

"CONTACT" ON TRIAL IN TRANSKEI

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SOUTH AFRICA'S NON-RACIAL FORTNIGHTLY

SITHOLE WARNS WHITEHEAD

● The Rev. NDABANINGI SITHOLE has warned Sir Edgar Whitehead, Prime Minister of Southern Rhodesia that police state methods will not stop the march to freedom.

From "Contact" Correspondent

BULAWAYO: With the lifting of a government ban on political meetings, about 20,000 people gathered at the Barbourfields Football Stadium here on 29th July at a rally organized by the Zimbabwe African People's Union. Speakers emphasized that unity and solidarity were essential if the struggle were to be won. And appeals were made to White Rhodesians for a change of heart.

The following points were stressed by speakers:

- There must be supreme sacrifice—the national cause must come first
- If necessary, positive action would be taken to lessen the time between now and the day of freedom
- Efforts must be made to recover the lost sense of self-determination.

"Blocking the Wind"

In a short speech the Secretary of the Makukoba, Nguboyenja and City branches of ZAPU in Bulawayo, Mr. H. M. Naik, said: "The settler element in this country is trying by all means to block the wind of freedom. But nobody can stop it. It is for us to receive this wind with all our hearts."

Mr. Naik also said that at "this turning point in the history of Southern Rhodesia", people should unite in a solid front.

"We have come to the point of no return. It is either to do or to die. We must forget our petty differences."

Mr. Naik attacked the governments of Britain and of Southern Rhodesia

for imposing an undemocratic constitution on the people.

Another speaker, Mr. A. Siwela, Treasurer of the ZAPU District Council in Bulawayo said, "After following the diplomatic procedures of the imperialists, we have come to naught. What shall we do?" He asked everyone present to devise ways of getting freedom.

Rev. Ndabaningi Sithole

Rev. Ndabaningi Sithole, National Treasurer of ZAPU, declared that the spirit of freedom was not a new thing in Southern Rhodesia that the "educated African" was causing. He said that ever since the Matabele Rebellion of 1893, when the "educated African" did not exist, the spirit of freedom had continued to prevail. This is in accordance with the African people's wish and determination to recover lost self-determination.

Warning to Whitehead

Speaking of the central political problem in Southern Rhodesia, the question of the franchise, Mr. Sithole said that the government would not solve the problem by military or police action, not even by banning Parties, meetings



● SITHOLE addressing the meeting. Seated behind him is Mr. H. M. Naik.

and leaders. The problem must be solved politically.

In a warning to the Prime Minister, Sir Edgar Whitehead, Mr. Sithole declared:

"This is not the land of the gun. He cannot rule this country by increasing the military force. History has it that guns have failed all over the world and failed miserably."

Finally, Mr. Sithole appealed to White

people to change their attitude—and change radically. He added that the answer to the political problem of Southern Rhodesia does not rest in arresting or threatening the Africans with guns, but in the people.

"Therefore the White man must change so that when we take over we will be friends and not enemies."

(See also Editorial on page 2)

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

COMMENT

"Coloured Education" Fits the Apartheid Pattern

ANYONE who had any doubt about the government's intentions in taking over control of "Coloured" education from the provincial authorities, and placing it under centralized Pretoria administration need only have read the report in *Die Burger* (13th August) of a meeting between the Secretary of Coloured Affairs and 96 Coloured school principals and vice-principals. Dr. Du Plessis told the gathering that under the new centralized scheme the education system would be better than any other in the country, including that for

Whites. One principal, no doubt not satisfied with Dr. Du Plessis' apologies for the new arrangement declared that Job Reservation would be the enemy of all pupils who were educated according to their capabilities. They would not be able to follow the vocations for which they had been trained. Dr. Du Plessis replied:

"No course will be introduced in schools if there is no work channel open to those who take that course."

In our view, this remark of Dr. Du Plessis proves a point that has often been made by those who oppose the

transfer of education to the central authority. The purpose of the transfer is to make it possible for the government to educate people for the role in life dictated by the government's race policies.

In this case, the group effected are the Coloured people. Their education is to make them fit into the economy and life of the country at a level below the Job Reservation bar. Africans are to fit in below the Coloureds (a position prepared by Bantu Education). Above the Job Reservation bar are to be the green pastures of opportunity, so wide that the government feels compelled to bring into the country 40,000 skilled workers a year from Europe to fill all the jobs they offer.

Let those who are deluded by the government's talk of "separate freedom", "independent Bantu states", "development along your own lines", realise now that the government's intention is, and always has been, to create a society in which Whites will be on top for ever, throughout South Africa.

Whitehead Copies Vorster

THE course of events in Southern Rhodesia over the past few weeks foreshadow the eventual collapse of White supremacy there and its replacement by majority rule. Mass (twenty- to forty-thousand people) meetings held by the Zimbabwe African People's Union, widespread unrest, arson and violence in the rural areas, growing unemployment and new laws copied almost exactly from Vorster's in South Africa indicate a tottering state which must finally collapse when the enormous subsidies it is bleeding from the Copperbelt stop on the day that Northern Rhodesia breaks from the Federation.

The "partnership" experiment in Southern Rhodesia has failed for the simple reason that it was a trick which sought to hide continued White economic and political supremacy behind a screen of social concessions like deracializing swimming baths and cinemas. It could have succeeded if

partnership had turned out to be what it was declared to be — co-operation on a basis of equality between Black and White.

The fraud of "partnership" was shown up this week by a man who might have been thought in the past to have been one of its dupes: Mr. Jasper Savanhu, Parliamentary Secretary in the Federal Ministry of Home Affairs resigned his Cabinet post and left the United Federal Party saying: "There are no signs of the United Federal Party implementing the policy of partnership after eight years in office. It seems they have no intention of doing so."

This is amply shown in the new Southern Rhodesian laws, which have been supported by the Federal Prime Minister, Sir Roy Welensky and which will turn Southern Rhodesia into a Vorsterian land with integrated cinemas.

Sir Edgar Whitehead knows that minority rule depends on police state laws.

NOT AFRAID OF VORSTER'S THREATS

AT SWARTRUGGENS on Saturday, 4th August, Mr. B. J. Vorster made a speech in which he said, "It is a struggle against Liberalism in our country. Communism kills, but Liberalism leads one into an ambush in order to kill. Nothing is sacred for the Liberals. . . ."

