

contact

FOR UNITED NON-RACIAL ACTION

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GRIM MOUNTING TOTAL OF HANGINGS AND GAOLINGS

STEP BY STEP, through its various new laws, South Africa is reaching the position where, as someone once said, the mere possession of a box of matches could lead to a charge under the laws. The State's power has looked as if it is becoming absolute.

And today, 31st May 1963, well over 100 families, among the millions deprived of any say in making the country's laws, will be mourning the gaol sentences—from a few months to 20 years—imposed on their husbands, fathers, sons and relatives, while the Nationalists in power celebrate the second anniversary of their Republic.

● Furthermore, the families of 11 men will weep for menfolk hanged, or waiting in the condemned cell, under the Sabotage Act. These men, under gaol or death sentence, have all been found guilty under the Sabotage Act and other laws passed since South Africa became a Republic.

An official report released at the end of March stated that death sentences had been imposed on three persons and gaol sentences totalling 1,000 years on 63 others. These were all for sabotage activities under the General Law Amendment Act.

DEATH SENTENCE

Since then 32 persons have been sentenced to 273 years under the same charge and six were sentenced to death for the murder of an Emigrant Tembu Chief, Gwebindiala Gqoboza. The six were alleged to be members of the Poqo terrorist movement. A further two have been sentenced to death for their part in the November Paarl Riot.

On Republic Day many will also be thinking of men like Fort Hare lecturer Masondo and the two students sentenced with him, who started long 12 and eight-year sentences on 22nd April, of the 21 men

sentenced to a total of 365 years on 5th March at Queenstown for planning an attack on Chief Matanzima's Great Place (for which the

first Sabotage Act death sentence, on James Mtutu Apleni, their leader, was passed). The relatives of the Grobbelaars and the late Derek Thompson, murdered at Bashee Bridge and of the two Whites killed in the Paarl Riot will add to the total of mourning South Africans on this Republic Day.

BLINDED AT "No. 4" — DAMAGES



JOHANNESBURG: Blind Mr. Alfred Shongwe is being led away from the Supreme Court in Johannesburg where he had claimed R30,000 from the Minister of Justice after an alleged assault on him in gaol by a prison warder which caused his blindness. Mr. Shongwe said in court that he was an awaiting-trial prisoner at the Fort, on a charge of belonging to a banned organization, and while there he was struck with a clenched fist in the eye by a person in uniform with a revolver at his side. The agony in his eye drove him to a warder wearing a red badge

whom he thought to be a doctor but was told by this person not to "come and tell him nonsense". He was a kaffir, he was told, and was to say that the injury to his eye was caused by one of the prisoners.

Counsel for Mr. Shongwe submitted that as a result of the blow his right eye had to be removed and his left eye developed a complaint which led to total blindness in that eye as well.

The matter was settled out of court and Mr. Shongwe was awarded R5,000 for an injury sustained in gaol.

VIEWPOINT

SALUTE TO THE STATES OF AFRICA

CONTACT salutes the founders of "The Organization of African and Malagasy States" which was brought into being at Addis Ababa on 26th May, 1963.

To commemorate this historic milestone in the progress of Africa and of mankind, we reproduce on page 6 of this issue the twelve main articles of the text so far made available of the All-African Charter, agreed on by the African heads of state in closed session. May we express the hope that the basic beliefs of the heads of state, as expressed in the preamble, will ever remain

the dynamic power behind the advance of Africa and all its people: "that it is the inalienable right of all people to control their own destiny . . . and that freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples." May we say Godspeed and success to the African States.

LETTER FROM BIRMINGHAM GAOL

— Rev. Martin Luther King

CONTACT is proud to quote six extracts below from a letter written to eight top religious leaders of Alabama, U.S.A., and published in part in *The New York Post*. The churchmen had called the Negro protest actions "unwise and untimely", in a statement, had commended the part played by the Whites, newspapers and police, and had urged "our own Negro community to withdraw support from these demonstrations".

The author of this reply is Rev. Martin Luther King, and the place of writing, his cell in Birmingham Gaol, Alabama, where Rev. Mr. King was being held for leading Alabama's anti-segregation demonstrations, which have echoed throughout the world.

