

racialism and race co-operation, had rejected the racial call. It was an astonishing result, considering all the factors at work. Chief Matanzima had circularised chiefs and headmen in the constituency calling on them to see that their people supported his candidate. He did this, not as leader of a political party with a candidate in the field, but as Chief Minister of the Transkei, the man who appoints and pays chiefs and headmen. The Paramount Chief of Gcalekaland, a Matanzima man, gave tribal endorsement to the Majavu candidature and appealed to his tribesmen to support "their" candidate.

MATANZIMA'S CONFIDENCE

On the eve of the election Matanzima was so confident that he decided to turn it into a vote of confidence. He boasted that "the two Democratic Party candidates' votes together will hardly make up the number necessary to save their deposits" and then said, "The present members of the Democratic Party have no mandate from the electorate to form a party which opposes the road to freedom of the people of the Transkei . . . The result of this by-election will call for their resignation, as they have forsaken the African people and interested themselves in the future of the whites . . ."

Well, it was Matanzima who was rejected, and if anyone was going to resign, he was the man to do it. But he has shown no sign. He has, in fact, announced that he intends continuing in business as the governing party "acting on the mandate of the people of the Transkei". That he has no such mandate is now beyond dispute, and the only way in which he will be able to continue in business will be if the Chiefs of Gcalekaland and other areas continue to support him in the Transkei Legislative Assembly in the teeth of the opposition to him of their own people. Simple arithmetic shows that his majority there rests on the support of 36 chiefs from six constituencies in which the ordinary voters overwhelmingly reject his policy.

A CLEAR LESSON

The Gcaleka vote has proved what the Transkei General Election of November, 1963, implied very clearly, that the Transkei Legislative Assembly is far from representative, with its majority of Government-appointed chiefs, and that the people of the Transkei don't want apartheid or racialism. They want race co-operation and non-racialism. When will white South Africa respond to black South Africa's oft-held-out hand of friendship? Edenvale suggests not yet. When will the Koornhofs of this world take a grip on themselves, take their courage in their hands, take a step out of their laager and start talking to their fellow black and brown South Africans? If they only knew it, they would be much safer and more sure of their descendants' survival doing that, outside the laager, than they ever will be inside it.

EDITOR'S NOTE :

The following article was written to coincide with Spring. We make no apologies for printing it at this time of year—indeed, in some quarters it will never appear anything else than unseasonal. But, with the new Legislative Session now on in Parliament, we feel that this is the political, and thus the true, Springtime of South Africa. Hot gusts stir the innocent hearts of our leaders; like young lovers in September, they trip happily along, picking little daisies of freedom, one by one.

NIT GOVERNMENT TO ACT AGAINST SUMMERTEURS

In a speech lasting three weeks, two days and eleven hours, the Prime Minister of Looniestan, Dr. Henhouse Verwoes, has declared total war by the Government of Looniestan on Summer. The House was silent (there was no one else there) as Dr. Verwoes said, his voice shaking with emotion: "Summer is a Bantu thing".

The Prime Minister's speech was the focal point of a nation-wide campaign by leading members of the Nit Party against Summer. The campaign was sparked off by a rumour spread by subversive elements according to the Chief

of the Special Blanche—that the nights have been getting warmer recently. (The name was changed from Branch to Blanche because of the superior whiteness of the latter variant.)

BIBLICAL TEXTS

In his speech the Prime Minister adduced several socio-historico-economic-farcical factors which proved that summer was un-Loonie. Firstly, he said, snow occurred in the Winter, and snow was White. Therefore winter was more suitable for Loonies, in view of their traditional way of life. Secondly, Summer tended to make the White population group less White, although suitable for the Bantu population. Thirdly, Rugby, the national sport of Looniestan, is played in Winter. Finally, he said there were several Biblical texts which proved that God had ordained that Winter was the season which he had specifically created for the White man. It would be against the Public Interest to disclose these texts, he said, but he could assure the people of Looniestan that they were in the hands of top Government officials. In view of these factors, he said, the Government had no alternative but to ban Summer.

LEGISLATION

Suitable legislation was being drawn up to introduce Summer into the Bantu areas as these attained independence, said Dr. Verwoes. Just as the Loonies enjoyed Winter in their areas, so the Bantu would enjoy their own traditional season, Summer, in their own areas. Going into details of his plan, the Prime Minister assured the Coloured section that they would be delegated Autumn in their areas. Autumn, he said, had much in common with Winter. As for Indians, he said, their true home was India, and his Government did not feel called upon to give them a season. There was to be no season at all in Asiatic areas. Spring was to be abolished altogether, said Dr. Verwoes, as a very dangerous season, completely opposed to the interests of Looniestan. He referred to Spring as "the militant left wing of Summer".

DRASTIC NEW BILL

Following the lead of the Prime Minister (jocularly referred to as "Der Führer" by Nit backbenchers) several Cabinet Ministers came out with a strong anti-summer line. Mr. B. J. Voetsak, Minister of Jukskei, told cheering supporters: "I can assure the people of Looniestan that my Department has Summer absolutely under control. There remain only isolated pockets of summerteurs, who are known to us—and they will be dealt with". To back up his words, he has introduced into Parliament a Bill of hitherto unknown severity—some even say, harshness. The penalty for "summerteurs" (i.e., anyone who says or thinks that it is warm or getting warmer) is as follows: they will first be shot, then hanged, then drawn and quartered, gassed, jumped on by the national Rugby team, put on the rack, cut up into little pieces, put into a bath of sulphuric acid and, finally, made to walk the plank. They will be fairly tried in open court, from which the Press and all members of the public will be banned, the court to consist of one police officer (mental age not exceeding three years.)

RECORD DEFENCE BUDGET

Defence Minister Mr. J. J. "Jim" Fish announced that a record 99 per cent. of the country's budget would be devoted to build up a defence force capable of keeping Summer out of Looniestan. A network of radar stations would signal the approach of any task force of warm weather. This would then be ruthlessly destroyed by the best equipped Air Force on the continent. Guerilla forces of "pockets" of warm air would then be "mopped up" by the Army. "We are involved in a desperate struggle for survival," said Mr. Fish.

The Minister of Degradation, Mr. Frankie Werewolf, conclusively disproved a heckler's assertion that the temperature was rising. "That's a lie, that's a lie, that's a lie, you're a liar, you're a liar, you're a liar," he reasoned. The heckler was dragged out of the hall by the Special Blanche and his brains were beaten out with batons. This was quoted by Mr. Werewolf as proof that anyone who disagreed with him had no brains.

A LESSON

The final words on this epoch-making Plan for a Nation were those of Dr. Verwoes: "Looniestan," he said, "will in time to come be remembered as a lesson for the whole of Mankind".