S NON-RACIAL FORTNIGHTLY

### "CONTACT" SALUTES SOUTH AFRICA'S NOBEL PEACE PRIZEMAN

"I regard this as a tribute to Mother Africa, to all its people, whatever their race, colour or creed. But I also regard it as an added responsibility laid upon us. We have been made answerable for our part in the future development of the world."

*Lutuli, Oslo, 10th December 1961.*



# 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 S.A.B.C.

WHAT is "patriotism" in South Africa and what are the "real interests" of our country? We ask these questions after hearing the Director of Programmes of the South African Broadcasting Corporation, Mr. Douglas Fuchs, give his version of how to strive for a "balanced, true and fully informative picture" of events and attitudes in South Africa.

This, apparently, should avoid "injury to the security, safety, and interests of the nation, while defending the heritage and the continued existence of Western European civilization, and promoting the development and self-realization of the non-White population groups in their respective spheres". It should also "foster South African patriotism and loyalty to the welfare of the country and its people". Broadcasting, emphasized Mr. Fuchs, would not be used to "slander our country or to encourage anarchy".

The effects of this "policy" are sadly obvious in the new type of programmes and news services inflicted on South African listeners. Patriotism is confined to the support of White basskap; the interests of South Africa are the interests of Dr. Verwoerd and his followers. News is what is good for the "traditional opinion" of the country's White rulers: when an obscure business visitor says he has confidence in South Africa, his remarks head the news

bulletin; a mass meeting of 10,000 calling for decent government is ignored. African heads of state are "natives"; African leaders of world repute do not qualify for the prefix "Mr." in S.A.B.C. terminology. The best achievements of free countries under non-White rule pass unnoticed; only the worst of their news is given at length.

These are standards which should shock any self-respecting radio journalist and news editor into silence and must sicken many of the announcers obliged to read out what passes for news. For most South Africans, the S.A.B.C. has deteriorated into a commercial service with a single sponsor—the Nationalist Party paying its fee with public money. Until the present government really acts in the real interest of South Africa—by getting out—more than 1,000,000 radios will continue blaring the most blatant propaganda to their unfortunate listeners.

There is, however, a way of avoiding this rubbish. With a short-wave set, the listener can shed the burden of the S.A.B.C. and can range the world in search of what he wants to hear and not what the South African Government thinks he should be told.

## Shorts . . .

- On 3rd December, after Sunday service in the Dutch Reformed Church in Atteridgeville, a township near Pretoria, each member of the congregation was issued with a copy of *Tsvelopele*, a propaganda hand-out issued by the Department of Bantu Administration and Development (B.A.D.).
- (Katanga's) internal affairs resemble Algeria in miniature . . . 25,000 Whites act and behave like the *ultras* (fascists) in Algeria. They despise the Belgian government for weakness. They revile the U.N. They admire Sir Roy Welensky, DR. VERWOERD and DR. SALAZAR.

—Colin Legum (*Observer*, 26th November)

## ESCAPE OF MOÇAMBIQUE LEADER

THE latest leader to escape from the Union without a passport is Paulo José Gumane, who arrived in Dar es Salaam on 25th November shortly after having been elected Treasurer of Udenamo (União Democrática Nacional de Moçambique).

Aged about 45 years, Mr. Gumane was born in Inhambane, where his father was a relatively rich man with 350 hectares (morgen) of land.

He was educated by the Catholic mission, and then sent to Lisbon to study for four years at the university. He became an "assimilado" (honorary White man) before going to Portugal, and as a result was well-treated by the Portuguese.

### Co-operative Scheme

After his education he returned home to help run the farm. During this time, the local priest started a co-operative scheme under which the growers handed over to a committee all their surplus produce, which was used to provide such amenities as schools. Mr. Gumane played an active part on the co-operative committee until the Moçambique government put an end to it.

### Stowed Away

During the riots immediately before World War II Mr. Gumane worked with other young men to give first-aid to demonstrators shot down by the police. Since he was now becoming involved in politics he found it necessary to give up his status as "assimilado". After World War II he joined a nationalist movement, and helped organize a strike. The authorities decided to arrest him, but two hours before his arrest was due he was warned by a friendly policeman, and he managed to reach Lourenço Marques and stow away on a coal ship bound for Cape Town.

After some time he got a good job in Bredasdorp, 100 miles east of Cape Town, and married a South African.

### New Committee

The South African Security Branch eventually traced him by letters which began to come to him from Dar es Salaam calling on him to join the new committee. The police ordered him not to leave his house. They also confiscated his post office savings book and other documents. Mr. Gumane believed that they were communicating with Moçambique and asking what they should do with him. He also believed that if he were sent back he would be executed, so he first hid, and then escaped from the country.

### Five Years

His brother has not been so fortunate: he is now serving a five-year sentence in a Portuguese penal colony off the coast of Moçambique.

## THE NEW AFRICAN

A Monthly Review for Radicals

The first 16 page issue (January, 1962), will carry articles by Dennis Brutus, Rev. Ndabaningi Sithole (treasurer of the Southern Rhodesian National Democratic Party), Anthony Delius, Fr. Trevor Bush and others.

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## Resignation of O'Brien

## U.N. Chief Puts Blame on British Interests

DR. CONOR CRUSE O'BRIEN, Irish United Nations chief in Katanga, has resigned his post, left Elisabethville and gone to the United States. Dr. O'Brien said, on arrival in the United States, that the reason for his resignation was British and French policy on Katanga, which had made it impossible for the United Nations to carry out the mandate given it by the Security Council to re-unify the Congo.

The *Cape Times*, (4th December) reports Dr. O'Brien as saying that when he attempted to put into effect last February's Security Council's resolution to remove foreign mercenaries from Katanga, "I found myself increasingly exposed, both inside and outside the organization, to mounting criticism".

This came, not from Belgium, but from Britain and France.

"If either of these countries had frankly opposed the resolution it could not have been carried. They did not oppose the passage but did most bitterly oppose its implementation."

He claimed that mainly because of British pressure he was forced to resign.

British policy on Katanga seems to be worked out to please a group known as the "Katanga lobby"—influential members of the ruling Conservative Party who have large vested interests in Katanga.

The largest foreign interest in Katanga is the Union Minière du Haut-Katanga Company, worth £106,000,000, which is controlled largely by Belgian and British shareholders. Most influential British shareholder is Lord Selborne, who is on Union Minière's Board of Directors (*Moody's*, 1961).

Closely linked to Union Minière is another company, Tanganyika Concessions Ltd., which owns 14% of Union Minière's shares, and has a somewhat interlocking Board of Directors (*Standard and Poor's*, June-July, 1961).

The chairman of the Company is Captain Charles Waterhouse, the British Member of Parliament who led the extremist "Suez group" which forced Britain to attack Egypt in 1956.

Other directors of Tanganyika Concessions are Lord Robins, former chairman and now president of the British South Africa Company, which

has large interests in the Rhodesian Federation, Bechuanaland and South West Africa. Lord Robins is a supporter of Welensky.