"Wait" means "Never"

We know through painful experience that freedom is never voluntarily given by the oppressor; it must

be demanded by the oppressed. Frankly, I have never yet engaged in a direct action movement that was "well timed", according to the timetable of those who have not suffered unduly from the diseases of segregation.

For years now I have heard the word "Wait!" It rings in the ear of every Negro with a piercing familiarity. This "Wait!" has always meant "Never". It has been a tranquilizing thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration.

Unjust laws must be broken

One may well ask, "How can you advocate breaking some laws and obeying others?" The answer is found in the fact that there are two types of laws: There are *just* laws and there are *unjust* laws. I would agree with St. Augustine that "an unjust law is no law at all".

Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality.

The White moderate in the way

I must confess that over the last few years I have been gravely disappointed with the White moderate. I have almost reached the regrettable

conclusion that the Negro's great stumbling block in the stride toward freedom is not the White Citizen's Council or the Klu Klux Klanner, but the White moderate who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice.

Churches on the sidelines

In the midst of blatant injustices inflicted upon the Negro, I have watched White churches stand on the sideline and merely mouth pious irrelevancies and sanctimonious trivialities.

In deep disappointment, I have wept over the laxity of the church.

Maybe again, I have been too optimistic. Is organized religion too inextricably bound to status quo to save our nation and the world?

Non-violence or racial nightmare

And I am further convinced that if our White brothers dismiss as "rabble rousers" and "outside agitators" those of us who are working through the channels of non-violent direct action and refuse to support our non-violent efforts, millions of Negroes, out of frustration and despair, will seek solace and security in black nationalist ideologies, a development that will lead inevitably to a frightening racial nightmare.

The goal is freedom

I have no despair about the future. I have no fear about the outcome of our struggle in Birmingham, even if our motives are presently misunderstood. We will reach the goal of freedom in Birmingham and all over the nation, because the goal of America is freedom.

contact

an independent fortnightly working for non-racial democracy through united action against apartheid and all forms of totalitarianism and imperialism.

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MATANZIMA ACCEPTS DEFEAT IN COWED TTA

From "Contact" Correspondent

UMTATA: The stepping down of Chief Kaizer Matanzima (twice prophesied by *Contact*) from his previous position "tipped as first Prime Minister of the 'self-governing' Transkei", gave new meaning to the closing stages of the May meeting of the Transkeian Territorial Authority in Umtata.

The adulation of the new favourite for the position, Paramount Chief Victor Poto Ndamase, of the Nyanzeni Pondos, by Chief Magistrate Leibbrandt, opposition spokesman Chief S. S. Majeke, and even by the fallen Chief K. D. Matanzima, made it clear that **Matanzima had accepted**

defeat, that the opposition had won a victory, and that the Government had changed their tactics on the stage-managing of the new Bantustan.

REAL THREAT

An indication of the alarm felt by the Government and the Matanzima faction was the strong rejection of Chief Sandy Majeke's suggestion that the Transkeian elections should be the same as the Republic elections, in the sense that candidates should not be restricted to standing in their own areas. This was seen as a very real threat that popular candidates would stand against Matanzima nominees in Emigrant Tembuland and elsewhere, and *would give the lie to Matanzima's claims of popular support by defeating them soundly.*

For the rest the session saw the usual succession of measures rushed through while a cowed or fatalistic



Paramount Chief Sabata, entering the Umtata Bunga for its last session, is saluted by "Jongilizwe" schoolboys (in unintended A.N.C. uniforms).

SACTU to I.L.O.

KICK OUT S.A.

From "Contact" Correspondent

JOHANNESBURG: In a memorandum presented to the International Labour Organization, the South African Congress of Trade Unions says continued membership of the I.L.O. by South Africa "is a mockery of all that the I.L.O. represents". It asks for South Africa's expulsion from the I.L.O. at its 1963 Conference in Geneva.

The South African Government's actions violated all trade union rights. It imposed criminal penalties on African workers for taking part in strikes; it limited the rights of all workers to take strike action and it continued to implement Job Reservation.

