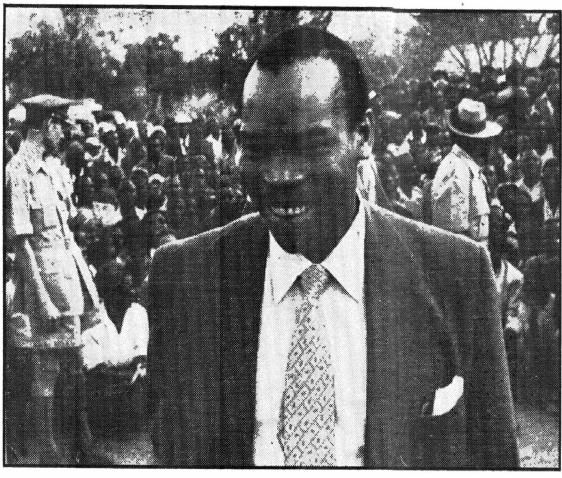


NEW AGE

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Seretse looks pleased to be back among his people again.

SERETSE GIVEN A DELIRIOUS WELCOME

JOHANNESBURG.
NOW that Seretse is back home—and not only the Bamangwato but tribesmen throughout Bechuanaland are giving him one of the most joyous welcomes ever accorded an African chief—all eyes are centred on the first big kgotla to be held in Serowe today, Thursday.

There is wild excitement at Seretse's return. The Bamangwato see it as the reward for their strenuous refusal to accept the so-called

"African authority," Rasebholai. They see it also as a blow against the Nationalist Government, because it was in deference to Malan's wishes that Seretse was originally banished by the Labour Government.

But Seretse has still to answer some questions. This week's kgotla will expect him to explain the reasons for his renunciation of the chieftaincy.

The cold fact remains that, without consulting his people, Seretse has given up all claim by himself and his heirs to the chieftaincy. This is likely to mean not only that the Bamangwato will never have

Seretse, or his heirs as chief, but that the chieftaincy itself is being abolished. Rule in future will be by "tribal council."

Several explanations have been given for the British Government's decision to end the ban on Seretse, but it is almost certain now that the main reason why Seretse has returned is because the Anglo-American group in Johannesburg are seeking a concession to exploit the mineral resources of Bamangwato territory and Seretse's signature is required for the concession.

The minerals of the territory include copper, coal, diamonds and nickel—and there are also rumours of uranium deposits.

If Seretse has come back as a "private citizen" to sign away, in company with Tshekedi and Rasebholai, concessions for mineral development—then the Bamangwato are likely to give him some straight talking.

There will be eight more kgotlas in other parts of the country after Serowe, but the course the first takes will very largely influence the others.

THE MAMATHOLA NEVER CRIED FOR VERWOERD

(From Ruth First)

JOHANNESBURG.
WHEN the Minister of Native Affairs, Dr. Verwoerd, met the Mamathola tribal heads recently and told them that instead of banishing the tribe to Haffenden Heights immediately, they would be moved to the Metz farm by next June, the Africans present were so full of gratitude that when they asked to sing for the Minister, tears rolled down their cheeks.

That, at least, is the version of the story as published in Die Transvaler.

BUT IF THE MINISTER VISITED THEIR VALLEY, NO ONE SAW HIM THERE. MEMBERS OF THE MAMATHOLA TOLD ME SUBSEQUENTLY.

As for that tribal meeting with the Minister, hardly more than 20 men heard him outline the removal plan, though 396 families in all will be moved.

Twelve tribal heads, the chief included, were driven in motor-cars. Dr. Verwoerd and in a hall on the farm Metz they found three wooden school benches laid out to receive them. Another small group of tribesmen also managed to reach the meeting place, and they were let into the room as observers, though they squatted on the floor.

(Continued on page 4)

He Died In The Cells — But His Mother Wasn't Told

JOHANNESBURG.
ARON Mbata was arrested in his Alexandra Township home in 8th Avenue on September 10. The charge was assault, and the police took him away to the Wynberg charge office. He was later transferred to the awaiting trial section of the Johannesburg Fort.

A relative bitterly, that the pass laws will ensure that our men—and women—will easily be identified in times of trouble!



Old Mrs. Mbata mourns for her dead son.

Came the day of his court appearance, September 26, and the court was told Mbata was ill, and his case was remanded in his absence to October 5.

Every day for a week Mbata's aged mother and sister travelled to the Fort to take food to him. His name was called, he did not appear and the police told old Mrs. Mbata to take the food back again.

Eventually they went to a lawyer to ask for help. The lawyer's office got busy on the telephone. Finally they got to the bottom of the mystery. Aron Mbata had fallen ill in the cells and had died in jail.

No relatives had been told. The Wynberg Police Station was not contacted. The body was removed to the mortuary, then buried at Croesus Cemetery, and all this while old Mrs. Mbata continued to take food to her son.

And they tell us, commented

"FIGHT FOR PEACE IS PRIORITY NO. 1"

—Rev. Thompson

"PEACE, like freedom and justice, is indivisible. You cannot have peace without justice and freedom for all," said the Rev. D. C. Thompson, President of the S.A. Peace Council, when he opened the Peace Conference, organised by the Cape Town Peace Council, in the Library of the City Hall last Sunday. (Continued on page 7)

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Speakers at the Cape Town Peace Convention last Sunday were (from the left) Mr. Alec Bell, Mrs. Elizabeth Mafeking, the Rev. D. C. Thompson and Mr. Alex la Guma.

DOWN MY STREET

Editorial

There seems to be no limit to the self-deception practised by the Nationalists, they simply refuse to see the hatred and contempt with which Africans regard apartheid. Dr. Verwoerd persists in seeing himself as the "voice of the Natives." So faced with a tremendous demonstration from almost every section of African opinion, like the Bloemfontein conference called by the African Ministers, the Nats behave as the United States Government does towards China: they just don't recognise it.

"Die Transvaler" (former editor Dr. Verwoerd) last week had a leader on the Bloemfontein Conference devoted to proving that the conference was not representative. It was held, said this paper by a "number of Natives . . . and a few Whites . . . The Natives were a few 'seledeers' and 'persons from the membership of the ANC.' "This group of noisy extremists," said Die Transvaler, "can in no respect, interpret the feelings of the broad masses of the Natives."

As a matter of fact the Ministers' Conference was the most representative of all shades of African opinion ever held. It was a pleasure to see the veteran Rev. Mahabane steering the conference to ably, but little credit goes to the sour sectarians of the All-African Conference who boycotted as usual, many have pledged their virgin principles to the last.

I MET an African woman teacher the other day who

hasn't been paid for two months. Her case is far from the only one. After two or three months in arrears is the usual story they tell. There have been complaints to the NAD, and there has been publicity more than once. Yet the NAD goes on in the old way. Can you see any other branch of the civil service, or anyone in any normal business job for that matter, being expected to put up with this sort of thing?

"WE Jews know better perhaps than any other people what it means to live in ghettoes . . . Why are we as a community silent when other communities are going through this hell?"

An opposite comment on the Group Areas Act proclamations from "Jewish Opinion," the little newsletter issued by the Jewish Democratic Association in Johannesburg. The article goes on to criticise the Jewish Board of Deputies for its failure to take any stand against the Group Areas Act.

It's good to see this paper drawing the attention of the Jewish public, which tends to be obsessed with Israel and overseas politics, to important affairs at home.

IN Trinidad the People's National Party of Dr. Eric Wil-

liams has now won a majority of the elective seats in the Legislative Council, and it's little wonder the oil and sugar barons are fretting anxious. The British West Indies are fast moving to self-government. Dr. Williams himself has been a lecturer at the Negro Howard College in Washington and before that did research at Oxford. His book "Capitalism and Slavery" was the first work to reveal the economic side and vested interests concerned with the emancipation of the slaves.

AT a United Party meeting in the Skyline Hotel last week Dr. Louis Steenkamp, M.P. for Hillbrow, was asked whether his party, if returned to power, would sign the United Nations Declaration of Human Rights.

Dr. Steenkamp replied that South Africa was a signatory. His questioner, a Congress of Democrats member, contradicted him and Dr. Steenkamp appealed to the platform for confirmation. Good members said "I think so." Others were silent.

The questioner was not to be put off. If South Africa was not a signatory to the Declaration of Human Rights, and the United Party was returned to power, would she become one?

This time Dr. Steenkamp said categorically: "If we are not a signatory, when we come into power the United Party will NOT become a signatory."