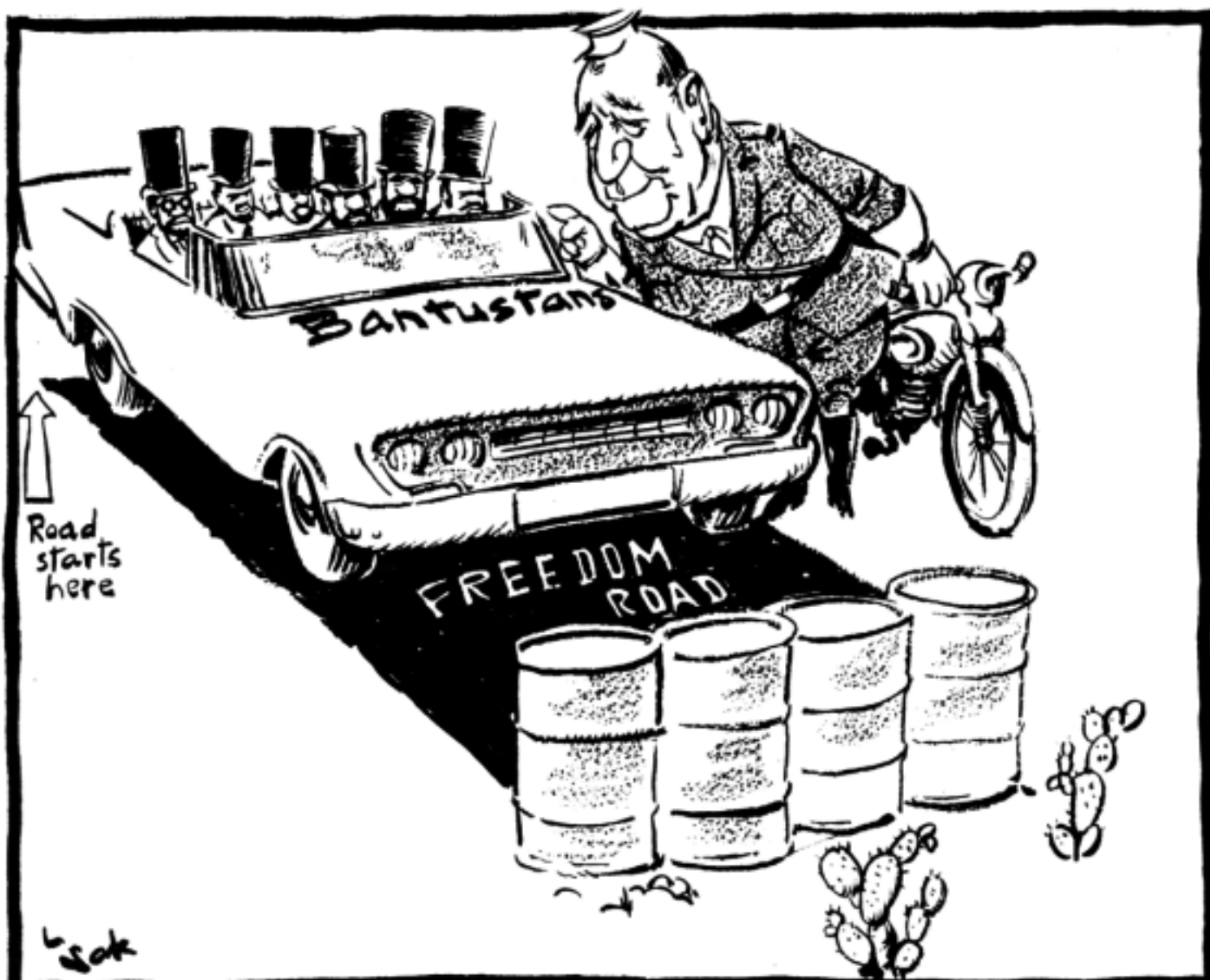
The truth is that Mr. Vorster objects to Liberalism not because "nothing is sacred" to it but because the things which are sacred to it are not sacred to him.

To Liberals the Rule of Law is sacred. To Mr. Vorster it is something of no consequence. To Liberals the rights of individual citizens are sacred, to Mr. Vorster they are something of no account.

The law which Mr. Vorster put through parliament at the end of last session was a totalitarian measure expressly designed to circumscribe the liberties of those with whom he did not agree. As such it had a great deal in common with laws found on the statute books of communist and fascist countries. Neither communists, fascists nor supporters of apartheid can afford to allow the free exercise of individual rights, which is the foundation of democracy and of Liberalism. This attack on Liberals by Mr. Vorster may be sinister in one respect, but it is reassuring in another. It shows that the Liberal Party is on the right track.

Elsewhere in his speech Mr. Vorster spoke of "White agitators who were hiding themselves". It is not clear to whom he was referring. What is clear is that he could not have been referring to members of the Liberal Party, who are not "white" but of all races, and who, for nearly ten years, have stated their views publicly, often, and without regard to the consequences. This they will continue to do whatever threatening speeches the Minister may make.

PETER BROWN,
National Chairman, Liberal
Party of South Africa.



DE WET NEL: "The independence granted to you will not be partial. But it will not be complete."
["Sunday Times", 12th August]

Basutoland:

B.C.P. Youth Call for Independence in 1963

From "Contact" Correspondent

MASERU: The second annual conference of the Basutoland Congress Party Youth League ended here on 6th August. Here are some of the resolutions passed by the two-day conference:

- Basutoland should have its independence on or before 31st December 1963. And as much as possible of the other parts of Southern Africa should also be free by this date.
- The Basutoland youth should help in the development of their country by taking part in the new agricultural schemes.
- The youth movements of all of southern Africa should work towards closer unification.

Challenge to Youth

Mr. Ntsu Mokhehle, President of the B.C.P., opened the Youth Conference. He said that present conditions of White supremacy and colonialism should be a challenge to African youth. He attacked the idea of White domination continuing under the name of "multi-racialism", as in Rhodesia. Mr. Mokhehle also attacked communism, saying that communism was another form of imperialism. Africa's youth

must not be deceived by it, he said.

The highlight of the conference came on the last day, 6th August, when 1,000 members of the B.C.P. and the Youth League heard a speech by Mr. Potlako Leballo, former National Secretary of South Africa's banned Pan Africanist Congress.

Office Bearers

The conference was attended by 150 delegates from all over Basutoland and

from the Republic of South Africa. The following were elected office bearers for the coming year:

Teboho Musa (President of the Youth League), R. Monese (Vice-President), R. Sakoane (Chairman), T. Tlali (Vice-Chairman), M. Sello (Secretary), M. Mosesi (Assistant Secretary), H. Musa (Propagandist), Messrs. W. Sejake, L. Chakela and Miss M. Rakgetla (Members of the Committee).



WELCOME IN MASERU: Former Pan Africanist Congress leaders now living in exile in Basutoland welcome their former National Secretary, Mr. Potlako Leballo, who arrived in Maseru on 6th August from Ubombo in Natal, where he had been sent to banishment. From left to right: Messrs. Joe Molefi (former Treason Trialist), M. Z. D. Mgaju, E. L. Ntloedibe, P. K. Leballo, N. Shuba and M. J. Tsolo.

Israel Helps Angola

IT has been learned in Tel Aviv that Israel has agreed to requests from Angolan nationalists to help with the military training of young Angolans.

The newspaper *Maariv* has carried a report that a number of young Angolans are taking courses with the Israeli youth battalion (Gadna). More groups of young Angolans are expected to arrive soon.