These members of the "Katanga lobby" have found support (according to Colin Legum, *Observer*, 26th November) among the Suez group (right wing) Conservative Members of Parliament, and an even more powerful group which supports Welensky and the Central African Federation. They have also won the backing of Lord Salisbury, former chairman of the Conservative Party, and one of Britain's most influential political figures.

These people, together with their financial power, form a strong bloc in the Conservative Party and have great influence on the government of Britain.

**Because they believe that if Katanga were forced by the U.N. (or the Congolese themselves) to come under the control of the Central Government they would lose their investments in the country, they have put pressure on the British government to prevent its acting to ensure the success of the U.N. operation in the Congo.**

## The New Chief



URQUHART

MR. TSHOMBE has reason to feel worried in Elisabethville. Worried because the United Nations has sent one of their best men to Katanga to replace Dr. O'Brien with instructions to put an end to Katanga's secession from the Congolese Central Government.

He is Mr. Brian Urquhart, born and bred in England, but now an international civil servant. He it was who mounted the great United Nations military move-in which stopped Britain and France at the time of Suez. And he it was who coaxed the various nations to send their soldiers to the Congo. He was an intelligence officer with the British paratroopers at Arnhem in World War II. He is now probably the most brilliant military mind with the United Nations.

He is unlikely to make the mistakes which his predecessors, Dr. Conor C. O'Brien, made, and is likely to build up his forces properly before beginning the assault.

Mr. Urquhart means business. It is likely that his name will become well known in Africa south of the equator, an area in which the United Nations still has much to do.

## Who's Involved in Katanga?

UNION Minière du Haut-Katanga, a mining company worth £106,000,000, holds concessions covering 13,000 square miles in Katanga and is one of the world's largest copper mining companies. It is largely a Belgian concern, but other interests are represented on its Board of Directors:

Lord Selborne, chairman of the (British) National and Provincial Bank.

Sir Ulick Alexander, chairman of the Rhodesian Board of the Standard Bank of South Africa.

Another concern with holdings in Katanga, and intertwined with Union Minière is Tanganyika Concessions Ltd. (of Salisbury). On the Board of Directors of this company, which has a 2,000 square mile concession in Katanga, are Lord Selborne, Sir U. Alexander and: Capt. Charles Waterhouse, M.P., chairman.

Sir Robert J. Hudson, Rhodesian Board, Standard Bank of South Africa. (His wife was a De Beer.)

Lord Robins, former-chairman, now president of the British South Africa Company.

Sir Andrew Strachan of Salisbury, formerly federal secretary to the Treasury.

Mr. Harry F. Oppenheimer, chairman, Anglo-American Corporation, chairman, De Beers Consolidated Mines.

## Personal Files

THE reformer-genius, Jânio da Silva Quadros, whose brief presidency of Brazil came to an end in June, was responsible for the sending of the cadet ship, *Custódio de Melo*, to the coasts of Africa. After goodwill visits to the west coast, she sailed right past the Republic of South Africa to Lourenço Marques, combining a snub to Verwoerd with a big saving in trouble over Black-White boy-meets-girl situations in Cape Town and Durban. "In South Africa, colours don't mix" propaganda leaflets used to tell foreign visitors, with maximum inaccuracy. In Brazil they not only mix, but are proud to. The chief public-relations booklet put out by the Brazilian visitors plugged Brazil's huge size and mighty resources, as well as her economic progress. It also asked: "Did you know that Brazil is the most anti-racist country in the world?" and set out to prove it.

"Did you know," asked the booklet, "that the native peoples already living in Brazil, the Africans brought in by the Portuguese, and the Arabs, Orientals and Europeans who immigrated later, are inter-marrying to a greater and greater extent without any racial prejudice whatsoever?"

From the Brazilian Dickens, Machado de Assis, of negro descent, to the great football star, Pelé, who has received an offer of one million dollars to play for an Italian team, Brazil's 40% of negroes and mulattoes have contributed to the country's greatness. Whether the new Brazilian policy of friendship with Africa will survive Sr. Quadros's resignation is doubtful. But whether Quadros's presidency is over for good is doubtful too.

A PRESBYTERIAN ELDER let fly at the third assembly of the World Council of Churches at Delhi. He made the delegates stir when he vehemently decried the "failure of large parts of the American nation, which boasts of being a Christian people, to acknowledge the equality of the rights of Black men". He called for "united Christian action

for the removal of all discriminatory practices", demanded that "only such missionaries come to Africa as believe in the equality of all men" (and gave a stinging rebuke to the many missionaries already in Africa who fail to visit Africans in their homes). After a constructive request for a crash programme to train Africans for the ministry, he wound up by calling to the European churches to "stop being a bar to the essential Christian unity of Africa". The speech, which brought the militant voice of total rejection of all racial discrimination into top church councils for the first time, was read by Lady Ibiam for her husband, Sir Francis Ibiam, governor of Eastern Nigeria, who was too busy with elections at home to arrive until after the meeting. A further fuss was caused by his mentioning Ghana as one of the countries with whom the World Council of Churches should intercede to change its policies. Challenged at the press conference later Sir Francis said this was because Ghana detained her citizens without trial.

NIGERIA'S Federal Minister of Internal Affairs, Alhaji Usman Sarki, has told Dutch Reformed Church missionaries in Northern Nigeria to be out by April. They had said they would be gone by 1963 after the Nigerian parliament had passed an Act changing the status of South Africans from Commonwealth citizens to foreigners. But the Minister decided they should leave almost immediately.

ALL BEING WELL, Chief and Mrs. Lutuli will be back in time for the marriage of their younger daughter to Mr. Tulani Gcabashe, Cape Town University law student now articled to a Cape Town attorney. Mrs. Gcabashe-to-be will work as a nurse, while her husband draws his articled clerk's pay. He has already paid her dowry. "Chief's" elder daughter, a doctor, is married to a fellow-doctor, the son of Mr. W. B. Ngakane of Johannesburg. They live in Natal.

JOURNALIST colleagues might have voted Lewis Sowden the man least likely to cause a rumpus by shouting hard words about Eric Louw from the General Assembly's gallery. A man of more cultural than political convictions, Lew Sowden had held down the assistant editorship of the *Rand Daily Mail*

for four years—hardly a place for noisy public protesters. (He did once get tough with a harpist at a Johannesburg concert, when this performer saw fit to preface a recital by slinging Johannesburg music critics, one of whom is Mr. Sowden's wife, Dora. The Nationalist press was relieved to be able to recall this other evidence of Sowden's temperament.) Pleasure at Mr. Sowden's outburst, which was widely felt, was spoiled by the crawling apology which the *Rand Daily Mail* carried next day. This came from South African Foundation-minded bigwigs over editor Laurie Gandar's head.

Lewis Sowden, 56, is of Russian-Jewish stock, and came to South Africa from Manchester, England, at the age of eight. He has published five books of verse.