CITIZEN.

RUTHLESS PASS RAIDS IN ELSIES RIVER

Recently we have seen the ruthless implementation of the iniquitous night curfew regulations passed by the Goodwood and Bellville Municipalities.

These regulations have been strenuously opposed from the very outset by the African residents of Elsies River and many representations have been made to the authorities concerned, but fell on deaf ears. Now Swart's police are out in full force to hound and way-lay all Africans who happen to work late, arresting them at the Elsies River bus-terminus for not having night passes in addition to the reference books which all Africans must carry at all times.

The ANC Secretary of Elsies River, who has been a victim of this oppressive measure, confirms that even the buses have been used as a police van to carry all his African passengers to the charge office where excessive fines for admission of guilt are imposed on the already poverty-stricken people. It makes one's blood boil to see the notorious kweka-kwekas parked near cinema exits and all African chema-guys being arrested for failing to produce night passes.

These arrests even go deep into Eureka Location, and any African whose house happens to be on the main road has no right to be two yards from his door. Is this what Mr. Strydom told the people overseas about South Africa?

We call upon the white rulers of this country to stop turning all South Africans into criminals and doing so much to injure their dignity as human beings.

J. J. NTSUKU
(Acting Chairman),
ANC Elsies River Branch.

NEW AGE LETTER BOX BLOEMFONTEIN CONFERENCE POINTS WAY TO UNITY

The conference of African leaders at Bloemfontein has been an inspiring occasion to all those deeply concerned with liberation of Africa and Southern Africa in particular. A striking feature of this conference is the solidarity the leaders have pledged and thus to the Congress movement, not by resolution but by conscience. It is really heartening to find these great men of South Africa from all walks of life some of them up to then passive if not totally indifferent to Congress and the struggle for liberation unconsciously rallying themselves around the militant and dynamic Congress.

The fact has been established that the Congress is the most effective channel through which all forces fighting Strydom and his Fascist Government can be canalised.

I therefore appeal to the leaders of the Congress movement to devise means of drawing these people more to Congress.

Another important outcome of the conference is the honest appeal to the Church to take a firm and unequivocal stand against injustice for the sake of Christ and those to whom she ministers. It is therefore expected that all the Churches, following this appeal, will fully identify themselves with the struggle. It is only then that men, at least those of my type, may identify themselves with Christianity. Up to now we have had no constructive contribution from the Church to the struggle.

This is really the introductory chapter of a new book on the history of South Africa: the next

chapters, it is hoped, will picture the complete destruction of differences in the Congress movement and a solid co-operation on the way towards "Freedom in our Time."

Jarirretundu Ko'zonguzi
Fort Hare.

Seretse Is Still Our Chief

Oh, what a story about the son of Sekgoma Khama, King of the Bamangwato in British Bechuanaland. I am full of happiness at his return. We have an old saying: "A tiger dies with his colour." We are extremely happy about the return of our king, queen, prince and princess. And today when I walk alone I feel that I am Mongwate because our beloved Seretse is back from London.

I wonder what will become of our enemies who have big eyes on the Protectorates. I believe by now they are full of fear. The last word is to you dear King, who has fought the British Government calmly until the end of your animism. Go back to our people with confidence and humility, prepared to give yourself and your knowledge, your whole life for their betterment. May the light of truth guide you!

G. J. MODIKWE
Korsten, Port Elizabeth.

Verwoerd Declares War

COL. P. S. DE LANGE, the Officer Commanding Cape Command, addressing a Kruger Day gathering last week, said Kruger Day should not be used to foster hatred or result in hero worship. "If this is done we are unfaithful to those whom we honour," he said. "We are Afrikaners in a multi-racial country. With hatred we shall achieve nothing."

It would not be surprising to hear that the worthy colonel has been dismissed for those remarks, for they are in direct contradiction to those uttered by the Great Panjandrum Senator the Honourable Dr. Verwoerd himself, who said at Klerksdorp:

"The fight which our forefathers fought against an overwhelming majority of barbarians is still being carried out. But now it is not against uncivilised people and barbarians but the shrewdest, cleverest and most dangerous enemies, both from overseas and in our own country."

Here we have from the Minister of Native Affairs an admission that he carries out his job in the spirit of a general directing a military operation against a detained enemy—in his case presumably the African people. Certainly, if one thinks of the pass laws, section 10 of the Urban Areas Act, the proposed issuing of reference books to African women, the Prohibition of Interdicts Act and the Urban Areas Amendment Act of last session giving municipalities the power to expel their "agitators," one can hardly blame the African people for feeling that the Government is waging an undeclared war against them.

Nor, when one thinks of the endless police raids and the mass removals to which the Africans are subjected, is there much difference to be discovered between the methods of Verwoerd's agents and those employed by an army of occupation. In fact, as the Kruger Day speeches of the Nationalist politicians demonstrated, the mentality that guides the Government today is the same as that which guided the Great Trek of 120 years ago; the mentality of the conqueror.

To the Nats South Africa is still the promised land threatened by mysterious and savage enemies who must be subdued at all costs. Nowhere in their philosophy is there any room for co-operation and coexistence. To them it is apartheid or die.

Let all South Africans who are honestly looking for a solution to the country's problems compare with the Nats outbursts of implacable hatred on Kruger Day the statesmanlike declaration issued by the all-African conference in Bloemfontein the week before. In return for Verwoerd's "fight against dangerous enemies," the African people have extended to all sections the hand of friendship. In return for war, the African people offer peace.

The overwhelming moral superiority of the people's cause has never been so clearly demonstrated. It remains only to add that a good cause is not enough; it must not become a lost cause.

THE FORGING OF THE MULTI-RACIAL UNITED FRONT AGAINST APARTHEID FOR WHICH THE BLOEMFONTEIN CONFERENCE CALLED WOULD BE THE BEST GUARANTEE OF THAT.

Lee-Warden And Separate Development

May I answer the question that was put to me by certain critics in your issue of September 13, 1956, who asked me where I stand after having made a statement to the London Times that "I have no objection to the peaceful separate development described by Mr. Strydom?"

May I state categorically that I have never deviated from my standpoint that I am totally opposed to any separate development plan which does not include—

1. The consent and co-operation of the African people;
2. The right of the African people to decide their own destiny.

Mr. Strydom and his State Information Office have persistently endeavoured to convey to the outside world that the separate de-

velopment policy of the Nationalist Government incorporates both these fundamental rights, and as my letter clearly showed, this sort of apartheid is totally unknown in South Africa.

Nationalist propagandists overseas invariably link their separate development policy to the partition of India and Palestine, and it must be noted that if such a policy is to be carried out "peacefully," then it automatically follows that it would have to be acceptable to the African people.

In conclusion I would like to thank the many friends and New Age readers who never doubted my intentions or bona fides, and it is to them I offer this simple explanation.

L. B. LEE-WARDEN
Cape Town.

In Ladysmith the City Council want to move the Indians from here....



A section of the business area from which the Indians will be driven if the Council's plans are accepted by the Land Tenure Board.

Jabavu Residents Fight Rent Rise

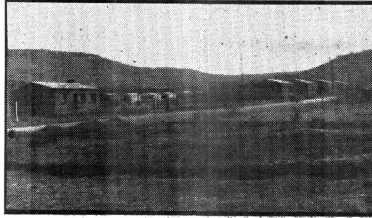
JOHANNESBURG.

Jabavu residents came together in large numbers last week to reject the proposed rent increases and to decide to fight vigorously against them together with the people of other locations.

The Anti-Rent committee was instructed to call a residents' meeting at which City Councillors should be invited to be present to hear the views of the people on the rent increases. A memorandum will be prepared for this meeting.

The increases should be withdrawn, said the meeting, and the Government and the City Council called upon to reduce existing rents by one third.

... To Here!



The new Indian area is undeveloped, surrounded by the bare bush.

UNITED FRONT TO FIGHT GROUP AREAS THREAT IN LADYSMITH

(From M. P. Naicker)

LADYSMITH.

THE people of Ladysmith have formed a powerful and impressive united front in their struggle against Group Areas.

The campaign against the plans submitted by the Ladysmith Town Council and the Reference and Planning Committee, started by the Natal Indian Congress (Ladysmith Branch) some months ago, has gathered momentum and with each public meeting new allies have rallied to the call to join in the fight against the Act.