Angolan leaders in the Congo are said to be in touch with Israel and an Israeli official has told reporters that Israel's policy is "to help any nationalist movement in Africa which is striving for independence." — *Die Burger*, 15th August.

"Ridding Themselves of White Domination"

THE Negro revolt in the United States began on 1st December, 1955, when a certain Mrs. Rosa Parks, tired and footsore from standing all day at work, refused to give up her seat in the Negro section of a bus to a white man. She was arrested and her arrest led to the great Montgomery bus boycott in which some 17,000 Negroes took part. This concerted action on the part of the people led to a victory. Buses in Montgomery became integrated.

The boycott spread to other towns in the South. As though at a signal, the dammed-up feelings of the Negroes who had suffered for hundreds of years under the "Jim Crow" laws of segregation and discrimination, burst forth. In wave-like movements, huge mass non-violent demonstrations were held against all aspects of discrimination and segregation in America.

The sit-ins were the next major step in the revolt. Students in groups walked into stores and sat at all-white lunch counters. When told to move, they refused and managers had to close their stores. This was followed by the freedom rides to end segregation in transport.

Court Decisions, Direct Mass Action

In all these major demonstrations, the courts made decisions in favour of de-segregation and convinced more and more people that direct mass action was the shorter, more effective route to their goal which is, as Mr. Lomax puts it: "... for the right to be ordinary, to

"The Negro Revolt"

by
Louis E. Lomax
(Harper and Brothers)

Reviewed by
Bessie Head

be as individuals, like everybody else; some good; some wise, some foolish; here and there a genius, now and then a fool.

The most important result of the revolt is that it marked the end of the traditional Negro leadership class and the rise of a new man coming into his own at last, with the same demands but a new militancy in his heart.

This new militant man can no longer accept the traditional policy of separate but equal development for Negroes. He has proved that it is rather separate but *un-equal* plus injustices and a thousand humiliations heaped upon his head.

Traditional Negro leadership has been all through the years, committed to the programme of separate but equal development. That, says Mr. Lomax, means that they have a stake in the status quo. And, needless to say, status quo is now anathema to most Negroes.

Also leadership organizations like the National Association for the Advancement of Coloured People have consistently failed to take a positive and

meaningful lead in initiating or giving concrete support to various mass action movements and demonstrations.

These organizations have been dominated by middle class Negroes and White liberals and have lost touch with the mood of the masses. Their attack on segregation has reflected "class" rather than mass concern.

The established leadership has failed to make room for the younger, educated Negroes who are coming into power in the Negro communities.

Thus the current revolt is therefore twofold. A revolt against the White world and a revolt against the leadership and its goals.

Where?

But the questions remains, where do the people go from here? Although they have shown their militancy and oneness, they need recognized leaders, says Mr. Lomax, or else a situation of anarchy could result. They need leaders to negotiate for their demands.

The mass Negro is proud of the new African states and feels a kinship with them. In turn the Africans have forced the American Negro to take a second look at himself. Segregation and colonialism are not the same shackle, yet the Negro masses inevitably say, "If the Africans can do it, why can't we?"

This new sense of "tribal" oneness among Negroes is due to the present-day position the Negro finds himself in. Mr. Lomax explains it this way: "All



LOMAX

American Negroes 'pay dues'. 'Dues' is the fee one pays for being black in America. . . . If you are a college professor 'dues' is what you pay for being confined, for the most part, to Negro colleges which don't afford you the academic challenge every scholar wants. . . . 'dues' are what you pay when rents are high, apartments are filthy, credit interest is exorbitant. . . . In a phrase, 'dues' are the day-to-day outlay — psychological and economic — every black American must make simply because he is black."

Mr. Lomax himself, is one of these new, militant, dedicated men in America. His book is important for all people concerned and actively partaking in the struggles of all non-White peoples all over the world to rid themselves of the vicious and inhuman control of White domination.

"Contact" on Trial in the Transkei

Crowded Court Hears Plea for Press Freedom

By a Reporter

ONE of the largest crowds ever to attend a trial in the Transkei administrative capital of Umtata gathered in the magistrate's court there on Wednesday, 15th August, when Mr. Peter Hjul, a director of *Contact* and Cape Chairman of the Liberal Party, appeared before Mr. H. J. Potgieter on a charge of subverting or interfering with the authority of the State or its officers. The charge, which is one of two against representatives of *Contact*, is under the Transkei Emergency Proclamation No. 400 of 1960 and arises from a short report "Home Guard Terror" published in this newspaper on 28th December, 1961.

The report alleged that the government-appointed Headman of the Baziya Mission Location, A. J. Yengwa, had returned to the location after his kraal had been burnt down by unidentified attackers, had been given a home guard to protect him, and had used this guard to persecute the people. It gave examples of home guard activity and stated that there was an atmosphere of fear and tension in the location.

In this charge summons to appear in Umtata were issued against the Editor of *Contact*, Mr. Patrick Duncan, in his

When the court opened on the morning of 15th August, it was decided to hear the first charge. As Mr. Duncan is now resident in Basutoland in defiance of a banning order confining him to Cape Town, a warrant was issued for his arrest (which cannot be enforced unless he returns to South Africa), and the case proceeded against Mr. Hjul.

Full Court

The *Contact* trial caused great interest and excitement among people in Tembuland and when it started the large courtroom was already filling up. By midday an estimated 250 people had packed the public benches, all the floor space had been taken up, and the magistrate had to order that no more people could be admitted.

According to Umtata residents, the crowd inside and outside the court was one of the largest to attend a trial in the town. Travelling on foot, on horseback, in trailers hauled miles over dusty road by tractors, in lorries and in buses, the people — from men in suits to blanketed tribesmen — came from Engcobo, Bityi and from locations in and near Umtata.

At the start of the case, the defending counsel, Mr. L. H. Dison of Cape Town, said that Mr. Hjul's plea of "not guilty" would be combined with a plea that the court had no jurisdiction to try him.

The prosecutor, Mr. H. A. McKitterick, then led evidence that *Contact* was circulated in the Umtata District and in Baziya Mission Location by Mr. Salu Soyiswapi, an independent selling agent for the newspaper, who had been searched by the police. Giving evidence, Mr. Soyiswapi said he had sold *Contact* until he was arrested in March this year.

When the next witness was called and started giving evidence, Mr. Dison asked if he had been brought in to contest the accuracy of the article. On being told this was so, he objected on the grounds that the charge was one of subversion and that the question of accuracy was irrelevant. In fact, if the article was untrue, it was not likely to have much effect in a happy and contented location. He feared that, if this evidence was allowed, the case would deteriorate into an "inquisition" which might go on for weeks with each side trying to disprove or prove every statement in the report. No editor, he said, should be called on in a criminal court to prove the accuracy of what he published.

The magistrate ruled against the objection, and the witness, African Police Sergeant W. Siwundla, told the court, in a whisper which he said was due to a sore throat, that he was appointed to organize and lead the Yengwa home guard when it was formed last year. Men in Baziya Mission Location were not forced to join the home guard and its members did not assault people; nor did the guard cause the destruction of Liba Mbana's hut (as alleged in the *Contact* article).