If the Bantu Laws Amendment Bill, now being debated in the South African Parliament, became law it would violate even those Conventions of the I.L.O. to which South Africa was a signatory and it would introduce forced labour on a vast scale for African workers and work seekers.

The General Law Amendment Act (the "no-trial" Act) completely abrogated the rule of law for all South Africans of all races. Apart from the five officials of SACTU, detained for up to 90 days without trial under this Act, eleven officials had been forced, under another Act, to sever all connections with trade unions.

FOOTNOTE: SACTU has 51 affiliates, most of them unrecognized (African) unions, representing about 53,000 workers.

chamber made no attempt to stop them — the maintaining of the Emergency Regulations (Proc. 400 of 1960), for instance, or the electoral arrangement by which would-be voters must, when registering, show their reference books (*dompas*, as the interpreter repeatedly translated B.A.D. official Coetse's use of the term).

SILENT CHAMBER

Chief Sabata's straightforward confronting of the Government officials with his charges of wrong actions were, as usual, scarcely supported at all inside the silent chamber.

'Contact' Man Freed

From "Contact" Correspondent

JOHANNESBURG: *Contact*-agent Freddie Pule was discharged from the Magistrate's Court here on 16th May, after being charged with resisting arrest. The magistrate, Mr. J. F. de Wet, said: "It was clear that Abel Manamela (of the Central Barracks Police) had no authority to arrest Pule and why he arrested him he could not say."

It emerged in the cross-examination of Manamela by Adv. Jack Unterhalter that Mr. Pule had been arrested after selling copies of *Contact* at a Progressive Party meeting in the City Hall here.

SMELT OF LIQUOR

After demonstrating that Manamela could not clearly explain where the arrest took place, what time it was, whether it was on 1st April or 1st May, and having stated that Manamela's breath smelt of liquor at the time, and that he did not enter this event in his duty book because of having, first, no pen, and second, no

book, Mr. Unterhalter wound up: "It is serious to arrest a man for selling a legally registered newspaper, registered at the G.P.O., which was being sold openly on the streets."

After admitting to the Prosecutor, Mr. J. F. Murray, that he had tried to handcuff Pule and then to check the contents of the *Contacts* he was selling, which he believed to be banned, Manamela was told by the Prosecutor, "the accused was not properly arrested, so the grounds of resisting arrest, of assault and escaping while under arrest, fall away." Pule was then discharged.

FOOTNOTE: Typical of many letters received by *Contact* offices, Cape Town, is one from Graaff-Reinet Location: "Will you please stop sending copies this end, because the members of the Special Branch are after all political papers. *They don't ask questions; they just lock you up.* I shall still go on with my sales when the pressure is no more so high."



Gerhard Cohn

GROUP AREAS PAWN

'DON'T KILL OUR SCHOOL'

From "Contact" Correspondent

JOHANNESBURG: Students of the Johannesburg Indian High School, Fordsburg, Johannesburg, are furious about a Group Areas decision to close their school at the end of this year.

These teenage boys and girls, who in a normal society would be concerned only with passing exams, sport and rock 'n roll, are learning fast—the hard way—that politics affects their lives and that political discrimination must be met with political action.

They intend to write to Mrs. Helen Suzman, M.P., asking her to raise in Parliament the question of the closing of their school.

On 14th April they demonstrated with posters outside the school, wearing black armbands to mourn "the death of our school".

It is not only a sentimental regard for their 25-year-old school which moves them to do these things: there are other, more practical reasons.

TO LENASIA

Next year they will be forced to go to a high school at the Indian group area of Lenasia, 22 miles from

Johannesburg. They argue that Lenasia is too far, that parents will not allow their daughters to travel there daily, that Latin is not taught at Lenasia and that students going into the matriculation class next year will have a new set of teachers.

They say the authorities are using them as pawns in an attempt to get Indians out of Fordsburg, where they have been living since Johannesburg was founded, and force them to go to the Lenasia group area—22 miles away from their businesses and trades.

The school in Fordsburg is to be converted into an Indian teachers' training college.