"LET US REJOICE," said Lord Fraser of Lonsdale in a speech to Manchester Conservatives on 24th November. "There is at the bottom of Africa," he said, "a bastion of sound, good government, strong enough to maintain itself in all circumstances . . ." Lord Fraser has big financial interests in the Republic as well as Fraser's stores in Basutoland.

RUMOURS of millionaire John Schlesinger's new interest in the South African race situation probably come from his backing a multi-racial musical in New York. But he is believed to be looking at the publishing field in West Africa with interest. Schlesinger is a big man outside this country. He has a sizeable film production unit in England, and he recently backed two major films *Saturday Night and Sunday Morning* and *The Long and the Short and the Tall*. His father, I. W. Schlesinger, started as a penniless pedlar among the poor of District Six, Cape Town, rose to riches through insurance and show business, and left his whole empire to his only son, American-educated John.

ONE of I. W. Schlesinger's admirers, and employees, was Mr. Arthur Barlow, Nat-fancying father-in-law of Mr. Frank Waring, who has just taken over the new Department of Information, already named the "lie factory" by waspish Unity Movement critics.

## EXCLUSIVE TO "CONTACT"

## Basuto P.C.'s Hard-hitting Interview

Q. "The kidnapping of Messrs. Anderson Ganyile, his brother and Paulus Bolofo from Qacha's Nek on August 12th is a flagrant violation of the territorial integrity of Basutoland by the Republic of South Africa." This statement was made by political refugees now enjoying Your Highness' protection in this country. Would Your Highness kindly comment on this statement?

A. Because the allegations of the kidnappings have not, to the best of my knowledge, been denied by the Republican authorities even before the matter became *sub-judice*, one cannot but suspect that their silence is an attempt to conceal the truth. But now since the matter is *sub-judice*, by convention it would not be proper to make comments on court proceedings. Normally when an application "which concerns the liberty of the subject" is made, at once the judge puts everything aside, and the application is settled with the utmost despatch. I hope that Her Majesty's Government will, in no uncertain terms, warn the Republican Government to respect our "territorial integrity"; such unconventional behaviour does not promote "good neighbourliness". I hope, also, that Her Majesty's Government will pursue these allegations with firmness.

Q. What is the attitude of Your Highness to mixed racial sport?

"Contact" feels privileged to publish this exclusive interview with His Highness Moshoeshoe II, the young Paramount Chief of Basutoland. It is dated 6th December.

In view of its importance it is published unedited and in full.

A. I feel very strongly, that the question of race should not be brought into sport at all. Sport was not made for any one particular race, but for all human beings to enjoy.

Q. Is it true that Your Highness is preparing to get married soon to Princess Masentle Mojela who is now studying in England? The Princess Masentle is reported to have said that she is willing to wait until 1964 when she shall have completed her course. Has this been correctly reported?

A. No comment. This is a personal matter.

Q. What is Your Highness' attitude towards the possible action to be taken by the Government of the Republic of South Africa on your subjects working on Republican mines, farms and industries?

A. Whatever action the Republican Government may take against the Basotho, the fact remains that they, and their fellow Africans, worked hard, in a way that nobody else could, to make the Republic what it is today, economically. I can only hope that the Republican Government, by its actions, will not show lack of appreciation for the good work which the Basotho and their fellow Africans have done; but rather give them due credit and allow them to enjoy, as equals, the fruits of their hard labour.

Q. Mr. Papenfus, the Commissioner-General of the Southern Sotho Ethnic Group stationed at Ficksburg, has publicly announced that there is to be close co-operation between the Basutoland and Republican Governments. Would Your Highness comment on this?

A. "Close co-operation" between governments of different countries is a very common platitude. But whilst I welcome Mr. Papenfus' statement on co-operation, I hope that the Republican authorities will accept the

simple and fundamental fact that "close co-operation" and "good neighbourliness" must be based on the recognition of both political and human equality.

Q. What steps is Your Highness contemplating with regard to the constitutional transition through which the country is going towards responsible government? There are undercurrents of "independence" among certain political groups in the Territory today in the constitutional struggle. What is Your Highness' comment on this?

A. I refer you to my speech in the Basutoland National Council on the 11th September last. We must recapture the heritage of self-rule which King Moshoeshoe left us; without, however, severing our relations with the Queen of England. A Constitutional Commission will soon be announced to work out, in detail, the structure of our Responsible Government.

Q. Has Your Highness any comments to make on the formation of the communist party in Basutoland?

A. We are informed that there is a Communist Party in Basutoland; but we do not know for certain who its leader is. Communism is a very extreme and severe form of Socialism; in fact, most socialist movements outside the Iron Curtain are opposed to communism because of its extreme and severe revolutionary nature. It denies all forms of individual freedom, politically and economically; it turns the individual into a mere object of utility. In fact if there is anything which will destroy "the African personality", as I understand it, it is communism. Basotho of Basutoland love their personal freedom, both politically and economically, and revolutionary philosophies such as communism are completely foreign to their tradition and nature.



MOSHOESHOE II

I sincerely hope that the formation of any Party in Basutoland will be motivated by good, genuine desires from within the country; and not by some foreign body, with a selfish, malicious and covetous eye, which aims at destroying our nationality, and introducing subversive philosophies which are a danger to the fabric of our society which we hold so dear.

## Liberal Call to Johannesburg Council

## "END RENT PROSECUTIONS!"

From "Contact" Correspondent

JOHANNESBURG: Startling details of the inability of Johannesburg's Africans to pay their house rents have been submitted to the City Council by the Transvaal Division of the Liberal Party. The survey — made public after a months'-long investigation of 1,000 families who had trouble with their rents — revealed that the average income of the families was R21 a month, that the largest number of arrests for rent arrears took place at 4 a.m., that payment of rent caused malnutrition and semi-starvation, and that unemployment was a crucial factor.

The party sent the City Council 50 copies of its report — one for each Councillor. It also asked the Council to receive a deputation so that the problems of rents and unemployment could be discussed.

The total of back rents owned by Africans in Johannesburg is now nearly R450,000.

The survey said: "It is clear that the basic cause of the failure to pay rents lies in low wages."

Average wage of the 1,000 families was R21 a month — against an overall average for Johannesburg stated by the Institute of Race Relations to be about R39 a month. Several surveys had shown that a family of five needed at least R50 a month for minimum subsistence.

The survey pointed out that a family with a R21 a month income could not afford to pay the township rentals of between R5.05 and R6.17 a month, or even the lower sub-economic rentals. Travelling costs to work alone were about R2 a month.

In nearly 25 per cent of the cases, the breadwinner was unemployed and the family had no income at all. In some families there was a very small income, apparently from the wife. Thus it appeared that in about one case in three "unemployment is the basic cause of the inability to pay rents".

"It is submitted that the whole procedure of prosecuting for inability to pay rent is incorrect against normal procedure throughout most parts of the world, and furthermore has the effect of aggravating the position," said the survey.

The survey said that most arrests were carried out during the night and in the early hours of the morning. Very few families were up before 5 a.m. — yet the majority of arrests were carried out between 11 p.m. and 5 a.m., with the biggest number at 4 a.m.