Mbana had been told to pull the hut down because it was outside the boundaries of his kraal site. He was not persecuted because he had refused to join the home guard. The article was not correct and had caused home guard duty in the location to be regarded as an unpleasant service.

Cross-examined by Mr. Dison, Sergeant Siwundla said the home guard was necessary because the headman had previously been attacked and his kraal burnt. He did not like the home guard to be criticized.

Refused to Join

Mr. Liba Mbana was then called to give evidence for the State. On being asked by the prosecutor why he had to destroy his hut, he said: "Because I refused to join the home guard and because I refused to give a jacket to Headman Yengwa."

An African policeman, accompanied by Yengwa and his "retinue", came to him and told him the hut had to be pulled down. When he asked why a previous occupier of the site had been allowed to have a hut in the same place he was told that that man had been "loyal".

In reply to further questions by the prosecutor and under cross-examination by Mr. Dison, Mbana alleged that he and others were persecuted by the home guard, that there was tension in the location, and that Yengwa was not popular with people in his location. Attempts had been made since then to have Mbana removed from Baziya Mission Location "but people are not pieces of paper that can be moved easily from place to place".

On two occasions this year he had been arrested and gaoled, once for 21 days and once for a "full month". On neither occasion was he brought to trial.



HJUL

"I do not know even now what my fate is going to be," he said. "I may still be thrown back into gaol."

Asked if others of his location were gaoled with him, he named Salu Soyiswapi, N. Sikesi, M. Somzana. He had not actually seen people assaulted by the home guard, but had been told about assaults and men had come to him "with weals on their bodies".

Yengwa Called

A surprise development in the trial was the calling, on the afternoon of 16th August, of Headman Yengwa as a State witness.

Answering questions put to him by the prosecutor, Yengwa described the attack on his kraal in September 1960. Shots were fired and his wife and child were badly hurt. After the attack he had left Baziya Mission Location, but returned in March, 1961, when arrangements were made for his protection by forming a home guard of two African members of the South African police and 20 men from the location.

Just before his return, three senior officials had visited the location to tell the residents there he was to be brought back and that he would be given protection. When the people were asked for their views they were "completely unanimous" in wanting him back again. No one had been assaulted by the home guard and friendly approaches were made to people to get recruits.

Except for the opposition of strangers and people not of his location, he was popular and there was no fear or tension in the location. The article in *Contact*, he said, was not correct.

Mr. McKitterick (for the State): Has the publication of the article in *Contact* had any effect on your authority?

Yengwa: Yes. It has had a great noticeable effect on my authority.

Such as? — Persons who I have already mentioned are disobedient.

Any other effect? — What appears in a paper has a deep impression on the minds of the people and it can easily ill-influence them.

"Only One"

Mr. Dison (for Hjul): In the Tembuland region there are some hundreds of chiefs and headman, are there not? — Yes.

And yet you are the only one in the region who has a home guard? — Yes.

A person is not a very good judge of his own popularity is he? — The actions and behaviour of people towards a particular individual do give an indication of his popularity.

Then the actions towards you must be a sign that you are not popular? — The people who are under me like me. People who do not like me are strange men and live in other locations.

But you are not the best judge of whether people do like you? — Who can be the judge?

(Continued on page 5)



VIGNE

capacity as a director, and against Mr. Hjul. In a second charge, arising from a report titled "Transkei Tyranny", Mr. Duncan and Mr. Hjul were summonsed with Mr. Randolph Vigne, a national deputy chairman of the Liberal Party and a writer of articles for *Contact*.

Support From U.K. Journalists

"CONTACT" has received the following message of support in the Transkei case from British journalists: it is addressed to Randolph Vigne, Peter Hjul and members of the "Contact" staff:

"We the undersigned, members of the National Union of Journalists and staff, in London, send fraternal greetings and good wishes to our colleagues in South Africa.

"Our members in London have been following recent events in the Transkei, and hope that justice will prevail."

It is signed by:

Gerry Byrne	Branch Chairman and National Executive Member
L. C. McClean	Lately Hon. Secretary and Chairman, Central London
H. Pearson	Vice-Chairman, Central London
W. F. Newman	Committee Member and Father of the Chapel
Christopher Hall	Clerk, <i>Daily Herald</i> Chapel
A. L. Brock	F.O.C., <i>Daily Express</i> Chapel
J. Statter	F.O.C., <i>Daily Telegraph</i> Chapel
Charles Timaeus	F.O.C., <i>Reynold's News</i> Chapel
James Bygraves	Treasurer, <i>Daily Mirror</i> Chapel
Owen Senior	Editor, Central London Branch Bulletin
H. Cousins	F.O.C. and Committee Member
Paul Carden	Deputy F.O.C., <i>Daily Mirror</i> Chapel
Derek Fitzgibbon	Clerk, <i>Daily Mirror</i> Chapel
Walter Holmes	Committee Member and F.O.C.
Robin Cobbett	P. and B. Hon. Secretary
James Trench	F.O.C., <i>Daily Mail</i> Chapel
Marie Buchanan	Staff

TRANSKEI

Tembuland Firm Against Matanzima Constitution

From "Contact" Correspondent

UMTATA: The meeting of the Tembus, held on 11th August at Bumbane, Great Place of the Paramount Chief Sabata Dalindyebo, was the fourth and the most unequivocal official tribal gathering at which the Tembus have expressed their views on the proposed self-government constitution. This constitution is to be reconsidered by the Transkeian Territorial Authority (Bunga) in late September or early October.

Tembu chiefs, their counsellors and followers came to Bumbane from Mqanduli, Umtata and Engcobo, the three districts of Tembuland.

Chief Zwelihle Mtirara was an outstanding chairman and the meeting was remarkable for the unanimity with which the Tembu peasants, clerks, school teachers and labourers rejected the "Matanzima constitution" and called on the Paramount Chief to continue working for a constitution that would give full freedom to all South Africans.

The Chief Magistrate has been given the names of the fifteen-man committee appointed to draft the proposals for the

Tembuland counsellors to take to the coming session of the T.T.A. and the committee will meet shortly. Legal experts may well be co-opted on to the committee.

Spokesmen from the Tembus' Great Place were scornful of Chief Kaizer Matanzima's denial that the Tembus are opposed to "self-government" on the government's terms.

Chief Kaizer Matanzima has said that Chief Sabata "has not troubled to go and address the Tembus in their own areas, that the emigrant Tembuland districts 'enthusiastically accepted the constitution at three big meetings I

called', that the 400 or 500 at Bumbane on 11th August were a small portion of the Tembu people (which approaches 1,000,000 in all) and that the 17 Tembuland counsellors approved the constitution at the T.T.A. in May, 1962."

Chief Sabata's representative points out that:

● Tembu custom is that no law can be made or custom changed unless Chiefs and counsellors come to meet at the Great Place for the purpose. Chief Sabata told the Chief Magistrate that he was not prepared to violate Tembu custom when requested to go from district to district holding meetings.