Fordsburg is close to the centre of Johannesburg—a place where Indians have been living and working happily and peacefully for 60 years and in perfect harmony with Whites who live nearby.

Malawi Ministers Back from U.S.

From "Contact" Correspondent

BLANTYRE: Nyasaland's Ministers of Local Government and Education addressed a 10,000-strong meeting here, on their two-month tour of the United States.

Messrs. Masauko Chipembere and Kanyama Chiume told of meeting the U.S. assistant secretary for foreign affairs, Mr. G. Mennen Williams, "that handsome young man President Kennedy", and U Thant, secretary-general of the U.N. Mr. Chiume revealed that Nyasaland's chair would be placed between Madagascar (Monrovia group) and Mali (Casablanca group) at their request, since

"the Ngwazi Dr. Banda made it clear that he did not recognize these two groups but 'one united continent of Africa'."

Mr. Chiume announced that eight American teachers were coming to train Nyasaland teachers, and that the U.S. Government, and the African-American Institute would be sending 154,000 and 10,000 textbooks respectively, for schools and libraries.

EXPELLED EDITOR

From "Contact" Correspondent
DAR ES SALAAM: Miss Frene Ginwalla was declared a prohibited immigrant by the Principal Immigration Officer on 13th May 1963 and instructed to leave Tanganyika by 14th May 1963.

Miss Ginwalla failed to comply with this instruction and the President has now made an Expulsion Order against her under Cap. 39 of the Law of Tanganyika.

Miss Ginwalla has been arrested and detained in custody while arrangements are being made for her deportation.

Miss Ginwalla is the director-editor of the *Spearhead* periodical in Dar es Salaam. She was the first refugee from South Africa to have been allowed, in 1961, to settle in Tanganyika. She is also representative of the South African Indian Congress.



MISS GINWALLA

GERHARD COHN

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THE LONG VIEW

— by Peter Brown

What Transkei Chiefs Voted for

— *Serfdom, Rightlessness in "White" Areas*

DURING May Parliament passed the Transkei Constitution Act. The Transkei Territorial Authority, which the Act abolished, sent a telegram of congratulation to Mr. de Wet Nel, Minister of Bantu Administration and Development, for piloting this new law through Parliament. Will the chiefs and headmen of the Transkei send a second telegram of congratulation to the Minister when the Bantu Laws Amendment Bill becomes law?

To be consistent they should, for when with one hand they accept the new Transkei Constitution, with the other they accept the right of the Minister to refuse all rights to all Africans in what the Republican Government regards as "White" South Africa.

The Bantu Laws Amendment Bill provides that in an area comprising roughly 87% of the surface of South Africa and inhabited by roughly 60% of her African people, no African person will have any permanent rights whatsoever. African supporters of apartheid and Bantustans should know that they are condemning over six million of their fellows to perpetual serfdom.

CONTEMPT FOR VIEW

When the great meeting of Zulu Chiefs took place at Nongoma in March, resolutions were passed asking for relaxation of influx control and objecting to provisions of the Bantu Laws Amendment Bill. At that time the Government was circulating the draft of the Bill and asking for comments. From the apartheid point of view the meeting of Zulu Chiefs could not have been more representative of Zulu opinion. Yet the Government has shown its complete contempt for the chiefs' views by disregarding them completely. For the Bantu Laws Amendment Bill, as it has now been brought before Parliament, does not only entrench existing forms of influx control, it makes them much worse.

It provides for complete control over every aspect of the lives of all Africans living outside "Bantu homelands".

Here are some of its provisions:

○ In the past an African person born in a town or who had a record of long residence or loyal service there, had a right to remain there. Under the new law it will not matter whether you were born in a town, or have lived there all your life, or have worked there

loyally for years—you will have no right to stay there if the Government decides to remove you.

GOVERNMENT DECIDES

○ In the past the influx control system only applied to certain "urban areas". Now it will be possible to apply it to every city, town, dorp and farm outside the Bantustans.

○ The Government may now decide at any time that Africans should not work in a certain area at all, or that they should not do certain kinds of work there, or that only so many Africans should be allowed to work there. In the first case all Africans will lose their jobs; in the second case those who are doing jobs the Government decides they should no longer do, will lose theirs, in the third case all Africans in excess of the number the Government decides should work in the area will lose theirs.