The arrests often involved forcible

entry with disturbance of the whole family.

To back up its arguments, the Liberal Party quoted detailed statistics from its survey.

These showed that among the 1,000 families investigated, 805 people had been arrested for failing to pay their rents, 743 were fined, 323 were jailed, 23 had their possessions sold in execution, and 82 were evicted from their homes.

Of these sent to jail, 82 had no income at all, while more than 80 per cent earned less than R30 a month.

To meet the alarming rents situation, the party put forward a series of urgent requests to the City Council. These were:

● The Council should make immediate representations to the Chamber of

Industries and the Chamber of Commerce for increased wages.

● That all relevant facts about living standards and the ability of the people in the townships to pay rents should be placed before the Wage Board.

● The Government should be asked to bring all industrial and commercial workers into unemployment insurance.

● That all arrear rentals caused by the unemployment of breadwinners should be written off.

● A re-survey should be carried out to find out what households should fall under a sub-economic basis.

● Criminal prosecutions for non-payment of rent should be terminated.

## SONG OF THE EXILE

## FAREWELL TO ZAMBIA

Sacrificed pawn to Macmillan's dilemma; sacrifice to the pride of Lord Salisbury, sacrifice to Welensky's ambition.

Land that God filled with riches for many; land that men ravish for profits for few.

Land of the calling for "Kaffir", "Boy", "Munt"; land of "KEEP-OUT", "ADMISSION RESERVED".

Land of two laws: black — prison, white — fine; land of "old boy" and P.A. school tie.

Restrictive land of spies and informers; detentions and bannings, police permits to speak.

Land of "NO WORK", of hunger and sickness; tax-raids and pass-raids and insults and prisons.

## FAREWELL TO ZAMBIA

Land of brilliant red leaves in the springtime; land of bright flowers at the first shower of rain.

Land of calm rivers, of lakelands and damboes; land of the storm clouds refreshing the soil.

Land of red earth unskillfully tilled, true farmers drawn for cash wages to towns.

Land of sad women awaiting the letter that tells of the sickness of men at the mines.

Land of five children thirsting for knowledge, turned away from the school as five brothers go in.

## FAREWELL TO ZAMBIA

Land of Kaunda, apostle of Gandhi, land of Kaunda, the Lion of the North. Land of U.N.I.P., true voice of the people; land of the voteless, but soon to be heard.

Land of great promise of fairness and freedom; land where a man will dare to be free.

Land I yearn deeply one day to return to, yet land whose doors now close tightly behind.

EJECTED WHITE AFRICAN

## LIBERAL PARTY GOES TO THE LAND

## All-day Meeting at Phokeng

JOHANNESBURG: On Saturday, 18th November, the Liberal Party held an all-day meeting in the Phokeng area of Rustenburg, Transvaal, where the party has hundreds of members. Main subject of discussion: the party's land-redistribution policy. From miles around came Bafokeng elders and chiefs, and from Johannesburg came some of the party's Transvaal office-bearers.

Security Branch detectives came from Johannesburg for the occasion and demanded the names of all speakers throughout the day. Addressing the meeting in the Phokeng cinema hall, Transvaal chairman, Mr. E. M. Wentzel, said a Liberal government could create a society in which these political police were not needed, "These gentlemen with us today, for example, could become usefully employed as bricklayers, lorry drivers, or perhaps even clerks in very small offices."



In centre, E. Wentzel, Rev. Ramoroesi, R. Mayekiso.



R. Mayekiso with Phokeng members.



Members of Bafokeng tribe before returning home.



Another view of members of Bafokeng tribe.

## Portuguese Freedom Struggle

## GALVÃO, AFRICANS REACH AGREEMENT

IN an interview held in Tangier, Morocco, with the Scandinavian journalist Sven Loftgren, and published in *Jeune Afrique* (formerly *Afrique Action*), 29th November, Captain Henrique Galvão, Portuguese opposition leader, explains his beliefs and his task.

Captain Galvão came into prominence when he and a group of sympathizers kidnapped the Portuguese liner, *Santa Maria*, in March this year.

In the interview he states: "I am allergic to all forms of dictatorship, whether of the Right or of the Left

(i.e., Fascist or Communist). I am a Christian. I am a man who could not live in his own country, but who loves his country, and who is prepared to give his life to enable Portugal to again become the free and independent land it has been through the centuries."

Mr. Loftgren asked Captain Galvão: "Did the *Santa Maria* adventure change anything in Portugal?" Galvão replied: "It kindled great hope in Portugal. On the world scene, it fixed attention on the true face of a tyranny often exercised in the name of God."

## African National Leaders

On several occasions, Galvão has had discussions with representatives of the liberation movements in the Portuguese colonies.

He has met them in Rabat (Morocco) where they have an office.

It is understood that the conversations between Galvão and the African nationalists were entirely frank. Angolans and Moçambiquans reproached him with having failed to recognize the spirit of nationalism in Africa until he left in 1947, the year of his famous report to Salazar.\* The nationalists accused him of taking up the position of a colonialist.

Galvão, for his part, reproached the nationalist movement for having accepted "dirty" (i.e. communist) money in their struggle for independence—at the risk of freeing themselves from one colonizer only to fall under the yoke of another, more insidious, form of domination.

Agreement between Galvão and the nationalists was however reached. He declared that he was in favour of self-determination for the colonies as well as for Portugal itself. He made one condition, though: nothing definite could be decided before the total liberation of Portugal. Galvão explained: "I wish to speak of self-determination not only for Africans of colour, but also for White Africans (meaning Portuguese who have made their homes in Angola and Moçambique).

\*Galvão was until 1947 a colonial servant in Portuguese Africa. Salazar, the Portuguese dictator, commissioned from him a report on conditions in Angola and Moçambique especially as they affected the African people. Galvão, who was presumably expected to produce a "whitewash" report, told the truth about the appalling exploitation to which the people were subjected.

Salazar then recalled Galvão from Africa and put him in prison.

## Big Bechuanaland Conference not yet Arranged

On 2nd and 3rd December the South African press carried reports that a top-level conference was to be held in Bechuanaland this month. "Contact" has looked into this story, and finds that the conference is not yet arranged: it is still merely a hope in the organizers' minds.

From "Contact" Correspondent

JOHANNESBURG: The Bechuanaland People's Party is pushing for their territory to be the venue of a top-level African leaders' conference some time next year.

The party has already made a formal approach to the Bechuanaland government for permission to hold the conference, and has been told: "No official difficulties will be placed in your way."

A letter to this effect has been received by the party from Mr. Seretse Khama, an executive council member.

The party has also distributed pamphlets announcing that a conference is to be held in Southern Africa, and expressing the hope that the venue will be Bechuanaland. More details are expected to be announced at the party's conference, to be held later this month.

The proposal for the conference originated at a meeting in Ghana in July this year, where it was agreed that African leaders from throughout the southern, central and eastern parts of the continent should be invited to attend. It was felt that their presence would spotlight the largely unpublicized struggle for freedom in southern Africa.