● Chief Kaizer Matanzima has himself violated custom and courtesy by failing to come and tell his Paramount Chief the views of the people of his district regarding "self-government". Furthermore, men have come to the Bumbane meetings from emigrant Tembuland, notably from Cala, to express their rejection of the constitution.

One of these, Nokongela Mshego, who is alleged to have sought to create organized opposition in emigrant Tembuland, has been served with a deportation order by Chief Kaizer Matanzima under Proclamation 400 of 1960.

● The 500-odd at Bumbane and the large crowds at the three previous meetings were representative of the great bulk of Tembuland.

● The Bumbane meetings severely criticized Tembu counsellors for not carrying out their wishes by rejecting the constitution until Chief Sabata and his kinsmen, Chiefs Zwelihle Mtirara and Justice Mtirara had made clear the true wishes of Tembuland in the T.T.A.

SWAZILAND

S.P.P. MEMORANDUM TO COLONIAL OFFICE

By a Reporter

THE President and Secretary General of the Swaziland Progressive Party, Dr. A. P. Zwane and Mr. C. D. Dlamini this month paid a visit to London to put before the Colonial Office a memorandum outlining the present situation in Swaziland and giving the S.P.P.'s objections to the proposed constitution for the territory.

The memorandum reaffirms the Party's demand for a non-racial constitution and universal suffrage, and calls on the British government to hold

a constitutional conference for the territory this year in London. All interests in Swaziland should be represented.

Mineral Rights

Dealing with the present situation in Swaziland, the memorandum expresses concern about the manner in which mining concessions are being granted in Swaziland, and calls on the British government to refuse further concessions until Swaziland has seen "significant constitutional changes".

The memorandum also calls on the

government to begin filling administrative posts with Swazi, and to reduce the number of administrative officers being recruited outside the country. Dealing with education, the memorandum points out that in Swaziland R150 a year is spent on the education of each White child, while R10 is spent on the education of each African. The government is asked to rectify this injustice, and also to increase the proportion of Swazi children in school (at present only 50 per cent), and to increase training institutions in the territory.

The memorandum points out how dependent Swaziland is on South Africa for information services such as newspapers and radio, and calls on the government to establish a broadcasting service for the protectorate, as well as for Basutoland and Bechuanaland. Africans should serve on the board of directors of such a service. The memorandum deplores the banning of certain British and Ghanaian publications in Swaziland.

"CONTACT" ON TRIAL:

(Continued from page 4)

Mr. Yengwa, outside this court you may be the headman and in authority, but when you are in this court I ask the questions and you must answer.

Mr. Dison then repeated his question. Yengwa: *I do not know. The government and the officials do like me. I have been serving as a government-appointed headman for 25 years.*

You have said you discouraged young men in your location from associating with people from other locations?—*Yes.*

Why do you discourage them?—*I discourage them because I want them to observe the customs of my own location.*

Do you believe in a policy of isolation?—*I do not mean that, but I wanted my people to assimilate a method of my own creation regarding the way they should live in my location.*

That method is in isolation?—*I was not isolated myself.*

But you were isolating your people?—*Yes. Because the various locations are not run on the same lines.*

How do you run your location that it is different from others?—*In my location I impress on my people to assimilate and obey the laws of the government implicitly.*

Your location discipline is better than that of other locations?—*I think so.*

You do not want your people to go to other locations because there is more freedom in those locations?—*Yes.*

Are the other locations against the policy of the government?—*I decline to comment.*

Why did you ask Herbert Manjati to join your home guard when you knew he was working?—*Those were difficult times. As is known war brings with it a lot of problems. Also, members of the home guard were entitled to leisure hours during which they could attend to their ploughing or other work.*

What do you mean by "war brings with it its own problems"?—*This thing was similar to war.*

You mean the situation in your location?—*The attack on me and the invasion of my kraal. Those things were similar to war being waged against me.*

When you returned to your location you wanted it on a war footing?—*No.*

I put it to you and want you to answer. There may have been some minor inaccuracies in the report in

Contact, but generally it is correct. You were unpopular in your location. You were ruling by force with the aid of your home guard. You were taking extreme measures against those opposed to your policies.—*I deny these things.*

Do you deny that you were unpopular?—*I was not unpopular. The home guard do not rule a location; they only perform guard duties. Extreme measures are never taken by me but by the courts.*

Freedom Restricted

Addressing the court after the State had closed its case, Mr. Dison said that the proclamation under which Hjul had been charged was a law which severely restricted the freedom of people. It was an uncivilized and restrictive law and should be very restrictively applied.

Hjul was charged with an allegedly subversive statement printed in Contact in Cape Town and later circulated in the Transkei. The Emergency Proclamation nowhere stated that it was an offence to circulate a newspaper containing a subversive statement. "How can this proclamation, which applies only to the Transkei, also apply to a newspaper published in Cape Town?" he said. "The court must be very careful. A decision against Hjul could mean that this proclamation could be applied to any newspaper published anywhere in the world, provided copies reached the Transkei."

Mr. Dison said that it offended his constitutional sense of rightness that a local law could be passed that in effect could take away the freedom of the press.

In the present case the newspaper concerned had published an article as to the accuracy of which evidence had been given in court which showed there was substance in the report. This being the case, since South Africa enjoyed freedom of the press, that press had the right of constructive criticism in the public interest which all must respect. If people had grievances, the press had a right to call attention to them with a view to their redress.

In the Transkei it appeared that there were people with legitimate grievances against the authority ruling them. The evidence showed that these included acts "which appear to be an abuse of power" and it was only right that attention should be called to them.

"The Proclamation," said Mr. Dison, "was never intended to restrict the freedom of the press and the attempt so to use it by the State in the present case is a serious threat to liberty and the freedom of expression throughout South Africa."

Arguing for the State, Mr. McKittrick said that the printing of the article in Cape Town and thereafter the circulation of it in the newspaper in the Transkei was a continuous action and was in fact making a statement in the Transkei where the proclamation applied.

The magistrate, reserving judgment until 4th September, said the question of the jurisdiction of the court had been raised. Since this affected the other similar case, this would be postponed until that date.

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NORTHERN RHODESIA

Kaunda says "We'll leave Commonwealth"

From "Contact" Correspondent

LIVINGSTONE: The second annual conference of Northern Rhodesia's United National Inde-

by Federation so that tall buildings could be put up in Salisbury". He accused the Federal Prime Minister, Sir Roy Welensky, of spending money on arms instead of on improving health and education for the Africans.

Elections

At the conference, UNIP decided in principle to take part in the coming territorial general elections. The Party noted that its demand for an impartial commission to delimit electoral constituencies had been met, and they urged the Northern Rhodesian Government to meet another of their demands: a public education campaign about the secret ballot.

The delegates passed a resolution condemning the co-operation that has been taking place between UNIP's rival, the Northern Rhodesian African National Congress, and Katangan Premier Moise Tshombe. It has been alleged that A.N.C. members (no relation to South Africa's banned A.N.C.) have been receiving military training in Katanga.