○ Control of the employment of women will be much stricter. So will restrictions on the right of women to visit their husbands or fathers who are working in town.

○ The Government may designate as "undesirable" African people who have opposed it politically and may remove them from the place where they live and send them to a "work colony" for up to two years.

○ Only one domestic servant may in future be accommodated on a White-owned property in town. Many domestic servants live under terrible conditions but the Government is not trying to remedy abuses. It is trying to reduce numbers without providing alternative employment.

○ The right of Africans to congregate on any land, whether for church or any other purposes, will lie entirely in the Minister's discretion.

TERRIBLE LAW

These are some of the worst features of a terrible law. These are



the restrictions which will govern the lives of every African in Johannesburg, Cape Town, Durban and every other town and village in South Africa and which can be applied also to every African on every farm.

As "compensation" for these disabilities such people will be given a vote in Umtata or Nongoma or Sibasa. With this vote they will elect people who make laws to regulate life in Umtata or Nongoma or Sibasa but who will have absolutely no right to make laws to improve life in Johannesburg or Cape Town or Durban.

From now on an African living in "White" South Africa will be no more than a "labour unit", some one to be paid, housed and perhaps fed by White South Africa, but only for as long as the White South African Government decides that it is in White interests that he should stay there.

When they decide that this is no longer in those interests, they can send him back to his "homeland". The fact that a man may never have seen his homeland, and may have no desire to see it, will not help him. The fact that he may have a good job will not help him. The fact that there is no job for him to go to won't help him either. After all, how many Africans ejected from the Western Cape have jobs to go to?

RIGHTLESSNESS

The Bantu Laws Amendment Bill aims to control the life of every African in "White" South Africa at every turn. The only escape from this control will be to return to a "homeland" where not even the present residents can find work. The choice is rightlessness in 87% of the country, subject to removal at the whim of the Labour Officer, or starvation in the other 13%.

This is apartheid. This is what the majority of Transkei chiefs have voted for. This is what chiefs elsewhere, who are concerned for the welfare of their people, should make sure that they vote against.

Extracts from Addis Ababa — 26th May 1963

CHARTER OF THE ORGANIZATIONS OF AFRICAN AND MALAGASY STATES

We, the heads of African and Malagasy States and Governments assembled in the city of Addis Ababa, Ethiopia, convinced that it is the inalienable right of all people to control their own destiny.

Conscious of the fact that freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples.

Conscious of our responsibility to harness the natural and human resources of our continent for the total advancement of our peoples in spheres of human endeavour.

Inspired by a common determination to promote understanding and collaboration among our States in response to the aspirations of our peoples for brotherhood and solidarity, in a larger unity transcending ethnic and national differences.

Convinced that, to translate this determination into a dynamic force in the cause of human progress, conditions for peace and security must be established and maintained.

Determined to safeguard and consolidate hard-won independence, as well as the sovereignty and territorial integrity of our states, and to resist neo-colonialism in all its forms.

Dedicated to the general progress of Africa.

Persuaded that the Charter of the United Nations and the Universal Declaration of Human Rights, to the principles of which we reaffirm our adherence, provide a solid foundation for peaceful and positive co-operation among states.

Desirous that all African and Malagasy States should henceforth unite so that the welfare and well-being of their peoples can be assured.

Resolved to reinforce the links between our states by establishing and strengthening common institutions.

Have agreed to the present Charter.

ARTICLE I:

The high contracting parties do by the present Charter establish an organization to be known as the "Organization of African and Malagasy States".

PURPOSES—ARTICLE II:

(1) The organization shall have the following purposes:

(a) To promote the unity and solidarity of the African and Malagasy States;

(b) To co-ordinate and intensify their collaboration and efforts to achieve a better life for the peoples of Africa;

(c) To defend their sovereignty, their territorial integrity and independence;

(d) To eradicate all forms of colonialism from the continent of Africa, and

(e) To promote international co-operation, having due regard to the Charter of the United Nations and the Universal Declaration of Human Rights.