On the eve of the Land Tenure Board hearings which began on October 15, a mass prayer meeting organised by a specially formed Religious Committee representing all races and creeds unanimously opposed the Group Areas Act.

Among the twelve organisations that have submitted requests to the Land Tenure Board for a hearing

and have signified their total opposition to the Act are: The Ladysmith Rate and Rent-Payers' Association, The Coloured Property Owners, The African Property Owners, The Natal Indian Congress, The Rossam Zamir Madressa Trust, The Ladysmith Mosque and Madressa Trust, The Ladysmith Hindi Thirukootam and Shre Ganesh Temple and the Arya Samaj.

Only two Indian families and some of their employees (who, during last week, were defeated in their effort to form a branch of the Natal Indian Organisation) have submitted alternative proposals to the Board.

Speaking at the prayer meeting called by the Religious Committee, Mr. R. Kallie, the Chairman, called on the people to work consistently for a united front against the Group Areas Act.

"This platform," he said, "is a sign of the times. On it we have representatives of religious and other bodies representing the African, Indian, European and Coloured peoples of Ladysmith.

"We must work to extend this expression of Friendship amongst all sections of our multi-racial society."

The Rev. Reginald V. Spink, Secretary of the Ministers' Fraternal of Ladysmith, which comprises

ministers of the Anglican, Methodist and Presbyterian Churches, said that he was proud to associate with those who had joined together in opposing the Group Areas Act.

"With God on our side we are much more powerful than all the forces that are against us," Rev. Spink said.

Rev. J. P. Madondo, Minister of the Ladysmith Bantu Methodist Church, said that he was happy to associate himself with such a large multi-racial gathering.

Urging all peoples of goodwill, regardless of race, to unite, Rev. Madondo said: "We must believe in the saying: 'Love thy neighbour, as thyself,' if we want to live in peace and harmony in this fair land of ours."



Dr. A. H. Sader, chairman of the Ladysmith Rate and Rent Payers' Association and the Ladysmith branch of the Natal Indian Congress.

Other speakers included Mr. Leslie Smith representing the Coloured community of Ladysmith, Maulana Ismail A. Razack, Mr. V. Thala and Mr. Parther.

Each speaker ended his speech with a prayer, and the meeting ended with a moving appeal for unity by Mrs. Pancham Mahara, a 70-year-old Ladysmith resident, who said that throughout history oppressors have fallen to the united struggle waged by the oppressed. "We also should unite and bring about the fall of the oppressors in South Africa," she concluded.

BLOEMFONTEIN CONFERENCE

Will White S.A. meet the Challenge?

(From Govan Mbeki)

IN July, 1956, the Dutch Reformed Churches jointly with SABRA called a conference of Afrikaners in order to consider the report of the Tomlinson Commission. The Commission had been appointed to inquire, among other things, and to report on "a comprehensive scheme for the rehabilitation of the Native Areas with a view to developing within them the social structure in keeping with the culture of the Native and based on effective socio-economic planning."

The conference which met to consider this report was called by its sponsors the Volkskongres. About this name the Rev. Dr. Blaauw retorted that in June 1955 another Congress of the People met at Klipfontein and produced a blueprint for a future South Africa called the FREEDOM CHARTER, while the Volkskongres (which also means the Congress of the People) accepted the Tomlinson Report, whose main theme is apartheid, as a blueprint for a future South Africa.

In opening the Volkskongres the Mayor of Bloemfontein said its decisions meant "life and death" to the Afrikaner.

Worried by the recommendations of this Tomlinson Commission the inter-denominational African Ministers' Federation decided to invite all Afrikaners to consider the Report. They, too, invited the Mayor of Bloemfontein to open their conference but he was unable to do so. They invited a Minister of the DRC to open the conference. He too failed.

The Volkskongres saw in apartheid the solution of the adjustment

of racial relations in the country. The Afrikaners saw in apartheid the seeds of future racial strife and rejected it unconditionally.

Who Made The Decision?

Over 20 organisations with some of the largest following in the country took part in last week's deliberations—teachers' associations, National Council of African Women, trade unions, the South African Congress of Trade Unions, the ANC, to mention but a few. Men with expert knowledge of the various aspects of the subject read papers which had been painstakingly prepared. From the manner of approach the papers reflected the various shades of opinion represented at the Conference. They fell into two categories. The first consisted of papers read by Advocate Duma Nokwe, Rev. J. A. Calata, Prof. Z. K. Matthews and Mr. G. M. Pitje. After an exhaustive analysis in which they used facts and figures drawn from authoritative sources they came unhesitatingly to the conclusion that apartheid and the recommendations of the Commission were unrealistic and that their application would spell disaster for the future wellbeing of the African.

Different Ethical Standards

To the second category belong the papers read by Dr. A. B. Xuma,

Mr. S. B. Ngoboo and Dr. D. G. S. Mtimkulu. While the conference did not agree with the conclusions arrived at in these papers, the calm and unemotional manner in which the general feeling of disagreement was expressed led to final adoption of the unanimous resolution which will go down in history as one of the most significant milestones in the long and arduous road to FREEDOM.

After Dr. Xuma had made out a well-reasoned case against apartheid he fell into the temptation of think-

ing that the apartheid gopellers would be embarrassed if Afrikaners were to demand its implementation on the "basis of an ethical formula." But the ethical standards of the Nationalists are completely different from those of people who have regard for human values irrespective of race or colour.

Most of Mr. Ngoboo's paper tended to be academic and to deal with economic forces as if they operated without man, or as if in practice there can be a co-existence (Continued on page 8)

THE RACIAL BALANCE-SHEET

LADYSMITH. IF the race zoning proposals of the Ladysmith Town Council to the Land Tenure Board, are implemented, the majority of Non-European businessmen and property owners would be ruined.

The following summary compiled by the Ladysmith Rate and Rent Payers' Association shows the relation between White and Non-White displacement that will follow if the plans of the Town Council are accepted:

	White	Non-White
Acreage	2	334
Ratable value	£5,295	£649,485
Dwellings	7	388
Business Premises	nil	68
Schools, etc	nil	4
Religious Premises	nil	7

The ratable value of properties is very much less than the actual market value. For instance, it is estimated that Indian property owners alone stand to lose over £1,000,000.

Of the 70 Indian business firms, with a monthly turnover of approximately £25,000, only two are not affected by the proposals of the Town Council. On the other hand there are 94 business establishments run by whites which remain unaffected.

Areas suggested by the Town Council for African, Coloured and Indian occupation comprise mostly undeveloped land, a considerable portion of which is steep stony hillside and shale, most unsuitable for residential or agricultural purposes.

The Ladysmith Corporation has decided to put up plots in the In-

Indian area for sale by auction at an upset price to realise not less than £900 per acre, with no amenities provided. In contrast the ratable value of one acre in the newly established European area is £750 and provision has been made for every reasonable amenity in this area.

In the proposed Indian area there are no roads or drainage, no postal services, no water-borne sewerage, no bus service and no public telephone.

Congress leaders Dr. A. H. Sader, Messrs. R. Kallie, Jamalooden and Cassin Sader, are afraid that the people of Ladysmith will never leave their homes and businesses if the Town Council's plans are implemented, but will fight for their rights to the bitter end.

THE U.S. ELECTIONS - AND AFTER

IF many things are in doubt as the United States prepares for its presidential elections next month, one thing at least is clear—and that is that the basic policies of both the Republican and the Democratic candidates for President are identical.

The campaign is full of paradoxes. While most members of the U.S. peace movement vote for Stevenson, it is Eisenhower who talks most loudly for peace—he even calls himself the “peace candidate.”

The campaign is full of paradoxes. While most members of the U.S. peace movement vote for Stevenson, it is Eisenhower who talks most loudly for peace—he even calls himself the “peace candidate.”

While most northern Negroes will vote for Stevenson—he polled over 70 per cent of the Negro vote in the last election—it is his party which is solidly based on the anti-Negro Southern states, where the wealthy landowners still live wistfully in the slave age when the Negroes picked the cotton on the huge estates and didn't answer back.



The Difference

There is however one major difference between the parties—not a difference of policy, but a difference in the basis of their mass support.

And this difference arises out of the heritage left by Franklin Roosevelt and his New Deal. In the pre-war depression of the 1930's—still a terrible memory of starvation and despair to many all over

WORLD STAGE By Spectator

the world—Roosevelt came into power on a promise of a new deal for the unemployed and impoverished. And during the war he followed a consistent and popular policy of friendship and co-operation with the Soviet Union.