Those to be invited were to include: Mr. Tom Mboya, general secretary of the Kenya African National Union; Dr. Hastings Banda of Nyasaland; Mr. Joshua Nkomo, president of the Southern Rhodesia National Democratic Party; Mr. Kenneth Kaunda, president of the Northern Rhodesia United National Independence Party; Mr. Julius Nyerere, Prime Minister of Tanganyika; Mr. Ntsu Mokhehle, leader of the Basutoland Congress Party; and Mr. J. J. Nquku, leader of the Swaziland Progressive Party.

Representatives of South Africa's banned African National Congress and Pan-Africanist Congress were also expected to attend.

But the man who was first reported to be intimately connected with the planning of the conference—Basutoland's powerful leader, Mr. Ntsu Mokhehle—has since issued conflicting statements to the Press on the matter.

He confirmed the planning of the conference to one newspaper—and denied it to another.

Mr. Mokhehle added that reports about a regional conference might have arisen as a result of the intention of the leaders of the three Protectorates—Swaziland, Basutoland and Bechuanaland—to meet shortly for discussion of mutual problems.

Their meeting should have taken place in October, but had to be postponed because Mr. J. J. Nquku, the Swazi leader, was overseas.

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## SECRET PRESS CODE

## S.A. Press Prepares to Muzzle Itself

THE press of South Africa is preparing to censor itself, rather than leave the government to do its own censoring of news. And negotiations have been proceeding in an attempt to reach agreement between government circles and the proprietors of the press (the Newspaper Press Union).

*Contact* is able to publish, for the information of its readers, the text of a "Code" which has been drawn up as a result of their discussions and which has been sent to certain editors for their information. Here is the text:

## CODE

1. It is accepted that the Freedom of the Press is indivisible from that of the individual, that it is subject to the same legal and moral restraints as the individual and that to preserve individual freedom intact it behaves all concerned with the press to observe the very highest standards in the performance of the duty of newspapers to inform the public truthfully and to comment fairly.

2. Specifically it is accepted that:

- (a) In the presentation of news there should be no deliberate departure from facts either through distortion or in the process of summarising and that newspapers should publish as fact only what is reasonably believed to be true, having regard to the source, and that such facts should be published fairly and completely having regard to content and importance. Where there is any reason to doubt the accuracy of a news item and where it can be checked within the limits of

journalism, this should be done before publication.

- (b) News reports should be free from opinion or bias.
- (c) Headlines should not distort the context of news.
- (d) Journalists should protect the secrecy of their sources and respect confidences.
- (e) Release dates and embargo should be strictly observed.
- (f) Excess in the reporting and presentation of sexual matter should be avoided whether in reporting court cases or otherwise.
- (g) The use of obscene, unduly salacious and generally undesirable material should be avoided.
- (h) The invasion, in the reporting of facts, of the private life or interests of the individual is unethical unless such facts are disclosed in the public interest.
3. In so far as comment is concerned it is accepted that:
- (a) Comment should be made on facts truly stated as indicated in (2) above.
- (b) Comment should be the honest expression of such opinion, free from malice and not actuated by dishonest motive.
- (c) Comment should be clearly indicated as such.

(d) Comment should take due cognisance of the complex racial problems of South Africa.

(e) Comment and news should take into account the general good of South Africa and while not departing from the principle of the right to free comment should so employ emphasis as to do the least possible harm to the country where potential harm cannot be avoided.

**COMMENT:** It seems to us that the first two heads are universally agreed. They are, indeed, so obvious as hardly to be worth stating. The bite lies in head No. 3.

These provisions could cover any assault on the press.

How are these provisions to be enforced? Here the notorious Dr. Carel de Wet, M.P., assists us. Reported in the *Cape Times*, 19th October, 1960, he said: "The appointment of a press commission to investigate the publication of untrue, distorted or inciting reports and punish the offenders was envisaged. . . . He suggested that the commission could be aided by two assessors, possibly members of the press."

Dr. De Wet proposed that the commission could be empowered to punish a newspaper by compelling it to publish a "correct" report next to a re-print of the "lie or distortion" in print twice as large, with an apology in print thrice as large. He further proposed the registration of overseas journalists and of South African journalists writing for overseas newspapers, with penalties for the unregistered.

## THE LITTLE ZULU WAR

SINCE March there has been fighting on the Hlajakazi range in the Nqutu district of Zululand. Thirty-nine men have died. Looting and cattle-theft, threats and hooliganism have reduced hundreds to poverty and scattered families to other districts, refugees from the pain of these bitter months. For long, women and children have slept out on the hills, fearing night attacks; the fields lie barren and untilled, the oxen missing from the plough.

Perhaps this country tragedy has escaped notice because of the isolation of the district; perhaps because it has concerned no one save two warring groups of tribal folk. There have been no political overtones to send newspapermen post-haste to Nqutu and no farmer's property has been threatened to make of the affair a nine-days' wonder. Men have died unnoticed, and grief has come unheralded.

## Vendetta

At heart, this has been a vendetta between two groups, the Mbathas and the Ngobesas; an eye for an eye, and a tooth for a tooth. But the original cause, a man slain in the city, has been

## DR. ANTHONY BARKER

Dr. Anthony Barker, doctor-author who lives at the Charles Johnson Memorial Hospital, Nqutu, Zululand, and whose book "Giving and Receiving" is one of the finest things to have come out of our age in South Africa, writes about a "sad and sordid" little war that is being fought in his area.

## Plays "for the Sake of Freedom"

IN 1957 a young Belgian actor who had been on a tour of the Congo with the Royal Flemish Theatre of Brussels, came on to South Africa with the help of the Belgian-South African Cultural Exchange Programme. People in the National Theatre Organization asked him to stay in South Africa as a producer for them and after returning to Belgium to fulfil an engagement, he came back to do so. While he was with the N.T.O. he helped produce plays by leading Afrikaans playwrights, and helped establish an Intimate Theatre in Pretoria.

## Devoted His Life

In 1959 the actor, Tone Brulin, returned to Europe, where he has devoted his life to the theatre and to writing and presenting plays for the sake of freedom for the oppressed people of South Africa.

Brulin came to South Africa and worked in a government-sponsored apartheid theatre group, but he did not allow this to confine him to a group area of the mind. He made friends with Athol Fugard and his wife, both Liberals, Fugard being the author of *Blood Knot*, which is enjoying a successful tour of the country (see *Contact* 30th November). Brulin made friends with Bloke Modisane, now a successful actor in London, friends with many inhabitants of the "no-man's-land" which is peopled by those who have rejected all racialism from their lives.

## Loneliness

But in 1959, Brulin left South Africa, because, he says, "of a loneliness . . . I'd had never in Europe". Also because of a Belgian government grant to visit Ghana or Israel.

"I decided to go to Ghana," he says. "At Leopoldville (Congo) however I stayed a little longer while working for the Belgian radio." At the house of a friend he finished writing a play called *The Dogs*.

It is about South Africa, and "in one flow, without any preparation at all and somewhat unexpectedly, it came as the result of reading and documentation".