(2) To these ends, the member states shall co-ordinate and harmonize their general policies, especially in the following fields:

(a) Political and diplomatic co-operation;

(b) Economic co-operation, including transport and communications;

(c) Educational and cultural co-operation.

(d) Health, sanitation, and nutritional co-operation.

(e) Scientific and technical co-operation, and

(f) Co-operation for defence and security.

PRINCIPLES—ARTICLE III:

The member states, in pursuit of the pur-

poses stated in Article II, solemnly affirm and declare their adherence to the following principles:

(1) The sovereign equality of all African and Malagasy States;

(2) Non-interference in the internal affairs of states;

(3) Respect for the sovereignty and territorial integrity of each state and for its inalienable right to independent existence;

(4) Peaceful settlement of disputes by negotiation, mediation, conciliation, or arbitration;

(5) Unreserved condemnation of political assassination in all its forms as well as of subversive activities on the part of neighbouring states or any other states;

(6) Absolute dedication to the total emancipation of the African territories which are still dependent;

(7) Affirmation of policy of non-alignment with regard to all blocs.

MEMBERSHIP—ARTICLE IV:

Each independent sovereign, African and Malagasy State shall be entitled to become a member of the organization.

RIGHTS AND DUTIES OF MEMBER STATES—ARTICLE V:

All member states shall enjoy equal rights and have equal duties.

ARTICLE VI:

All member States pledge themselves to observe scrupulously the principles enumerated in Article III of the present charter.

INSTITUTIONS—ARTICLE VII:

The organization shall accomplish its purposes through the following principal institutions:

(1) The assembly of heads of state and government;

(2) The council of ministers;

(3) The general secretariat;

(4) The commission of mediation, conciliation and arbitration.

THE ASSEMBLY OF HEADS OF STATE AND GOVERNMENT—ARTICLE VIII:

The assembly of heads of state and government shall be the supreme organ of the organization. It shall, subject to the provisions of this Charter, discuss matters of common concern to all the member states with a view to co-ordinating and harmonizing the general policy of the organization. It may in addition review the structure, functions and acts of all the organs and any specialized agencies created in accordance with the present Charter.

It shall take cognizance of any matter referred to it by the Assembly. It shall be entrusted with the implementation of the decision of the assembly of heads of state. It shall co-ordinate inter-African co-operation in accordance with the Assembly and in conformity with Article II (2) of the present Charter.

ARTICLE IX:

The Assembly shall be composed of the Heads of State and Government or their duly accredited representatives and it shall meet at least once a year (every other year).

At the request of any member states, approved by the majority of the member states, the Assembly shall meet in extraordinary session.

* * *

ARTICLE XII:

The council of ministers shall consist of foreign ministers or such other ministers as are designated by governments of member states.

The council of ministers shall meet at least twice a year. When requested by any member state and approved by two-thirds of all member states, it shall meet in extraordinary session.

* * *

ARTICLE XIX:

Member states pledge to settle all disputes among themselves by peaceful means and, to this end, agree to conclude a separate treaty establishing a commission of mediation, conciliation and arbitration.

Said treaty shall be regarded as forming an integral part of the present charter.

* * *

ARTICLE XXXII:

This charter may be amended or revised if any member state makes a written request to the administrative secretary-general to that effect provided, however, that the proposed amendment is not submitted to the Assembly for consideration till all the member states have been duly notified of it and a period of one year has elapsed. Such amendment shall not be effective unless approved by at least two-thirds of all the member states.

In faith whereof, we the Heads of African and Malagasy States and Governments, have signed this charter.

As Federation Goes . . .

MORE N.R. TEACHERS

From "Contact" Correspondent

LIVINGSTONE: The need for "many more well-educated and highly-trained people" in Northern Rhodesia — and of the teachers to produce them — was stressed by African Education Minister Mr. Harry Nkumbula, opening a conference of senior education inspectors in Lusaka this month.