Ever since those days the Democrats have had the support of the great majority of active trade unionists, liberals and progressives. And the Republican Party has become openly the party of the biggest monopolists, with the Eisenhower cabinet unashamedly representative of the millionaire industrial giants.

The difference in the nature of the support for the two parties was highlighted by their election Conventions. The Republican Convention was managed to the last detail. Cinema script-writers actually prepared the script of what was to happen so that television viewers would be properly impressed. The party policy and the nomination of Eisenhower and Nixon went through without a breath of democratic discussion, and when one fed-up delegate tried to show his disgust with Nixon by nominating a fictitious character called Joe S. for vice-president, he was angrily hustled out of the hall (to the delight of the Democrats, who do not tire of screening the few minutes of film showing the delegate being carried out).

The Democratic nomination, on the other hand, did palely reflect the results of mass pressure. Kefauver, who won the vice-presidential nomination by the skin of his teeth, is certainly no favourite with the party bosses. His strength comes from his direct appeal to the Democratic rank and file.

And though his speeches reveal him to be an arch-opportunist, it is the very fact that he is ready to swing into line with whatever he thinks the people want that makes progressives hopeful that he is the one candidate who might stand firmly for peace under strong mass pressure.



Progressive Influence

The influence of the U.S. progressive movement on the present elections should not be underestimated. Their courageous championing of peace and liberty

in the period of the cold war has played an immense part in the decline of McCarthyism and the witch-hunt.

But, partly because of their own errors—which they are frankly acknowledging—the progressive movement faces the November elections disunited and weak. Hopes of a third party alternative this year, have, of course, long receded into the past. And there is division even on how the progressive vote can most effectively be used in November. The Communists are calling for support for the better of the candidates, irrespective of party, in the Congressional and Senate elections, for support for all Negro candidates irrespective of party, and for the defeat of the “Cadillac Cabinet”—Eisenhower's Government of millionaires.

On the other hand, a body of progressives centred on the weekly National Guardian refuses to have anything to do with either big party and favours a token vote for the Socialist or other candidates who regularly show the flag in the Presidential elections and harvest a few thousand votes.

America's Communists believe that in spite of the press hysteria about the invincibility of Eisenhower, the Democrats can win the election; and they don't believe in tokens when practical issues are at stake.

Long-Term Policy

But while this is the immediate policy, the Communist Party has begun to set its sights further ahead—to plan for the long term. In the next elections progressives will not again be faced with the frustration of supporting “lesser evils.”

The formation of a great anti-monopoly coalition of popular forces led by Labour is the next great step in American social advance, the party declares in a resolution it has published for national discussion before the next national Convention, to be held in February.

The very holding of the Convention is a declaration of faith in the final defeat of McCarthyism, for the party has held no Convention since the cold war began, because of the danger involved in exposing the organisation and its leadership to the attentions of the F.B.I.

Here are some highlights of the U.S. Communists' draft resolution:

On economic outlook: While “production, total employment and profits in 1956 are at boom levels, one-fifth of the nation suffers poverty amid plenty, and two Negro families in every five live on less than 40 dollars a week.

An economic crisis is not “around the corner,” but prosperity has not become permanent.

On the struggle for Negro rights: “The new level achieved by the Negro people's freedom movement during the past few years has made civil rights one of the most dynamic issues in American political life today.

“This freedom movement has stimulated a new political awakening among a majority of the American people.” It is the “Number One unfinished democratic task facing the whole American people.”

Peaceful Way

On the American Road to Socialism: “Ever since the rise of the struggle against fascism and the fascist danger in the '30s, our Party has been clarifying its programme for a peaceful and constitutional transition to Socialism.”

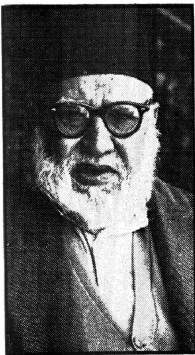
“In 1938 the Tenth Party Convention adopted the first written constitution of the Communist Party. It expressly stated that any advocate of force and violence would be excluded from the Party.”

“The transition to Socialism will become possible when the majority of the American people so decide in the course of their struggles against the monopolies. Only the American people will make that decision.

“Socialism in the U.S. will provide full civil liberties to all, including the right to dissent, and, as long as the people so desire, a multi-party system.”

There has been some division in the Party over this resolution. After voting for it on the national committee, Mr. William Foster, the Party chairman, wrote to the Daily Worker saying he was now opposed to it.

One Of The Pioneers



80-year-old Suliman Ebrahim Nanaabhai. Though he has lived and worked in the Western Areas since 1905, he must now uproot himself and start again.

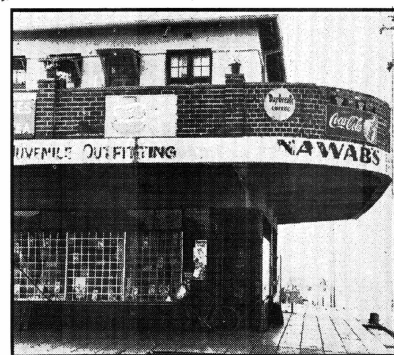
The Mammoth Never Cried

(Continued from page 1)

The agenda prepared by the tribe for the meeting with the Minister was brushed aside. The Minister would have no time for that agenda, they were told. The Native Commission asked the men to “show a good spirit” to the Minister. But they were to make no speeches, ask no questions, and were not permitted to state their case. The Minister did the talking. He told them that they should move in their own interests, that they would be paid compensation, that water would be led on to the Metz farm... and he would be pleased to visit them when they were settled there.

Fears of job? No one shed tears of joy, said the tribesmen we spoke to. They sang their anthems, among them Nkosi Sikelele (God save our nation). Then they went back to their valley to ponder over this move to Metz.

People must move and double-storey brick buildings and shops must be abandoned. The group areas proclamation says so. This shop is in Toby Street on Sophiatown's boundary.



For 50 years Indians, Africans, Coloureds, Malays and Chinese have lived and worked side by side in Sophiatown, one of the few areas in Johannesburg where Non-Europeans could BUY property, OWN their own homes, bring up their children in a suburb relatively well-served with amenities.

Now, because it was a threat to apartheid, the Nationalist Government has decreed that

SOPHIATOWN MUST GO!

JOHANNESBURG.
OF all Johannesburg's Non-European townships Sophiatown has perhaps most life, vitality and grit. Father Huddleston was drawn to it, and it has that same magnetic attraction for all who are prepared to leave their cars and saunter down its streets.

This is the township almost exclusively owned and occupied by Non-Europeans and up till the Western Areas Removal Scheme over 50,000 Africans, Indians, Coloureds, Malays and Chinese grew up in its backyards and on its neat square plots.

The second in a series of picture articles exposing the effects of the Group Areas Act in Johannesburg, by RUTH FIRST

Sophiatown is a slum, yet its streets and gutters, fish and chip shops and shebeens, cinemas and churches, solid brick dwellings and lean-to shacks at the back of the stands have been home for over fifty years to thousands who could buy their plots, own their homes and bring their children up in a suburb relatively well served with all kinds of amenities. Top of the rocky hill-mound where the church tower dominates the township there is even the Anglican Mission school swimming bath.

In all there are 1,600 stands in Sophiatown, whose property value is reckoned to be over £2 million. Of this amount properties belonging to Indians, Malays and Chinese (mostly Indian) are worth well over £750,000. Altogether there are over 200 Indian and about 50 Chinese traders and their investments in goodwill and stock must total yet another three-quarters of a million pounds.

In the seven doomed streets live teachers, van drivers, waiters, salesmen, leather-workers and machinists. There are the Coloured families like Mrs. Mitchells: five boys and four girls and their parents crowd into small rooms in a backyard in Good Street. But that overcrowding is not by choice, Mrs. Mitchell says her name has been on a municipal hoarding for some years. They looked everywhere for a house and this was the best they could find. They await August next year with dread, where will they find a new home?

The Saulls family in Toby Street is in the same plight. And so are their neighbours to the left and the right of them.

All the tenants must quit. Their area is to “go through the wash,” and from the mangle of the Group Areas Act proclamation it must emerge white: All that in less than ten months.

Widow Majam is 66 years old and she has lived in Newclare and then Sophiatown for over 22 years.

Indians, Africans, Coloureds, Malays and Chinese have lived and worked here side by side and that alone was seen as a challenge to Nationalist apartheid. So now this community is being torn apart and driven to different corners of the city.