Whites Welcome if . . .

On the subject of Northern Rhodesia's future, Mr. Kaunda said that his Party



KAUNDA

KAPEWE

pendence Party ended at Magoye on 6th August.

Mr. Kenneth Kaunda, the Party's leader, used the occasion to warn Britain that if UNIP wins the November elections, Northern Rhodesia will withdraw from the Commonwealth if the Federation does not break up. Mr. Kaunda said that Federation had hurt Northern Rhodesia, that Northern Rhodesia had been "milked like a cow



Armed police at the Magoye conference were greeted with this poster.

were very willing for Whites to stay in the country if they were willing to live under democratic government.

Mr. Kaunda went on to say that democracy should not only exist in the nation of Northern Rhodesia, but within the United National Independence Party. Now is the time for criticism, he said. "If you feel your are dissatisfied with what my colleagues and I are doing, you are free to remove us and choose new leaders." The Party's central committee was willing to accept criticisms from anyone, he said, "but they must be constructive".

Organizational Change

The Party decided to make an important new organizational change. In order to fight the coming election more

effectively, the old Party units of "divisions" will be broken up into smaller units to be known as "regions". Each "region" will have a general Party organizer in charge, assisted by an organizer for the youth brigade and an organizer for the women's brigade. One advantage of this new system is that the units will be small enough so that senior officials will be able to meet all the Party members in the region. This, of course, is a great help in getting out a large number of voters for the elections.

Another of the speakers at the conference, Mr. Simon Kapewe, the National Treasurer of UNIP, referred to the people who were shot dead in the riots last year, and said he hoped Northern Rhodesia would soon be free so that they will not have died in vain.

A Year of Achievement in Nyasaland

Banda's Party Keeps the People Behind it

From "Contact" Correspondent

BLANTYRE: Never before in the political history of Nyasaland, was a man trusted and followed by the people as Dr. Hastings K. Banda, nor was there a Party as strong as the Malawi Congress Party he leads.

In the year that the Malawi Congress Party has been in office it has scored notable achievements in Nyasaland. It has—

- Brought about far-reaching reforms in agriculture and agricultural marketing.
- Brought about reforms in education, in local government and in the administration of justice.
- Held the economic symposium reported in "Contact" (9th August) and issued a development programme which has received universal praise.

Anyone who tries to stand or preach anything against Dr. Banda and his Party has not only to waste his time but also to declare himself a confirmed political enemy of the country as a whole.

Intimidation

By failing to break the political hold of the M.C.P. would-be opposition leaders begin to allege that the Party is using intimidation: threatening and preventing people from joining Parties

of their choice. If, however, such intimidation exists, it is presumably by individuals, and never, in any way, official: the Malawi leader has on many occasions appealed to his followers for "peace and calm".

In view of this fact, it appears that all is simply due to the honest and skilful leadership of Dr. Banda: so that people do not find any reason to desert him. They regard him as the truest and most powerful leader Nyasaland ever had.

But this type of allegation was first created earlier before the general elections last year, by both Sir Roy Welensky's United Federal Party and the Christian Liberation Party, led by Mr. T. D. T. Banda. Eventually, it appeared that the allegation was due to their failure to obtain sufficient candidates and voters for the elections.

Dictatorship

Similarly, opposition groups are alleging that Nyasaland is full of dictatorship. Here again, Dr. Banda has for many times emphasized that any form of opposition was welcome in Nyasaland. But the fact is that splinter groups have no following.

The clearest opposition that the Malawi Congress have experienced was that from the United Federal Party with aims to keep Nyasaland in the Federation, and the Christian Liberation Party, which claims secession (but not immediate independence) and self-government "free of intimidation and

dictatorship". Both the Parties became politically paralysed by losing the elections.

New Party

But later, it was announced that Messrs. K. Muhone and Pemba Ndove were organizing a Party—the Nyasaland African National Union—to fight against the Malawi Congress Party and the new government. Nothing of their progress was known until late in June this year when Mr. Muhone announced that the Party was progressing. He also added that his Party welcomed the forthcoming constitutional conference in November and that candidates would be sent to London for the conference.

A few weeks later it was further announced that the leadership had been handed over to Mr. Brandford Chidankhanya (formerly Brandford Phiri).

Outlining the Party's policy Mr. Chidankhanya said that, "We are opposed to 'one man, one party and one leader' in Nyasaland".

He said that the Party wanted to make its contribution to a democratic system of government, based on the Western pattern.

"We do not believe that Nyasaland's future can be determined by experiments conducted on Ghana-type lines," he said.

Support

The new Party claims to have 50,000 paid-up members and the sympathy of 80 per cent of the chiefs. But this is



BANDA

difficult to believe. The reason is that, since the Party was first announced it has never held any public meetings anywhere in the country; its meetings are held in secret.

Although nothing of this Party is exactly understood, many people here suspect it to be federal, for most of its prominent supporters named so far, including Mr. Chidankhanya himself are ex-officials and supporters of the United Federal Party. Others believe that, like the Christian Liberation Party, this Party too may get its financial support from local White business firms.

In the circumstances, however, it is doubtful if the new Party is indeed going to succeed. Apparently, opposition has no effect at present.

READERS GIVE THEIR VIEWS...

"Matante's Speech was Pure Propaganda"

SIR,—Mr. P. Matante's speech in *Contact* (26th July) is nothing but propaganda.

Mr. Mpho was expelled from the Bechuanaland People's Party before his case was even considered. And this has not happened only to Mr. Mpho but to other members of the B.P.P. as well.

Contact should not have just printed Mr. Matante's statement but should have given the other people in the case a chance to publish their views as well.

It has never been allowed, under just laws, for a person to be sentenced before his case has been heard. Even in the tyrannical Republic of South Africa Africans are brought before a magistrate before being sentenced to jail.

The most cruel and barbaric thing of all that Mr. Matante did was this: He took two South African political refugees, Mr. Molonyine and Mr. Sebolawa, tied their hands and legs, threw them in a Land Rover and took them over the border into that brutal house of bondage, the Republic of South Africa. Mr. Matante has become a small Hitler.

But it is important for the world to know that the evil things done by Mr. Matante are not the aims of the B.P.P. We aim for freedom and democratic



rights for our people. We do not want the terrorist policies of Hitler or Salazar here in Bechuanaland.

R. J. KALANE,
Moshupa, B.P.

[The other people in the case are welcome to state their point of view in these columns.—EDITOR.]

VIOLENCE OR NON-VIOLENCE?

SIR,—The question of violence or non-violence is now facing the oppressed peoples of South Africa. It must be considered carefully.

LETTER TO BOB LESHQAI

SIR,—The South African Indian Congress has addressed the following letter to Mr. Robert Leshqai, a member of Union Artists in connection with his recent statement condemning Equity's decision not to perform to segregated audiences.