"As quickly as possible we must train local people, and when I say

local people I mean not only Africans but also those non-Africans who have got their real home here and who are willing to accept the new pattern of Government," Mr. Nkumbula explained. Calling

for rapid expansion of post-primary education, especially at senior secondary level, Mr. Nkumbula said "we can now confidently expect to have more of our own money made available for education as a result of the

imminent break-up of Federation."

Also speaking at Livingstone, the Parliamentary Secretary to Mr. Nkumbula's ministry, Mr. John Banda (right) developed the theme of N.R.'s financial break with the Federation. Mr. Banda told a meeting of the A.N.C., of which he is secretary-general, "The Northern Rhodesian Government would be betraying vital interests of the people of Northern Rhodesia, white and black, if it accepted that they should continue paying Federal taxes when Federation is already dead. As the Federation is being wound up, what purpose will the money be used for?" he asked. The crowd shouted "Guns!" "Do not pay Federal taxes!" Mr. Banda appealed, amidst clapping and shouting. "Pay your taxes to the Rhodesian Government."



BANDA



MR. HARRY NKUMBULA, SEEN HERE with his daughter at the 1963 opening of Northern Rhodesia's Legislative Council session in Lusaka, intervened in the process of deportation of 12 South African political refugees who were detained in Lusaka gaol by the Federal Government.

Tell "Contact's"

PUBLIC SERVICE BUREAU

SOUTH AFRICA is, as we all know, a pigmentocracy. This has made White . . . Right; Right . . . Authority; and given Authority the power to rule.

○ But the servants of Authority are paid by us all! They are public servants, and we all, every one of us, black or white, make up the public. All public servants owe, therefore, a courtesy and politeness to the public whom they serve — and some give it. Yet every day, as sufferers or eye-witnesses, we are confronted by various forms of abuse from public servants.

○ This should not be! Both officially, and as human beings, no person, least of all a public servant, has the right to be abusive or offensive to any other person, regardless of colour.

CONTACT BELIEVES THAT THIS ABUSE CAN BE FOUGHT, IF SUFFERERS AND EYE-WITNESSES WILL COME FORWARD WITH THEIR STORIES. [See instructions below.]

A Contact correspondent in Johannesburg, N.M., has started the ball rolling with two incidents:

○ Wynberg Police Station, near Alexandra Township, Johannesburg: Waiting to report on a case, I made the mistake of using the cloak-room normally used by whites, i.e. in the official apartheid sense. The result was a display in the most hooligan manner, which had no vestige of officialdom in it. I was abused thus by two White policemen, who had seen me made use of their latrine.

"Wat doen jy hier?"

"Weet jy nie dat ek jou kan vang?"

"Is jy 'n skelm?"

"As jy weer hier sit en —, dan vrek jy!"

"Weet jy nie waar is julle vuilmaak plek nie, hotnot?"

○ Public Gallery, Johannesburg Law Courts: I was taking notes of criminal proceedings, when a policeman demanded to know what I was writing, and on being informed and shown my reporter's papers, ignored all this and threw the documents on the floor. Utter disrespect was shown to my person."

WRITE "CONTACT"

Telling us about abusive or or offensive treatment you suffer or see at any of these, or other, places:

1. Bantu Administration Department's offices.
2. Location offices.
3. Railways and buses.
4. Hospitals, clinics.
5. "Bantu Education" offices.
6. Police Stations.
7. Post Offices.

Remember, Contact will always listen attentively to reports and complaints. And do something about it.

Should readers of Contact who directly or indirectly pay the public servants' salary, feel they are being offended by such persons, we ask you to write to us on the matter.

○ We will publish your story, though your identity will be kept secret. If you will give us exact facts, we will also bring the matter to the attention of the department concerned. This way, we feel citizens, regardless of their colour, will be respected and not commanded.