The Natives Resettlement Board has taken over control of African life, and is doing its worst, threatening landlords, clearing premises, knocking down brick houses, demanding permits in an area free all these fifty years from the operation of that system.

The Africans were first: the Indians are now the next, and together with them the Coloureds, Malays and Chinese affected by the Group Areas proclamation of August 3, 1956.

Declared White

That proclamation declares Sophiatown a White group area. Seven streets, the “buffer” on the eastern and western sides of the township, must be cleared of all Non-Whites before August 3, 1957. The seven streets are Bertha, Toby, Gerty and Good streets on the one side and, to the west, Best, Willy and Johannes streets.

These seven streets are the first, but already the portion in between has been declared a proposed group area and the provision of the Group Areas Development Board are applied, so all properties in the township will in time become liable for expropriation.

Her family owned the buses that served the township long before the green DTCC buses. They had one another on the choked main road. But all this must be a thing of the past. Sophiatown is to become white, and that was built and developed over 50 years, and 22 of Widow Majam's own life, must be wiped out in ten short months.

We have seen some highly successful boycotts in South Africa. The African people, in particular, have shown in their famous bus boycotts in Alexandra in the ‘forties’ and more recently in Kiptown and Ewaton, a high degree of unity and solidarity in such struggles. And the economic boycott remains a weapon of great potential value in establishing the rights of the Non-European people as consumers.

Nevertheless, the boycott is not and cannot be the answer to every problem. It is a tactical weapon of the people whose use must be weighed afresh in each new set of circumstances. But we have, as everybody knows, some people in our country who are over “calling” other people to boycott something or other; often it seems they are non-serious at all, but just political exhibitionists who issue “calls” without any prospect of their being heeded, or any intention of organising the people to implement them.

Are The People Ready?

Before any responsible people or organisations issue an appeal to boycott anything, they should give very serious attention to such questions as: Are the people ready for such a boycott? Has the issue been explained and understood? Or are

affected area in Toby Street: the shop and property of Suliman Ebrahim Nanaabhai. He has been in the Western Areas since 1905 and he opened his shop in Sophiatown before it was a township for Non-Europeans. His first customers were Whites who had just moved to the chief customers.

One Of The Pioneers

Perhaps one of the most shocking cases of blatant injustice meets your eye at the very gateway to the

NEW AGE DISCUSSION ARTICLE

SHOULD FOREIGN ARTISTS AND SPORTSMEN BOYCOTT S. AFRICA?

By Moses M. Kotane

ABOYCOTT as a method of struggle always makes a strong appeal to an unarmed and oppressed people. We get the name itself from the struggles of the Irish peasantry against the evictions and rack-renting of the English landlords, backed up by the British army of occupation. The peasants used it most successfully on a notable occasion, against a notorious landlord, Captain Boycott. In protest against evictions, his farm labourers went on strike; the village tradesmen refused to supply his household or have anything to do with him; no one would even speak to him. In the end, though the army and police were called out, Boycott was defeated. He had to sell his property and leave Ireland.

It is a welcome sign of the increasing maturity of our national liberation movements that, in addition to purely political questions, they are also giving more attention to questions of great interest to thousands of people, such as sporting and cultural activities.

Culture And Sport

In so doing it is natural that all patriotic Non-Whites should pay special attention to the hateful colour bars that figure as a multi-faceted activity, just as they do everything else in this country. It is scandalous that when world-famous artists of the concert platform, opera companies and others come out for such events as the Johannesburg Festival, the majority of the population should be barred from the audiences; just as it is scandalous that we should be barred from the public libraries, art galleries, universities or any other source of culture. These ugly barriers are contrary to the whole spirit and content of true culture throughout the world, and we are determined to break them down.

In the same way, it is contrary to the spirit of true sportsmanship (as expressed for example in the Olympic Games) that athletes, sportsmen and teams from abroad are not allowed to compete with non-whites in this country; that if non-whites want to watch them we are only allowed in to apartheid enclosures at sports grounds (and sometimes not permitted at all); and that South

Africa should be represented on international sports federations of all-white organisations representing only a minority of the public and the sportsmen.

How can we break down these stultifying restrictions?

Smash The Colour Bar

In the long run, it can only be done by removing the vicious system of white domination and apartheid which gives rise to these phenomena, and replacing it with a people's democratic system, along the lines of the Freedom Charter. Only then can we truly realise the ideal of opening the doors of culture, the theatres, opera houses, sportsfields, universities and libraries to all our people. That is why Non-White intellectuals and sportsmen should join wholeheartedly in the people's struggle for the Charter.

An important part of this struggle is to challenge every manifestation of the arrogant assumptions of white superiority and exclusiveness, whenever and wherever they arise.

For this reason, we must welcome such stirring actions as that of the leaders of Non-European soccer in challenging the international affiliation of the “All-Whites” to FIFA; the fine demonstrations of the Wit and Cape Town students in challenging university apartheid, and many similar challenges.

A Right And A Wrong

Way

But there is a right and a wrong way to struggle against cultural and sports colour bars. Some people are suggesting today that the liberation movement should appeal to overseas countries not to allow their sportsmen and artists to visit this country; they are only allowed to play to segregated audiences.

The owner of the fish and chip shop in Good Street was swatting a few scattered flies when we went in to talk to him. “Go to Lenz?” he echoed. “All of us go to Lenz! But there will not even be enough flies there for all of us to swat! What will we do there. How will we live there?” (Another group areas article next week)

His 14 family members, children and grandchildren live with him in his house. If there is any search for the pioneer of this area, Suliman Ebrahim Nanaabhai is probably the man.

But the proclamation says he must quit and go to Lenz. “What am I to do in Lenz?” he asked. And who can give him the answer?



Mrs. Mitchell, with daughter Vanessa on her lap, lives in Good Street. Hers is one of the Coloured families which will have to move from Sophiatown.

“This seems the completely wrong way to go about it, and I hope the suggestion will be turned down. If we want to beat the colour bar, we must do it ourselves and not look to someone else abroad to do it for us. As long as WE have failed to break down the segregation—at present universal—of audiences at sports grounds, theatres and halls, our call will in effect be one for all overseas visitors to “keep out” of South Africa. Is that what the masses of Non-European want? No one who saw the wonderful welcome given by them to the Dyanamos could believe that is so.

“And who will listen to our call to “keep out?”

Certainly not the purveyors of “cheap and nasty” commercial culture made to lower the people's standards! They are only interested in making money, not in principles. The result would be that the only ones who would keep out would be the cultural figures who could bring to South Africa something noble and elevating. False and degrading cultural exports from abroad would continue to pour in; and there would be nothing to counteract them. That would really be cutting off our noses to spite our faces!

No, this so-called boycott would not be a boycott at all. It would not raise the consciousness and understanding of the masses of our people. It would not raise their organisational level.

We know which countries are our friends overseas; who have consistently upheld the cause of racial equality at UNO and elsewhere. We welcome their cultural and sporting “ambassadors” to our land—even if we are not permitted to welcome them as we should like to. We must work for the day when we are masters in our own house and can welcome our visitors properly. But till then, let us at least not tell them to “keep out.”

The judges in the New Age short story competition called this "an enormously vital and deeply moving human document. It brings home the tragedy of family life in a location in a way which we are sure will ring true to thousands of New Age readers." The story was awarded joint first prize.

THE FAMILY BOY

ON the morning of December 19th, 1920, when most people were getting ready for the coming Christmas, Mrs. Maria Mavuso was busy with the funeral of her husband. He had worked on a farm for 62 years without a holiday, and no Sundays off. He died when Mnyamezeli, his eldest son, was nineteen.

When the father died, his mother was left with practically no money and five children to look after. They moved from Amalinda Farms into the nearby location. His mother said, "Mnyamezeli, you are my man now. I shall depend on you."

It didn't seem to him that the man of a family should go to school. He wanted to work, as his father had, and make a living for the family. His two brothers were too young to get into work. Fikile was eight and Lumkile five. Grace was ten and Linda three and a half years old, but they were girls. They had brought their old donkey with them from Amalinda, and Mnyamezeli was sure he could find plenty of ways to make them a living by going to the market and hauling things, or trying to do some other business. He wanted to tell his mother right then he wasn't going to school any more, but he felt it might be better to wait.