From Leopoldville, Brulin went on to Ghana, where he married a chief's daughter who followed him to Belgium after he returned home and where they now live in Brussels.

*The Dogs* is the story of events on a farm in the northern Transvaal and gives a blunt account of race hatred and race oppression at its worst. The Brussels newspaper *Le Soir* (22nd July, 1960) describes it as "an intensely dramatic work which concedes nothing . . . the young Belgian writer, who lived in the Transvaal, shows the inhuman cruelty of some Afrikaners towards Blacks condemned to forced labour on a farm".

The play was produced by the National Theatre of Belgium during the Congo crisis and was very favourably received.

Brulin has written a second South African play, "for the sake of freedom", called *Ouboetie van Kaapstad*



[Photo: Siegfried Huth]

Tone Brulin (right) discusses the State Theatre of Dresden production of "The Dogs" for Berlin television with Ali Molvy El Div, who takes the part of the journalist in the play.

or *Bulldozers voor Ma Kruk's Tempel*.

He sees his task in Europe as one of keeping the people aware of the situation in South Africa, not to allow them to forget that Europe is deeply involved in Africa, and he is having some success, for he writes, "I . . . have proved that public opinion here (in Belgium) is not on the side of any colonialism or neo-colonialism".

forgotten in revenge and lost in the lust of killing. Bored young men, out of work, without hope or stimulus have found a new barbaric manhood in warfare; some purpose has come into dull, uneventful lives. Briefly they have lived the life their forefathers knew.

For seven months the fight has gone on in spite of all attempts by police and private individuals of goodwill to bring it to an end. Only now, as the result of extensive police activity, is a *pax romana* established which sits uneasily upon the rocky hills, so that a man may still look over his shoulder from time to time as he talks to you, and little ploughing is being done despite the coming of the rains.

## Mediators

One figure only stands out in all this turmoil, Foko Mbatha, the leader of the defending faction. His control over his followers is impressive, and he has not failed to bring his men together when asked to do so, either for formal charge, for rebuke or explanation. He received the Anglican Bishop of Zululand with grace, and heard him with respect and attention when the Bishop and three of his priests went walking to his stronghold as a witness to their concern and as an offering of their services as mediators. Had there been on the side of the Ngobese clan a man of Mbatha's stature, the fighting would have been over long ago.

Remember the men and women and children of the Hlajakazi mountain, their suffering and their sorrow. They transgressed no political boundaries and threatened no dainty racial theories, so they never became "news". But they have shed their blood without meaning and suffered without hope. May they have peace again, and prosperity.

# READERS GIVE THEIR VIEWS...

## Sick of oppression

**SIR**,—I am a student nurse and a reader of *Contact*. When I think of all that has been taking place in this Pondoland, I become more political and I feel compelled to say a word concerning freedom.

We are really persecuted. I was so hurt when I saw my people the Pondos dying in their struggle for their land, and in asking for reasonable things. But at the same time I was pleased to know that the Pondos who are always taken for backward and foolish people by most tribes are so political that they can face anything for their land.

We are really sick—tired of these oppressors who ill-treat us and regard us as dogs in our Africa. What can be done?

We always have a hope that God our saviour who knows that we are all equal in front of His eyes, can help us.

I was glad to see Mr. Bolofo my teacher in *Contact*, a man who is fighting for our Africa.

**NOMALATI,**  
East Pondoland.

[God helps those who help themselves.—EDITOR]

## The five errors

**SIR**,—You challenge me to indicate the five errors in your first paragraph. Here they are:

1. *Christians killed each other.* It is clear that you mean on a large scale, since you later spoke of thousands, but even Gibbon only speaks of a riot or two in Alexandria. To infer that the two parties went to war over the heresy is wrong.

2. *For sixteen hundred years the world has marvelled.* You cannot mean this seriously because you must be aware that, on the contrary, every theological thinker, catholic or protestant, right up to our day, has regarded arianism as a dangerous schism which was rightly suppressed. Do you think Calvin would have regarded arianism as a trifle? Do you consider that the christians of the middle ages treated it as of no importance?

3. *No one believed that anyone could ever again be charged with arian heresy.* This is demonstrably incorrect. Ask any member of the orthodox church whether a priest would be allowed to deny publicly something which occurs in the Athanasian creed. And, if you have no such person handy, ask a catholic. The point you miss is that Geyser is not being charged so much with being an Arian as with preaching it at a christian college.

4. *How much hatred . . .* If you

read the record fairly, you will see that the first reaction to such heresy is not hatred but fear, fear of something more precious than life itself is about to be attacked. In any case, when men get heated in a discussion which lasts for generations, it is because they think the subject serious, not "insignificant".

5. The fifth error is the one I originally wrote about. Your reply only amounts to this, that what you regard as unimportant must necessarily be so for all the world. Yet you plead for open-mindedness.

It is a pity that you compel me to check you when you enter the religious field so unthinkingly. There are so many things which you say which are justified, so many causes which you champion with vigour and sincerity. And I admire your uncompromising condemnation of communism and other tyrannies, your courage and your hope. I do not always find you right, but I never find you boring.

**J. POTHIER,**  
Cape Town.

[I wish all corrections were as charming as yours—see next letter.—EDITOR]

## Lenin

**SIR**,—In quoting Lenin "in praise of capitalism" you betray either ignorance or a dishonest desire to trade on the supposed ignorance of your readers.

It is well known that Lenin regarded capitalism as an advance on the backward, feudal system which prevailed in Russia at the beginning of this century. It is equally well known that he regarded capitalism itself as an obsolete system in our times and a fetter on further progress; that he spent his whole life exposing its hideous injustices, wars, exploitation and oppression, and fighting for the achievement of a higher social system—socialism.

I would like to ask you two straight questions:

1. Do you approve of the Suppression of Communism Act, which makes impossible any healthy open debate on the most vital issue of the modern world?

2. Pending the repeal of this law and the establishment of conditions which would enable fair debate, are you prepared to drop these continuous cowardly and below-the-belt attacks on an opponent whose hands are tied?

**MICHAEL HARMEL,**  
47 High Rd., Gardens, Johannesburg.

1. *I disapprove of the Suppression of Communism Act. According to Mr. Albie Sacks two-thirds of the people*

## TO ALL READERS OF "CONTACT"

- This is *your* page, where you can air your views on any subject, so write in.
- Send a photograph of yourself if you like
- A year's free subscription to your paper, *Contact*, is given for the best letter of the fortnight.

*banned under this law are anti-communists ("Argus" 7th December).*

2. *This law surely does not prevent you from trying to refute my editorial which tried to show, in Lenin's own words, "what an enormous capacity for the development of productive forces is possessed by large-scale capitalist industry". This truth, known to Lenin, is concealed by many of his present-day admirers.*

*I am astounded at the way you, fresh from singing Stalin's praises, speak approvingly of "fair debate"!*

*"Contact" will continue to attack all totalitarian systems, including Verwoerdism and communism.*

—EDITOR.