"We feel that Equity's stand is a very historic one in the development of culture in South Africa and those protagonists of apartheid now have to make up their minds whether they can continue to invite international artists to perform before segregated audiences. This decision has not come as a bolt from the blue but through pressure from those who are culturally starved in this country. For this reason it is our view that all leading figures in the world of theatre in South Africa including you and others in the Union Artists should have welcomed the decision and endorsed it most heartily. By your criticism you have given the impression that non-Whites will be quite happy if members of Equity continued performing before segregated and separate audiences.

"If this is not the case we feel that you should immediately convey to the public where you stand.

"We hope that this letter will be tabled before the next meeting of your body.

"Kindly let us hear from you."

K. MOONSAMY,
South African Indian Congress,
P.O. Box 2299, Durban.

In itself, of course, violence is not necessarily a crime. In a democracy, force is essential to support law and order. The police are the friends of all law-abiding citizens. And did not many men, including South Africans of all races, fight and die in two world wars to save the world from tyranny?

But in a dictatorship, the government itself is a rebel against freedom and justice, and the police and military forces become servants to this despotism.

Obviously one cannot expect a change in the South African despotism to come from within the ruling group. Those leaders in the Dutch Reformed Church who have said that racial discrimination is un-Christian have been called traitors and heretics.

Now is the time for the opposition to act to show the government that the people mean business. Without bloodshed it could be made to give back to them the rights and freedoms it has filched from them for so many years.

JOSEPH G. SLATER,
Cleveland, Wisc., U.S.A.

"The Blazing Star"

SIR,—Let me tell the sons and daughters of Africa that the hour of Africa's emancipation is approaching. We are bound to triumph over the forces of imperialism and colonialism because we have behind us the powerful force of history: we have behind us all the peoples of the world who value human dignity as the primary essential of human life.

For many centuries past Africa has been called the Dark Continent. Today Africa is the blazing star to which all the peoples of the world are looking.

The battle of our forefathers is still on. The reward is a free Africa!

IZWE LETHU,
Alice, C.P.

TO ALL READERS OF "CONTACT"

- This is your page, for your letters, for your opinions
- Write on any subject you like but
- Keep your letters short.
- A prize — "Contact" free for a year — is given for the best letter of the fortnight.

Education Problem in B.P.

SIR,—Here in the Bechuanaland Protectorate, the British have used the system of "indirect rule". Thus there have been two inter-locking systems of authority: governmental and tribal.

This policy has been followed in education. There are two school systems: governmental and tribal.

Teachers in the tribal schools have complained that they are discriminated against. They do not receive as good salaries, housing and medical care as the teachers in government schools.

The government has occasionally said that it wants to take over the tribal schools and so end the differences between the two systems. But the tribal authorities have not wanted to lose their control over the tribal schools.

Our government is now faced with this difficult problem. Something must be done about it. Our country has suffered too long under the compromise between these two systems of rule. Yet our Legislative Council has done nothing about this problem during the 13 months of its existence. It should not continue any longer to ignore this burning issue. Now is the time to act.

OBSERVER II,
Kanye, B.P.

Dangers to African Unity

SIR,—I believe in African unity—unity and freedom within each African nation, and the unity and strength of all of Africa.

Where are the dangers to African unity today? They are not within Africa itself, but in the rest of the world.

Today the rich countries of the world, both capitalist and communist, are using their wealth and power to dominate the poor countries of the world. They are willing to do anything to these poor countries to get secure domination over them.

If we in Africa were left alone, we would achieve unity. But I do not believe we will be left alone. There will be a second "scramble for Africa". But no imperialist power will fight another imperialist power for control of Africa. No, that would be too crude a method for the 1960's. What will happen is that one imperialist power will arm one African nation, and another power will arm another African nation, and so on. If this happens, African brother will slaughter African brother throughout the continent. And this slaughter will not be in the interests of Africa, but for the sake of the new imperialists.

Thus, when we talk of African unity, we must always be watchful of those dangerous forces from without which tend not to unite us but to divide us.

ANDREW G. M. KEEAIKITSE,
Lobatsi, B.P.

Hear These Verses!

SIR,—Sons and daughters of Africa, hear these verses!

See, O Lord, what has come upon us
and behold our sorrow:
Our inheritance has been taken by
foreigners, and our homes are
occupied by strangers;
Our own wood is sold to us, and
we must pay to drink the water
from our land;
We labour for others and are given no
rest,
See how our necks glisten with per-
spiration;
Our fathers gave this land away to
the imperialists and we have had
to suffer for their sins.

Brothers and sisters of Africa, let us
take back our own land!

M. M. HLOPHE,
Manzini, Swaziland.

PRIZE LETTER

SLAVERY OF THE PASS

SIR,—Brothers and sisters, we are leading an unhappy life here in South West Africa. We suffer under the South African government.

We must all carry passes. If we leave our homes, we must always carry passes with us, even to go only to visit neighbours. If a policeman sees someone without a pass that unlucky person must go to gaol or pay a fine. An African is always in danger of being asked for his pass, but White people are never bothered.

I am a schoolboy, and for us life is especially hard. The government makes it very difficult for us to continue our education as high as we would like to go.

Brothers and sisters, let us hope and pray that we will be taken out of this terrible slavery which is upon us.

Z. J.,
Windhoek.

[Please send us your full address so we can send you "Contact" free every fortnight.—EDITOR.]

Demand Independence NOW

SIR,—As you have pointed out, the South African authorities are clamping down on the freedom movement in South West Africa as the deportation of Messrs. Mbumba of Luderitz and Nicodemus of Keetmanshoop shows. But we are altogether so many that we are not afraid of South Africa.

But we must be careful. We must not be misled into accepting things which betray our struggle for freedom; such things as Bantu Authorities. Our members of SWAPO must continue to call upon the people to demand freedom, and to continue to tell the truth and to inform and organize Africans to work together as brothers and sisters for freedom from White oppression.

We call upon our people to demand independence now, and to forget about begging UNO to take over control of our country. People must join the liberatory movement. South West Africa belongs to us.

J. S. M.,
Oranjemund.

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BECHUANALAND PEOPLE'S PARTY

Mpho Brings Court Action Against Matante

From R. MOTHAPU

FRANCISTOWN: Three Land Rovers (value about R8,000) belonging to the Bechuanaland People's Party have been seized by court order as a sequel to the recent crisis in the Party which resulted in the expulsion of Mr. Motsamai Mpho, the former Secretary-General, and six others.

The vehicles are being kept in the custody of the Deputy-Sheriff at Francistown pending the outcome of a law suit brought by Mr. Mpho and the others against Mr. P. G. Matante, the Party's Vice-President.

A *rule nisi* granted by the High Court of Bechuanaland Protectorate and operating as an interim interdict pending the hearing on 10th September, calls upon Mr. Matante to show cause why "he should not be arrested *suspectus de fuga*" in respect of an alleged debt of R18,000 owing to the B.P.P.