While he was getting dressed next morning he decided to go up to see Mr. Dukashe, the shoe-keeper, who had given him some jobs the summer before and paid him 1s. 6d. every Saturday. When he told his mother about his plan, she took hold of his hand and said, "My son, your father worked himself to death in the fields of the White man's farms, for only ten shillings a month to take care of us, just because he never had a proper schooling. I don't want you to do the same as he was allowed and tried to smile. "That is why I have decided to come and live in this rough location. I know we are going to suffer under the pass laws of the big town, and in the unhygienic and unsanitary conditions of the location. But, my child, you will get an education here. It must be two and a half miles to New Brighton location. You would never be able to go back and forth to the market every day, and I must have a man at home at night."

He hadn't thought of his mother needing him home at night, so he went to school, but he kept trying to figure out some sort of business he could start around the location. He was so busy that he didn't know that one day he nearly got run over by a taxi.

When other boys, who did not go to school, saw Mnyamezeli on his way, they called "Come here, over here, man. Where are you going to? Where is your home?" Before he could reply, another boy said, "Look, he's too big, but he goes to school."

"Why do you not come with us to the golf course? You will get two shillings," said the other.

"I'd like to," he answered, "but I can't. My mother needs a man at home. She wants me to be well educated." One of them gave him a funny look, and he saw another winking at the rest. Then he took over his beads and made for school as fast as he could, while they swore at him.

One afternoon when he got home his mother was busy talking

with another old woman. As he came in they stopped talking. He knew from the look on his mother's face, that something was up.

Maria knew how to cook really good things to eat from just common groceries. One Monday when he came home after school he saw that his mother and Grace had been cooking all day. The food was laid out, piping hot, on the table.

"Mnyamezeli, I am giving you a very responsible job," his mother said. "We've got to begin making our own living, and we must make it through things we can do at home. Do you think you could go from factory to fac-

ness with old people. They are cheaters, almost all of them. I only got £1 2s. 8d. and they ate up all the fat-cakes! That is as far as I got."

"There, there!" his mother said. "You're all tired out. You've done well for your first day. We only have to sell £1 worth a week. That will give us two shillings profit. That is all we need to live on."

She rubbed the boy up and down on the back of his neck. "Now you sit down," she said, and let me warm up your supper before you go to sleep."

Mnyamezeli was a boy of independent mind, lonely, observant and hard-working. He was also playful and mischievous, and on-

ing her lip for a moment. Then she went on, "I will have to go down and see Mr. Dukashe at his store, first thing in the morning. If I show him all these orders I am sure he will give us credit until next Saturday. But, my son, you will have to go in and pay him just as soon as you finish your deliveries. We are not going to run up any grocery bill."

So, after he had made his deliveries on the next Saturday, he went in to pay the grocery bill. Mr. Dukashe was big and fat, with a black moustache. After he had marked the bill "paid," he looked at him over the top of his glasses, and said, "You got a dog at home? I give you some scraps." He went to his bread box and brought out a package as big as his head.

After Mnyamezeli had paid his was only 19s. left. He had to go home and tell mother. She didn't feel bad about it, though. "Don't you see?" she said, "All our groceries for the week are paid for, and we have money left over."

Then she opened the scraps Mr. Dukashe had given for the dog.

"Why, Mnyamezeli," she said. "You have picked up someone else's dog."

"No," he told her. "He put it right into my hands."

"But it is all pieces of good bread, said the old woman. "He didn't intend it for the dog at all. Oh, everybody is so good to us!"

THE younger children were all at school. But Mnyamezeli was no longer a schoolboy. He had passed standard six. Not that his brain was incapable of further study; his mother didn't have the money to send him to high school. She went next door, and said to her friend, Mrs. Dalainini, "Tell me, what can I do about Mnyamezeli?"

"Why, Mam Tshawe?"

"Has he passed his standard six. I cannot send him to Welsh High School. I have no money. What can I do to get a pass for him?"

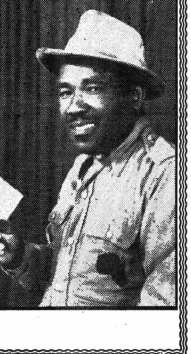
Mnyamezeli had been at Duhens Village. If you have £3 he will make out a pass for your son. He is working at the pass office. He is a school boy."

The people of this location were used to poverty. They accepted it and resigned themselves to it. They thought about their poverty, however, none of the clean, spick-and-span abstemiousness, the clever calculation, and the cheerful manliness of the best of things, that one reads of in novels and ingenious stories of poverty-stricken childhood. With them, poverty had been since they were born, weighed them down like a heavy load. They had forgotten the meaning, if indeed they had ever known it, of good food and clothes, of noble uses of the body and mind. They had to live crowded-together in small rooms, which she always kept the money, and counted it over twice. Then she said, "Mm, mm. My, only £1 17s. 6d. I didn't realise we were quite so close, but the material for these samples took more than I had planned. And £1 12s. of this doesn't really belong to you. It would be £1."

By Fezile Mbi

MR. MBI is the telephone operator at a hospital near Alice, Cape. He has three children with five children. Born in 1916 in East London's Duncan Village, he received his primary education at a mission school. In 1929 he went to Johannesburg to work on the gold mines, and after attending meetings in the location, joined his trade union and the African National Congress. He was one of the organisers of the Mineworkers' Union at the time of the 1946 strike, after which he returned to East London.

In 1947 he was refused permission to stay in East London, so he went to Port Elizabeth where he was one of the organisers of the ANC branch in New Brighton and chairman of the Youth League. He took a leading part in the 1950 day of mourning and the 1951 rent protest. In the 1952 Defiance Campaign he led three groups of volunteers into jail, and his wife Jessie had a 14-year-old baby went to jail too! Banned by the Minister of Justice in 1954, he left P.E. for Alice, where he now lives.



tory with this food, and see if we could get enough orders to make it worthwhile?" He nodded, and his mother went on, "You can take it in your little box wagon and pull it up to places where the factory workers are. We'll have every Saturday and school holiday. You must ask the people if they would like to try your mother's food. I will write the prices down."

"A bottle of ginger beer is 5d. A pint of marwau 2d. One fat-cake 1d. And a pint of sour milk 4d. That may sound high for a pint, but you point out to them that my pints are larger."

THE first Saturday, his mother heated a plank on the stove and put it in the bottom of his wagon to keep the fat-cakes warm. Then they loaded the food into it, and off he went. He went up to the jam factories on the other side of the Native Affairs office, and from there he went to Buffalo Street. He didn't get home till long after dark, and when he came back his mother asked "If he had had any trouble. He was so angry he didn't know what he was saying."

"Yes, I had plenty," he almost shouted. "I don't like to do busi-

ness and get into serious scrapes and sometimes led his companions into similar difficulties. His teacher—he was in standard six—was impressed with the boy's character. His desire to learn was such that he left no stone unturned to obtain education. Any book, or even a piece of paper tossed about by the wind, he was afraid that his mother would see, whether it was in English or Xhosa.

The next Saturday, when he went out with some more cookies, he had a lot more luck too. He got a lot of orders. When it was nearly dark he stopped to total them up. It came to £2 1s. 4d. He was afraid that his mother would kill herself if she tried to do more cooking than that, so he ran home with the new orders, and the money as fast as he could go without tipping the wagon over.

That night, the old woman took off the shelf the sugar bowl in which she always kept the money, and counted it over twice. Then she said, "Mm, mm. My, only £1 17s. 6d. I didn't realise we were quite so close, but the material for these samples took more than I had planned. And £1 12s. of this doesn't really belong to you. It would be £1."

Mrs. Maria Mavuso sat pinch-

It was Linda and his mother who really got the worst of it. The house was hot as the inside of an oven. And the hotter it got the bigger the cookery orders grew. Sometimes when his mother straightened up she would get up but both hands on her back, and she looked much older. Her face and shoulders were much thinner, but she looked saggy round the middle as though she had somehow melted and run down.

"I am afraid you are going to kill yourself working so hard over that hot stove," he said to his mother. The old woman dropped her hands from her back, pulled up straightly and said, "No, no, I am not afraid of my apron day." Then she puffed her apron down, and said, "My, my, I have become so careless about myself since your father died. I must get a new dress. Mine are getting all out of shape."

Mnyamezeli had some money he had earned from his wedding for Mr. Dukashe. He took it to the store and told Mrs. Dukashe he wanted to dress for his mother, the kind girl who had in the window for 12s. 6d.

"Your mother has been getting rather thinner lately, hasn't she?" asked Mrs. Dukashe.