Readers MAKE CONTACT

Danish Boycotters

SIR,—The Central Youth Organisation, in close co-operation with the Common Board of Danish Students have initiated a campaign calling for a buyers' boycott, as the government has declared itself unwilling to start an import-boycott. The campaign has been rather effective already, there has been a lot of writing in the papers, and radio and television (although rather much government-directed) have brought the appeal further out. The greatest success for the campaign, however, happened in Parliament. Some time ago this body had accepted the government's view that it would be of no use, and, as it was said "harmful to the authority of U.N." to start a state-boycott. Nevertheless, 98 members (the majority) have signed an appeal for all to support the boycott initiated by the youth organisations, and there can be no doubt that the question will be raised again. At the meeting of the Scandinavian foreign ministers last month in Oslo a statement sharply condemning the apartheid-policy was unanimously signed, but again they did not accept a boycott as possible for their countries, so long as the great powers, whose actions would really mean something, did nothing. There is now hope that all Scandinavian governments together might organise a boycott, but at least the buyer's boycott is going.

MOGENS TROLLE LARSEN,
Copenhagen, Denmark.

Freedom Call

SIR,—Please allow me a space in your paper to say a word or two on the Freedom of Africa.

I appeal to all fellow Africans who are to read this article that freedom wherever it is needed depends on how they handle their matters.

May I remind readers that in the Bible there is a saying, "Ask and it shall be given unto you, look and you shall find, knock and it shall be opened".

Hence, therefore, those Freedom Fighters of South Africa should not hesitate to act when it is necessary. I feel you have talked enough to the devilish settlers there to understand.

Don't forget that empires rise but fall if maladministered. History is repeating itself in Africa. Don't get a rest or tired.

May the God of Africa help you in your struggle. Hold on bwanas.

GABBY M. MULYATAHS,
N. Rhodesia.

Love to Africa

SIR,—May I draw the attention of the sons and daughters of Africa to this: That blessed are those Africans that suffer for the liberation of Africa for their generations shall be honoured by all other nations of the world, and woe to those that have no love for Africa for they shall go down to the vile dust from where they sprung, unwept, unhonoured and

Readers!

- This is your letter page.
- Short and topical please.

unsung. The soil of Africa will not accept them.

For definitely speaking they are responsible for the hunger and suffering now existing in Africa. The "God" of Africa will rebuke them, and they will have no place in Africa.

If there are such people who never say "This is my own, my native land", they are not fit whatsoever to live on earth.

Afrika ya rona!!

VINCO RAMOKATE,
Lobatsi, B.P.

Reject Boxing Racialism

SIR,—The South African Sports Association has learnt with considerable regret that an official of the racial White-controlled South African Boxing Association has been invited to act at the European Boxing Championships this month.

We believe that Dr. N. Hirschman, who is part of a racial organisation and a strong supporter of racialism in sport, should not be allowed to

act at any sporting event because he is not a true sportsman.

We regret to note that this invitation, issued by the Russian Boxing Association, has been hailed in the South African press as a slap in the face of non-White countries such as Ghana, which were opposed to Dr. Hirschman officiating at the last Commonwealth Games at Perth.

We sincerely hope that this unwise step will be cancelled and that the invitation to Dr. Hirschman will be withdrawn.

G. K. RANGASAMY,
President, South African
Sports Association,
Port Elizabeth.

The White Man's Dilemma

SIR,—The future of the White man in Swaziland is full of uncertainty. The White man is provoking the youth at the present moment. The youth is suffering from (i) Arbitrary expulsions both at work and at school; (ii) Unemployment; and (iii) Innumerable other injustices.

This I particularly refer to the present conditions in Swaziland. It happens when one looks for work, that he is told to go and seek for employment from Dumisa Dlamini and Dr. Zwane. He is told that those are the people who could offer well-paid and enough jobs to the workers—well paid—one pound per day for every worker.

There are some other behaviours which show the White man as if he is living in the nineteenth century. Well it might have been better then for him, he might have implemented inhuman and degrading injustices unnoticed by his victim. Maybe the African of those antiquity days believed that he was intrinsically inferior to the White man or was not so susceptible to the injustices.

Our White man should know by now that we are living in the twentieth century. He should know that a transition has been brought about by both revolutionary and evolutionary processes. The African does no longer accept to be ever inferior to the White man.

Surely the political situation in Africa at the present juncture is a challenge to the White man. A challenge to seek a change of heart, that will suit, and meet the environment of the present conditions in our re nascent Africa.

Amandla!!

ALMON MPIYEZA DLAMINI,
Mbabane.