The action has had wide political repercussions throughout the territory and beyond, in the Party and in the high councils of African Nationalist organizations throughout the continent.

It has also handicapped the Party machinery here on the eve of the biggest and costliest demonstration ever undertaken by the B.P.P. (the "great march" to Lobatsi to demand a new constitution).

"Political immaturity"

Owing to limitations under law (the matter is *sub judice* in view of the impending case), I may not reveal certain



MOTSETE

facts and figures at my disposal; but this can be said, that this court action is regarded by seasoned politicians as the epitome of political immaturity to which the whole crisis in the B.P.P. can be ascribed.

I hasten to add that the foregoing observation is no reflection on the Party as a whole and to say that there are indications, in the confused situation that exists, that certain elements have been prevailed upon for politically unworthy motives to take advantage of the people's ignorance of the issues involved in a matter which otherwise could have been resolved smoothly.

Constitutional Methods

Informed political opinion here is that whatever complaints existed regarding such administrative issues as the use of Party funds which have arisen in mid-year should be dealt with at annual national conference (due in December), at which a financial statement has to be made.

If, in the opinion of some Party members, this question has given rise to an emergency situation, so goes the argument, then a special national conference could be called at once at the

request by petition of a constitutionally-stipulated number of branches. This procedure has not been followed in the matter that has occasioned the present impasse.

Motsete Remains in Background

The most important question now being asked by discerning people in the long-drawn Mpho-versus-Matante episode is why the man most concerned, Mr. K. T. Motsete, has remained in the background. He is founder and President of the Party. What is his role in all this?

In the answer to that question lies the key to the riddle; but, again, I may not comment. Mr. Motsete is a soft-spoken, self-effacing intellectual, and educationalist turned politician, the embodiment of the old school of the staid men of public affairs.

Mr. Motsete has London University degrees (B.A.(Hons.), M.A. in Sociology). He is also a member of the College of Preceptors, a musician-composer, and a Bachelor of Divinity.

Apart from having held important posts in the educational sphere in the Republic of South Africa and in Nyasaland, Mr. Motsete is a pioneer of education in Bechuanaland.

In 1932 he founded a primary/secondary school which was known as the Tati Training Institution. This was made possible by grants from the Bechuanaland Administration and the Carnegie Corporation (U.S.A.). It closed in 1941 because the Carnegie grant could not be renewed because of the war.

Other highlights of his life —

- He represented the Bamagwato tribe in support of Seretse Khama in the Seretse-Ruth marriage dispute before the Commission of Three Observers.

- He was chosen the first Secretary of the Bamagwato Tribal Council.

- Disillusioned by the unprogressive policies of the authorities and government ineptitude in the development of the territory, he founded the B.P.P. in 1960.

SASA WRITES TO THE SUGAR BARONS

By a Reporter

THE South African Sports Association has written to one of South Africa's largest sugar companies. The company, Sir W. Hulett and Sons, Durban, has sponsored the visit to South Africa of various world tennis stars. SASA wants to know if they will play in racially segregated matches. The letter, signed by Mr. G. K. Rangasamy, President of SASA, reads:

"The South African Sports Association wishes to have information with regard to the planned visit to South Africa of overseas tennis players under the sponsorship of your Company.

"We would like to know whether these players will play against any non-White South African tennis players and whether there will be

racial segregation in seating at events where they appear.

If there is any racial discrimination, we wish to protest formally. We request that such racialism be removed or that the players should not come to South Africa.

"If there is racialism we propose to contact the players concerned and their national bodies and ask them to decline to come. The players are Miss Maria Bueno (Brazil), Miss Darlene Hard (U.S.A.), Sr. Manuel Santana (Spain), Mr. Billy Knight (Great Britain) and Messrs. Pilic and Javonic (Yugoslavia).

"We trust that you will let us have an early reply setting out the full details as we propose to contact the players concerned shortly."

JOHANNESBURG MORNING WALK

From "Contact" Correspondent

JOHANNESBURG: On '4th August I saw ten men arrested in Northumberland Street, Craighall, Park, in northern Johannesburg, by one White policeman in plain clothes. They were arrested for pass offences.

I saw him lead them from Craighall Park into Dunkeld, another suburb, walking them like a span of oxen. They went up Hume Street and as they approached Jan Smuts Avenue the policeman met another man whom he stopped and asked for his pass book. The man gave the policeman his book, and the policeman then busied himself searching the man's pockets. Later he was handcuffed and put into the span.

When the policeman saw me following him and his span, he stopped and asked me for my pass, which he examined and he then told me to get away.

I left him there with the eleven prisoners.

Fort Hare Librarian Sacked

From "Contact" Correspondent

DURBAN: The latest victim of the witchhunt for political undesirables on the staff of Fort Hare University College is veteran Librarian and ex-Congressite, Mr. Woodroffe Theophilus Mbethe, B.A.

Early this year he received a short curt note from the Department of Bantu Education terminating his services as Librarian at Fort Hare. No reasons were given.

But Mr. Mbethe, who is still unemployed and is the father of five children, told me: "The only light on the matter was inadvertently shed by my senior, a White man, who called me into his office one day in December of last year and gave me a pep-talk on my political views.

"He also revealed that I was considered politically undesirable."

Mr. Mbethe considers seeking legal redress.

Maree Ignores Basic Issues

From "Contact" Correspondent

DURBAN: On his periodic visits to see how his "wards", the Indian people, are progressing under the eye of the Indian Affairs Department, Mr. "Willie" Maree, Minister of Indian Affairs, seldom fails to leave a reminder of the "glorious future" he plans for them.

Last week Mr. Maree, in a Press conference outlined a plan that will be aimed at:

- Getting the Indian people more jobs in the civil service and the police force.
- Making it possible for Indian capitalists to establish industries in Indian group areas.

Mr. Maree made no mention of the fact that some 100,000 Indians, from Cato Manor, are to be uprooted from their homes: the fact that several hundreds of families have already lost valuable houses and properties which were snapped up very cheaply at auction sales by the Group Areas Board: the fact that unemployment is serious all over Natal.



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A Bill For "Elethu"

From "Contact" Correspondent

PRETORIA: Questions in parliament and press publicity have revealed that newspapers that support apartheid (such as *Bona*, *Zonk*, *Wamba*, *Tswelopele*) have the blessing of the Bantu Education Department and are circulated freely, and sometimes free, in African schools. It has been alleged that Bantu Education Department funds have been used to buy these papers.

With the founding of the new pro-apartheid weekly paper *Elethu* (owned by the SABIKO company on whose board of directors sit such men as Dr. Eben Dönges, Minister of Finance and other leading supporters of apartheid), a further example of advantage being taken of the Bantu Education Department came to light.

The first published issue (and subsequent ones) arrived in packages at many Transvaal African schools! And the packages were followed by a circular to Principals informing them that the Bantu Education Department had "blessed" the paper. Enclosed with the circular was a statement of account, which, the circular said, must be settled by return post.

Teachers I spoke to said that they were appalled by the statements as they had not asked to receive the paper.