"No she hasn't," he told her. "It is just that she has been so busy since your father died."

When he came home with the new dress, his mother's eyes filled with tears. She put the dress away to be worn on her Sunday best, and it was as if she had seen what would have happened for herself.

JUST before her nineteenth birthday, Linda decided it was time for her to see the world. She packed her bags, said goodbye to her mother, and left for Johannesburg. Her mother cried. Lumkile was not at the station. He was busy, as usual, staying home to look after the owners had their backs turned, pick-pocketing, drinking and smoking dagga.

One day he was caught by the police and sentenced to a long period at the reformatory.

Linda and Fekile were both shocked to see the Macvicina T.B. Hospital.

Mnyamezeli, now a grown man, was left alone with his old mother.

ONE Saturday in May, 1952, his mother said, "I am now going to take a little rest, my son." She stayed in her bed for a number of days. The next morning she didn't eat a bit of breakfast, and her face was pale, but there was a little smile on her face. He tipped up to the bed. His mother turned the sheet back and said, "This is your new sister."

He felt rather foolish. He had guessed what was the trouble with his mother. The next day, Mrs. Maria Mavuso died peacefully in her little house.

MNYAMEZELI was now working in a bank. The idea of joining the Church came to him on the day of his mother's funeral, and he joined the Bantu Presbytery Church.

Thembele, a leader of the A.N.C., who was working with him, tried hard to win his support, but Mnyamezeli did not believe in the Congress' notion of fighting for freedom. For this he was the object of the bitterest criticism at the firm.

ONE day there was a disturbance in the location. The people were fighting with the police.

Mr. Mnyamezeli Mavuso was walking along Niaba Street, coming from work. The poor man was shot dead.

On the second day after that there was a funeral service for the six people who were killed by the police. Mavuso was one of these.

ITALY'S SOCIALISTS, COMMUNISTS, BRAZIL HITS OUT REAFFIRM UNITY AT U.S.

Hopes Of Splitters Dashed

ROME.

RIGHT-WING hopes that the unity of action which has been forged in Italy between the Socialist and Communist Parties could be broken have been dashed to the ground.

The Italian Socialist Party last week ratified an agreement between the two parties re-affirming their 'unity in democracy.' The parties both stressed however that the new world and local situation was such that the cause of Socialism could best be served if there was a greater degree of autonomous action by them.

Permanent joint committees at present functioning were considered to be hampering the maximum growth of the Socialist movement and it was agreed to dissolve them and replace them by more elastic methods of coordination.

The new agreement has caused consternation among the leaders of the right-wing Social-Democratic Party led by Saragat. For over two months now Saragat and Socialist Party leader Nenni have been holding intermittent discussions on the possibility of reunifying their two organisations into a single Socialist party, and the press has been rife with rumours that Nenni was ready to accede to Saragat's demand that he break off relations with the Communists.

The rumours had persisted in spite of Nenni's clear statement that although his party would not refuse to join a future government simply because it did not include Communist ministers—a stand upon which the Communists agreed—it would certainly refuse to split its unity of action with the Communists. Now the inter-party manifesto has finally put the rumours to rest.

In a statement last week the Saragat Social-Democrats reacted with an angry declaration that the Socialist-Communist agreement is "contrary to the obligations undertaken by the secretary of Signor Nenni's Socialist Party." It said that the declaration was "irreconcilable with the conditions which were adopted in the discussions

between the two parties (Socialists and Social-Democrats) when they discussed their reunification."

Informed sources consider it possible that there is some small basis for the indignation of the right-wingers. In their anxiety for unity—and the tempting plums of the government control—some of the Socialist leaders may have gone further in the secret sessions than they were prepared to go in public.

But what has emerged clearly from the Socialist Party ratification of the agreement with the Communists is that there is now a clear realisation that the rank and file of the party look upon any possibility of a split as being quite inconceivable and would never tolerate it.

The documents were made public, with President Kubitschek's consent, in Brazil's Parliament.

They throw light on a U.S. scheme to gain control of all sources of nuclear energy in the entire continent of South America. Already there have been repercussions in Chile, where the Brazilian disclosures have led to a public outcry against a pact which gives the U.S. control over Chile's nuclear resources.

The documents revealed that the previous Brazilian government had received and acted upon American directives for "the general orientation upon national policy in regard to atomic energy," said the report to parliament.

The U.S. gave orders to Brazil telling it who was to be appointed to its own National Research Council,

and had a Brazilian admiral sacked because he took a stand in favour of national independence.

GERMAN CONTRACT STOLEN

Because of U.S. pressure, Brazil abandoned negotiations with West Germany for the purchase of atomic equipment, although they had reached so advanced a stage that the equipment had already been paid for. Instead the order went to a U.S. firm.

"A profound connection between the American diplomatic notes and the changes in our atomic policy," parliament was told, "dissipates any doubt whatever as to the nature of the pressure exercised by the U.S. upon Brazil in the field of nuclear energy and brings us to the certainty that in all this time American policy was in conflict with our national interest."

BEVAN ELECTION SIGNALS LEFT-TURN

MOST MILITANT EXECUTIVE FOR YEARS

LONDON.

PROGRESSIVES here have welcomed enthusiastically the election by the Labour Party Congress of Aneurin Bevan to the key post of treasurer of the Party—an important signal of Labour's turn towards the Left.

When the words, "Elected . . . Bevan, A" were read out by the Congress chairman, the delegates for several minutes.

For a whole generation the right wing has dominated the British Labour movement. Britain has been dragged into support of imperialist ventures in other countries and the path to socialism at home has been barred by every possible obstacle.

At this Congress the right-wing press was placing its whole reliance on the old guard to pull it off again and keep the movement in thrall. Arch-reactionary George Brown—notorious for his crude insolence at the Labour Party dinner to Khrushchev and Bulganin during their visit—was confidently expected to win the post.

TO THE TOP?

The treasurership was to be Brown's short-cut to the top of the movement. It was by this route that Gaitskill, after defeating Bevan for

the same job, shot to leadership of the party.

Brown saw himself as number two to Gaitskill—and perhaps one day as Premier. Why not? Other nonentities had done the same and the Labour movement was full of empty men who occupied big positions.

But the Congress showed that that time is gone—or is at least well on the way out. There is intensive re-thinking going on and the message of the rank and file to the executive has been "Back to the class struggle!"

The big Bevan majority was not the only sign of this. Left-wingers Sidney Silverman and Roland Casassola were also elected to the executive to make it the most militant for many years.

FIGHT FOR PEACE

(Continued from page 1)

Peace and progress, peace and justice, peace and freedom are all inter-related, he said. "Therefore I believe the fight for peace continues to be priority No. 1 in South Africa and the rest of the world."

Conference was attended by over 50 delegates of all races from various trade unions, the ANC, SACPO, COD, Women's Federation, Housewives' League, as well as the Mothers, Non-European Women's League, and a number of individuals.

Mr. Alec Bell, well-known personality in Cape Town's theatre world, dealing with culture and peace, said: "There is no aspect of art that is worthwhile that is not implicitly a gospel for peace. If a book about war is to be worth reading, then that book must deny war. Peace is the only atmosphere in which art and culture can flourish."

PEOPLE SUFFERING

"So much of the uranium of this world which could do good is being used for the bomb and stockpiled,

and the standard of living of the people is suffering," said Mr. H. C. A. Vincent, a geologist, speaking on "Atoms for a better life."

Facts and figures about the horrors of war were given to the conference by a number of speakers, including Mr. Alex la Guma whose subject was "South Africa's People Need Peace"; Mr. I. Horvich, who spoke on "All disputes must be settled by negotiation," and Mrs. Elizabeth Mafeking who dealt with the national liberatory movement and peace.

There was a full discussion from the floor of each paper had been subject was "South Africa's People Need Peace." Mr. I. Horvich, who spoke on "All disputes must be settled by negotiation," and Mrs. Elizabeth Mafeking who dealt with the national liberatory movement and peace.

Four delegates were elected to represent the Cape Town Peace movement at the National Peace Convention in Johannesburg, on October 27 and 28, and at the closure of the conference, delegates adopted a statement pledged to do all in their power to preserve and promote world peace.

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8 EVENTS 8

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YUGOSLAV TRIAL

MOSCOW.

"News has appeared in the Yugoslav press of the trial of Miloufine Raikovich, a former political emigre," the Soviet newspaper Pravda reported recently.