## "Apartheid will fall down"

**SIR**,—The Nationalist rulers of South Africa would have changed their mind by now if they had not been supported by the British government. We have seen articles in the papers how the British delegates at the United Nations opposed South Africa's expulsion from U.N. and opposed sanctions against South Africa.

Britain is one of the biggest colonialist rulers in the world, and has all the time stood on the side of South Africa and has ever supported the South African rulers.

In 1910, when Britain gave South Africa her independence, why did she forget the millions of the suffering Black majority?

But we are sure that apartheid will fall down because it can be seen from the current affairs of the country that the future is on the side of the Blacks.

**A. G. MASOETSA,**  
P.O. Maseru, Basutoland.

## African nationalism has come to stay

**SIR**,—Superiority through skin colour is a thing of the past. Merit is the only criterion. This marks the triumph of reason and sanity over the blind folly of colour prejudice. This myth has exploded. It has failed hopelessly to weather the dynamism of African nationalism.

When the White settlers first came to this land to rob and dispossess the rightful owners, little did they realize that they had planted the seeds of self-determination, freedom and independence, and these seeds are now coming to fruition.

The philosophy of African nationalism throughout Africa has come to stay, since it was evolved by the indigenous Africans themselves. It is not foreign as it stems from the people—the Africans themselves.

It is not a conglomeration of fiery sentiments as many have been made to know. Yet it is necessarily a feeling

whose growth among the African people was spontaneous, and it only needs seasoned Africans to direct it to the channels of reason and sanity.

With these ingredients then, African nationalism has spread from breast to breast like a veld fire—it has in fact swept throughout Africa like an avalanche force. It is the duty then of every true Africanist leader to give our people that rare leadership recently demonstrated by Mangaliso Sobukwe. Such leadership alone shall determine the true aspirations of the African people.

**G.P.M.,**  
Pimville, Johannesburg.

## Time is a doctor

**SIR**,—Time is the doctor: it heals many things, it clarifies many things, it reveals many things, it does all kinds of things

Winter cannot boast that it holds sway over the entire universe all the time, for sooner or later summer comes to discredit the claim. Nor can summer boast on the same ground.

The White man can play the part of a god only within a limited duration of time, not indefinitely. He can remain a mystery, a myth. But the myth begins to show cracks here and there as time rolls on, and soon the Africans discovered that the White man was, after all, God-created. He had not created himself.

We still need more cracks widened in the white myth, to strip off the "god aspect" and make them stand naked before us like ordinary human beings.

**P. P. MHERE,**  
Fort Victoria, S.R.

## Prize Letter

### AWAY WITH DICTATORSHIP

**SIR**,—As an agent and reader of *Contact* I feel I can't keep quiet because I'm also suffering the depersonalization that our grandfathers suffered and which our fathers as well as ourselves are suffering because of the damned pass laws. We are expected to carry a pass wherever we are as a title of our existence; failing to produce these passes we are charged. Why?

Fellow Africans, we must do something about this. We are considered as things rather than people in our own country. We are always in fear, always frustrated. When shall we ever be free to do as we please and enjoy our privileges (of which we have been robbed)?

Come on, fellow-members, let's all do something and rather die to free our country.

Phambili ma-Afrika—away with brutal Verwoerd's dictatorship.

**BESSIE,**  
Eastern Pondoland.

## Equal before God?

**SIR**,—Is it fair what is being done by some White Christians? They keep on saying that all are equal in the eyes of God, yet they have better seats in church, they have better houses to live in, they travel in cars when they go out preaching while our poor Africans go on foot, live in poor houses.

We should be equal as God said. We all belong to Him, we are all His children created by Him, but now there are those who are masters of others. Is that equality? Does it mean that we shall be their "boys" in heaven?

**Afrika!!**  
**J. SPARKS,**  
Manzini, Swaziland.

## The meaning of politics

**SIR**,—How many children there are who do not grasp the meaning of politics, but whose sole comfort is derived from sound domestic arrangements of which they do have some idea! When these become defective how soon they lose that respect for their parents which is the chief source of domestic order.

Many keen and learned politicians have forgotten altogether the basic subject of domestic order in the all-absorbing questions of national politics—who have made their homes miserable, and their countrymen too, by a pessimistic study of only one aspect of our lives as if exclusive nationalism were the only matter for concern.

Domestic policy is therefore greater than national politics inasmuch as politics is only subservient to domestic ends. We must consider the matter in South Africa, for everybody here is politically-minded and even children are



being taught racial preferences and discrimination. Charity begins at home!

Now is the time for all South Africans, without regard for colour or creed, to establish harmony in our country before chaos comes.

**FRASER MOTHAE,**  
Springs, Tvl.

# Tanganyika Expels Leader of Racialist Group

From "Contact" Correspondent

**DAR ES SALAAM:** The Tanganyika Government has expelled Mr. Frederick Esau Omido, the Kenya-born Publicity Secretary of the racialist organization, the African National Congress, from Tanganyika to his place of birth.

In serving an order of expulsion as an "undesirable" in Tanganyika, the Government has maintained that Mr. Omido's activities were "likely to inflame racial animosities and have already shown themselves liable to lead to a breach of the peace".

At the same time, the Government has made it clear that a young and growing country like Tanganyika cannot afford to be exposed to purely destructive attacks aimed at the country's sense of nationhood. "The Government welcomes constructive criticisms of the particular policies it is pursuing", is the attitude, "but will not tolerate the malicious exploitation for political purposes of racial, tribal or religious divisions".

"Omido, as Publicity Secretary of the African National Congress, has been particularly prominent in the exploitation of racial difference for his own purposes and for the benefit of his own Party", the Government declared in a statement here.

For years now, while the Tanganyika African National Union led by Dr. Nyerere has been demanding equal opportunities for all Tanganyikans, the African National Congress has been exploiting alleged failures of the Nyerere Government in an attempt to win over the masses to its folds. A pet complaint, and one in keeping with its slogan of "Africa for the Africans", has been that the Nyerere Government is out to please Europeans and Asians in Tanganyika at the expense of the African masses.

## No Alarm

Clearly there should be no alarm abroad that the Nyerere Government is out to crush all "opposition" in the country. Far from it. Hardly a day passes in Dar es Salaam without this or that trade union or that "opposition" party coming out with press criticisms of the Nyerere Government on some issue.

The attitude of Tanganyika towards opposition parties was summed up in a recent article by the Prime Minister in the new monthly, *Spearhead*. This should serve to set at rest any notions abroad that Dr. Nyerere is out to silence critics and to establish himself as a dictator in Tanganyika.

"In the early days of nation-building—as in time of war—the Opposition, if any, must act even more responsibly than an opposition in a more developed

and more stable, a more unified and a better-equipped country in times of peace," he writes. "Given such a responsible opposition I would be the first person to defend its rights. But where is it? Too often the only voices to be heard in 'opposition' are those of a few irresponsible individuals who exploit the very privileges of democracy—freedom of the press, freedom of association, freedom to criticise—in order to deflect the government from its responsibilities to the people by creating problems of law and order.