"The papers say that Raikovich was in Sweden as leader of the Yugoslav chess team in 1948 when the cominform published its resolution on Yugoslavia. He refused to return to Yugoslavia and instead went to Prague where he became editor of Nova Borba and wrote articles hostile to the Yugoslav state.

"When the relations between Yugoslavia and the other socialist countries improved, Raikovich decided voluntarily to return to Yugoslavia, early this year. The Belgrade court has sentenced him to eight years imprisonment.

"The journal Politika has in addition announced that a sentence of five years imprisonment has been imposed on another worker on Nova Borba, Iovan Prodanovich, who recently returned to Yugoslavia."



The Maori women are enjoying a joke with Clive Ulyate.

In this feature article written especially for New Age, ALEC OSTLER, editor of the New Zealand People's Voice, describes how the

MAORIS TAUGHT THE 'BOKS A LESSON

AUCKLAND.

NEW Zealanders showed a regrettable antagonism to South Africans as a race, said Mr. De Villiers, assistant manager of the 1956 Springboks, in a public speech here during his stay.

Putting this down to an antagonism in New Zealand to the racist policy pursued by ruling circles and accepted as right by so many Whites, he begged New Zealanders to get to "understand" South Africa's (that is, its white minority's) problems.

Well, looking back on the tour the most spectacular thing for us Kiwis is that New Zealand won the rubber.

He Was Right

We loved that, not only for patriotic reasons, but also because Mr. de Villiers is right. We in New Zealand DO feel an antagonism to the racial policies in South Africa, and we looked upon the All Black victory as a very pleasing dent in that vile outlook. New Zealanders never did get to "understand" South Africa's superior race outlook—AND I CAN ASSURE READERS OF "NEW AGE" THAT THEY NEVER WILL!

The great triumph of the tour, however, was a less spectacular one, though it was far more significant.

It was this: MOST OF THE TOURING SPRINGBOKS GOT TO UNDERSTAND MORE OF

THE NEW ZEALAND POINT OF VIEW.

PERHAPS THAT IS UNKIND TO THEM. FOR THEY SET OUT TO TRY TO UNDERSTAND IT FROM THE BEGINNING.

Their second match, against North Auckland (6-3), took the 'Boks right into the heart of Maori territory. There were no incidents on the field, and fraternisation was complete in the social doings after the game.

At this point it should remind South Africans that the 1921 Springbok team behaved so badly in a match against the Maoris that the Maoris refused to play them in 1937. And it was a hot issue in New Zealand in 1949 whether the All Blacks should go to South Africa with some of its best players excluded because they were Maoris.

Highlights

The highlights came with the game against the Maoris on August 25th.

Every man, woman and child of sufficient age was praying that the Maoris would win. Indeed they were pretty confident they would, though I must say with regret that they looked not only to a football victory but to the Maoris winning the biggest brawl ever.

Well, we were disappointed over the football. But in the other sphere the Maoris taught the New Zealand public and the Springboks a real lesson—a lesson in sportsmanship.

There was not an incident from beginning to end. And when the game was over the two teams walked off the ground arm in arm.

Poneye Strydom set the fashion when he exchanged jerseys on the field with Auckland and N.Z. Maori halfback Davis. They walked off arm in arm wearing

each other's jerseys, and so did many of the other players.

Unthinkable in South Africa? Well, it happened here!

The next day (Sunday) the 'boks were entertained at the Turangawaewae Pa (pa is Maori for village) and joined right in the spirit of the thing.

On the Tuesday they played Combined Counties at Rotorua which is practically Maori headquarters in New Zealand.

Springboks Joined In

Again there were festivities turned on by the Maoris. And if you want to know how the Springboks joined in . . . well, our photograph was taken there.

The South African is Clive Ulyate, the most colourful entertainer in the touring party. He has just made one of those famous Ulyate jokes on which his reputation is based and it has obviously gone over. He is being fitted with a skirt made of rushes and is holding a poi in either hand and looks as if he's going to do his own version of a Maori song and dance act.

Yes, sport did, as it always does, a lot of good in furthering mutual understanding between races. New Zealanders still hate South African racialism. But they find that amongst a touring football team there is goodwill from almost all of the players.

Many of the Springboks no doubt still have unfortunate and deep race prejudice. But I think their attitude in New Zealand, which started off as determination not to end the Romans, ended up by containing some wonder as to whether the Romans didn't have something a bit better at that.

We Need £1,400 By The End Of The Month

WE have told you about our newspaper crisis and some of our supporters have responded magnificently. This week, however, there has been a very sharp drop in donations. Let us give you the cold, hard facts.

If New Age is to continue publication we must have at the end of this month £1,400. Yes, one thousand four hundred pounds. We collected over six hundred in the first two weeks. So it is possible for us to raise the required amount in the remaining weeks of October.

But this means sacrifice, sacrifice on the part of all our readers. Do without that cinema or football game or ice cream or cool drink. Post what you have saved to us. And those of you who don't have to balance your budgets so carefully, make sure you finish October on the debit side of your books but on the credit side of New Age books.

Only in this way will you be able

to continue to read the sort of news which appears in New Age and nowhere else in the South African press. NEW AGE IS YOUR PAPER!! DON'T LET IT DOWN!!

Remember our addresses:

- Cape Town: 6 Barrack Street.
- Durban: 6 Raydent Buildings, 472 West Street.
- Johannesburg: 5 Progress Buildings, 154 Commissioner Street.
- Port Elizabeth: 9 Court Chambers, 129 Adderley Street.

THIS WEEK'S DONATIONS:
 V.C. another £50; Jack £5; Friend £1; Occulist £5; William 18s; F. £10; Tee Jay £31.10; Doc £1; Friend 10s; Regular £1; Gee Sea £1; Ray 10s; B. 2s; J.R. 5s; Diamond £10; Sacred River £10; Per S. and J. £2; F.O. 10s.; Anonymous £2; Rummage 3s.6d.; I.C. £5; Shoes £2.2.6; A.A. £5.

Total for this week	£144 11 0
Previously acknowledged	636 17 0
Total for October	£781 8 0

WILL WHITE S.A. MEET THE CHALLENGE?

(Continued from page 3)

of what he called "the Western type of economy" as distinct from "Bantu economy." His thesis of what he called a "two-fold economy" gave the impression that he believed there can be two economic systems within the same state, and that the semi-feudal economy of the reserves was separate from the economic system of the rest of the country. In fact of course, the bona fides of the reserves is deliberately fostered within the same economic system in order to facilitate the exploitation of the Africans, to sharpen class differences and to confuse the issue by associating the differences with race.

Academic Approach Inconsistent

Dr. Mzimkulu finally arrived at a conclusion which placed him, in effect, in the position of accepting apartheid.

At the same time Dr. Mzimkulu condemns the Bantu Education programme as being "based on a Bantu society which is non-existent," and warns that should the social Bantu Education could not, as he claimed, "bring about certain solid benefits" to the African by allowing him to form Bantu School Boards and Committees to run a system of education for a "non-existent society."

Within the framework of such an educational system one would have expected Dr. Mzimkulu to realise that Bantu Education could not, as he claimed, "bring about certain solid benefits" to the African by allowing him to form Bantu School Boards and Committees to run a system of education for a "non-existent society."

Significant Features

Among the most outstanding features of the conference was firstly the manifestation of the maturity of the working man. The workers' leaders are not in any doubt about the cause of their disability and right through the conference all the speakers realised that at the root

of their troubles lay economic ills.

Secondly African leadership of all shades of opinion was unanimously in rejecting apartheid, and it is to be hoped that the spirit shown at the conference will be the basis of future co-operation among themselves against all apartheid measures.

Finally in the interests of the country and future happy racial relations the conference issued a clarion call for the unity of all anti-apartheid forces. The acceptance or otherwise of the challenge will determine whether white South Africa will stand condemned before the bar of history as a people who, at the critical moment, did not have the courage to stand by the democratic tenets which are the inalienable right of all men.

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Racing At Ascot

The following are Damons' selections for the racing on Saturday, October 20.
 Table View Handicap A: MATA RANI, Danger, Bar None.
 Milner's Handicap: MURAT, Danger, Fission.
 Open Handicap: RIVERBOND, Danger, Rebuik.
 Table View Handicap B: BARN OWL, Danger, Roseidge.
 Owners' Progress Ten: COVE-MAN, Danger, Virtuosity.

A. Dan-
 gs): AL-
 s): DIO-
 A.

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