## To Persuade

"The admitted function of any political opposition is to try and persuade the electorate to reject the existing government at the next election. This is reasonable in the case of a responsible opposition with a definite alternative policy in which its members sincerely believe; but that sort of mature opposition is rare indeed in a newly independent state. Usually the irresponsible individuals I have mentioned have neither sincerity, conviction nor any policy at all save that of self-aggrandisement. They merely employ the catch phrases copied from the political language of older, stabler countries in order to engage the sympathy of the unthinking for their destructive tactics. Nor are the tactics they use those of a responsible democratic opposition. In such circumstances the Government must deal firmly and promptly with the trouble-makers. The country cannot afford, during these vital early years of its life, to treat such people with the same degree of tolerance which may be safely allowed in a long established democracy.

"This does not mean, however, that a genuine and responsible opposition cannot arise in time, nor that an opposition of that kind would be less welcome in Africa than it is in Europe or America. For myself, as I have said, I would be the first to defend its rights. But whether it does or does not arise depends entirely on the will of the people themselves, and makes no difference at all to the freedom of discussion and the equality in freedom which together make democracy."

There can, therefore, be no thought at all that the Government is out to silence its critics. It seems determined, however, to ensure that the opposition does not go out to stir up racial feelings; and this is what Mr. Omido has been doing.

# No Short Cut for U.N.I.P.

By TITUS MUKUPO

FOUR officials of Northern Rhodesia's United National Independence Party have been refused permission at a Mokambo border post to pass through the Congo pedicle road which joins the heavily-populated fishing area of the Luapula province with the Copperbelt.

The officials, who included Mr. Mainza Chona, the national secretary, were travelling by road to Fort Rosebery in Northern Rhodesia territory on the far side of the Katanga pedicle. A Katangese immigration official, after seeing Mr. Chona's passport, refused the four men permission to pass "because of the political situation in the Katanga".

The U.N.I.P. men had to make the circular trip through Ndola and along the Great North Road through Kasama and to Fort Rosebery—a distance of about 800 miles in place of about 100 miles.

Relations between Moise Tshombe and Kenneth Kaunda's U.N.I.P. have been strained ever since U.N.I.P. identified itself with the late Patrice Lumumba and the Central Government shortly after independence last year.

Northern Rhodesia has used the road under a special arrangement which Britain and Belgium entered into when the Northern Rhodesia Boundary Commission at the turn of the century failed to exchange the copper-rich pedicle for another part of British territory.



OMIDO

## D. & A. in Cape

DURING the past year, the Cape Town Branch of the Defence and Aid Fund has helped 186 people in 48 cases, of which 165 in 36 cases were brought before the courts. In the cases so far concluded 71 people have been found not guilty and only 14 people have been convicted of the charges brought against them. These facts were given by the Cape Town Chairman of the Defence and Aid Fund, Mr. Peter Hjul, at its first public meeting, held in Claremont on 6th December.

# TANGANYIKA CITIZEN BILL

From "Contact" Correspondent.

**DAR ES SALAAM:** Any person who is a citizen of a "prescribed independent African state" would be eligible to register as a citizen of Tanganyika provided such State is prepared to grant reciprocal citizenship rights to any Tanganyikan citizen.

This is among a number of proposals contained in the Tanganyika Citizenship Bill of 1961 which will be submitted to National Assembly following Tanganyika's independence.

The Bill, if approved, will enable a large number of non-Africans in Tanganyika to become citizens of Tanganyika either in the case of persons from Commonwealth countries by registration or in the case of persons from non-commonwealth countries by naturalization.

The Bill provides that persons who register as citizens of Tanganyika will be required to take an Oath of Allegiance and to provide evidence within 28 days of registration that they

## S.R. Government Bans the N.D.P.

THE Southern Rhodesia Government last week demonstrated how it will deal with its opposition once the country gets its new Constitution when it declared the National Democratic Party an unlawful organization.

This suppression of the N.D.P. followed large-scale demonstrations by the organizations' women members against the new Constitution. On Wednesday, 6th December, more than 600 women in Salisbury demonstrated, first outside the U.K. High Commissioner's offices and later moved on to the offices of the Southern Rhodesia Prime Minister, Sir Edgar Whitehead. When many of the women were arrested, disturbances broke out in the city, and on the following day further demonstrations were staged.

These activities drew a response from the Government reminiscent of its panic moves in 1959 when, after riots in Nyasaland, it arrested dozens of African leaders, declared an emergency and banned the African National Congress.

According to Mr. Robert Mugabe, publicity secretary of the N.D.P., the banning, the prohibition of all meetings until 10th January, and such other measures as placing Territorial troops on standby, are "desperate moves by the Government to force the new Constitution on the people".

have renounced the nationality or citizenship of any country other than Tanganyika of which they were citizens or nationals. Failure to do so will result in cancellation of their registration.

The Bill also provides for the naturalization of aliens, and for the renunciation of Tanganyika citizenship by citizens making a declaration to that effect.

Citizens by naturalization may also lose their citizenship if they show themselves by act or speech to be disloyal or disaffected towards Her Majesty or the Government of Tanganyika.

The Minister will not, however, deprive a person of citizenship unless he is satisfied that it would not be conducive to the public good for such a person to remain a citizen of Tanganyika.

Applicants for registration or naturalization under the terms of the Bill will be required to have an adequate knowledge of Swahili or English.

# Joint Tributes to Lutuli

CAPE TOWN: A crowd of more than 3,000 cheered again and again as speakers from 15 organizations paid tribute to ex-Chief Albert J. Lutuli at a special meeting called in his honour on the Grand Parade, Cape Town.

This meeting was one of several held throughout South Africa on the afternoon of Sunday, 10th December, and was timed to take place when "Chief" was handed the 1960 Nobel Peace Prize in the Great Hall of Oslo University.

A highlight of the meeting was at 4 p.m. when the chairman, Mr. B. Huna, announced: "Chief is now being awarded the Nobel Peace Prize." Then, standing on a platform backed with a large banner reading "Cape Town Salutes Lutuli" and a large and very accurate portrait of "Chief", he led the meeting in singing, "We will follow you Lutuli".

The meeting was organized by a special Tribute to Lutuli Committee composed of the participating organizations—the Black Sash, Liberal Party,

the Congress Movement, the Progressive Party, African General Workers' Union, the S.A. National Convention Movement, the Civil Rights League, the Langa Vigilance Association, N.U.S.A.S. and others. Among the speakers at the meeting were Mr. Donald Molteno, for the Progressive Party; Mr. Peter Hjul, Liberal Party; Mr. Thomas Ngwenya, African General Workers' Union; Mr. A. Gierdien, S.A. National Convention Movement; Mr. Albie Sachs, Congress of Democrats; Miss L. Jacobs, Coloured People's Congress; Mrs. Eulalie Stott, Black Sash; Miss U. Mabece, Federation of South African Women; and Mr. Adrian Leftwich, N.U.S.A.S.



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