

SWEEPING VICTORY FOR GOMULKA IN POLISH ELECTIONS

A Figure Known
Throughout The
World

POPULAR FRONT PROGRAMME ENDORSED BY VOTERS

LONDON.

THE Popular United Front, under the leadership of the Polish United Workers' Party, has recorded a sweeping victory in the elections held in Poland last Sunday to elect a new Parliament.

The United Front, embracing organisations representing a broad section of the Polish people, was set up to contest the elections on a Socialist platform. The leading force in the United Front was the Polish United Workers' Party (P.U.W.P.) which maintained that Poland could be free, independent and sovereign only as a Socialist People's Republic.

Allied with them was the United Peasants' Party, speaking for a considerable section of the Polish peasantry and working for economic and cultural progress in the rural areas and for a socialist Poland. The third political party in the United Front was the Democratic Party with a membership drawn largely from intellectuals and handicraftsmen.

TRADE UNIONS

An important part in the United Front was played by the trade unions with a membership of more than 4,500,000. The unions had recently been invigorated by some trenchant criticism followed by systematic democratisation. Other members were the Peasants' Mutual Aid League and the Women's League, each with over 2,000,000 members, while the progressive Catholic movement also gave support.

An appeal issued by the Popular Front to the voters stated: "Every citizen who has concern for the welfare of the country will support the Popular Front programme. The people will reject those who would bar our advance and return Poland to capitalism, to the times of oppression and exploitation, to a regime that degraded the working masses. We shall defend our path to Socialism against every enemy, no matter what signboard he uses to disguise his intentions."

With regard to foreign policy, the appeal called for strengthening the alliance and amicable co-operation with the Soviet Union on a basis of full respect for sovereignty and territorial integrity, equality and mutual non-interference in internal affairs.

NEW LAW

The elections were held in terms of the new electoral law which was framed with due regard for the proposals put forward in the recent democratisation discussions. Voting was universal, equal and direct, with a secret ballot. The number of constituencies was increased from 67 to 116 with a view to affording the electorate a better opportunity of becoming acquainted with the candidates. The number of deputies elected from each constituency varied from 3 to 5 according to their size, with a total number of 459.

The candidates were nominated by political parties and organisations, by trade union, youth, cooperative and other mass organisations, by their local branches as well as by their central leadership. There were more candidates than seats in the Sejm (Parliament), as is provided for in the electoral law, with 721 persons contesting the 459 seats.

The electoral law provided specifically for representatives of the nominating organisations to be present during the polling and counting of votes. Another feature of the law is the right given to the voters to recall deputies who have failed to justify their confidence.

Speaking at a public election meeting Mr. Wladislaw Gomulka, First Secretary of the Polish United

Workers' Party, stated that the elections would determine whether the nation, by supporting the United Front, would create the best conditions for further implementing the programme of democratisation.

They would not determine whether the People's Government or the United Workers' Party together with other allied parties would retain power.

He added, amid great applause: "We shall never give up power to political reaction and those who want to restore capitalism." This was not because "power is sweet," but because power in any other hands in Poland would be a tragic misfortune and "would be a hundred times worse than the worst people's power could be."

In their campaign the PUWP and other parties and public organisa-

tions made it clear that they were anxious to create all the political and legal requisites to enable the Sejm, the supreme authority of the land, successfully to discharge its constitutional legislative functions and exercise all-round control over the activities of the Government.

P.P.P. Makes Progress In British Guiana

LONDON

Despite more than three years of repression, emergency laws, troops, dictatorial one-man rule, internal splitting and policies of divide and rule, the People's Progressive Party of British Guiana still remains as the dominant political force in the territory, according to a new year report by its General Secretary.

During the past year the Party made considerable organisational progress, he said, and finally reached a safe financial position.



BUDDHA — THE GOD WHO WAS NO GOD

Asia Honours Founder Of Religion Of Human Brotherhood

MILLIONS of people in Asia have been taking part recently in celebrations marking the 2,500 anniversary of the birth of Buddha, founder of one of the world's greatest religions. Peace on earth and brotherhood of man was the watchword of Buddhism — a brotherhood which recognized no barrier of race, caste or country.

The Buddha's days were a period of revolutionary changes in Indian society. In the pattern of uneven development prevailing at the time there were primitive communistic societies side by side with nascent class-dominated states.

In Buddha's teachings there are indications of a strong resentment against the emergence of the class society, and of harking back to the egalitarian principles of the ancient tribal society.

HARMONY

In a famous discourse with Ananda, Buddha emphasized how the republic of Ujjians could withstand attacks so long as "they meet together in concord, and rise in concord and carry out their undertakings in concord."

In Mahavastu-avadana, the Buddhist concept of the rise of monarchy is given. Here there is no divine right of kings, but a remarkably realistic approach to the question, unique in ancient Indian literature:

"Then everybody assembled together and resolved: Let us elect someone from among ourselves to

look after the border of each field. He will be strong and intelligent and obliging to all. Each of us will pay him, by way of his remuneration, a part of our own produce. He will punish the criminal; he will protect the righteous and look after the just share of each.

"They elected one from among themselves and agreed to pay him the sixth portion of their own crop. On the consent of all he became a Raja. That is why the Raja is called the Mahasamata, or the Great-Consent."

GOD IS SERVANT

No incarnation of God, the king is enjoined, centuries later, under the Buddhist tenet "Thou are only the servant of the people and the salary is there in the form of the sixth part of the harvest. Thou must not be vain."

Against economic inequality, it was obvious that the Buddha had no effective solution. But in his own monastic order communes were based on economic equality. Outside the eight items of personal use, such as clothing and the begging bowl, all the rest of their belongings were held in common. Even implements and bedsteads were regarded as communal property.

In the growing expansion of class society all around, here in the Buddhist order was sought to be preserved a basis of classless organization, a relic of the bygone days of primitive communism.

Perhaps this explains why early Buddhism had an overpowering appeal for the millions rapidly being overcome by the new social setup of class dominated society.

If economic inequality could not be attacked effectively by the Buddha, despite the model of communal life set in his own order, the great teacher made a powerful effort to fight social inequality.

HONOUR OF THE POOR

That was how persons of low origin and humble birth are found to be prominent in the early Buddhist lores.

Upali, who was regarded as the chief authority after Buddha himself, was a barber, and there were many others regarded normally as outcasts who came to occupy important positions in the Buddhist hierarchy.

From this has come the most powerful indictment of the monstrosity of the caste system. In his own order, the Chandalas, the lowest of the low, had equal rights with others. Like the rivers mingling in the great ocean, the Buddha told his disciples,

"These four castes, Nobles, Brahmans, Visyas, Sudras., when they, in accordance with the law and doctrine which the order has preached, forsake their home and go into homelessness, lose their own name and their old paternity, and bear only one designation, ascetics who follow the son of the Sakya house."

Buddhism did not believe in a godhead, a remarkable fact for an early religion of such worldwide standing.

In his celebrated dialogue with Anathapindika, Buddha openly says that "the idea of Iswara (God) is proved false by rational argument, and all such contradictory assertions should be exposed."

BASIC VALUES

Against these, the Buddha preached his basic values—right faith, right resolve, right speech, right thought, right self-concentration.

In the welter of the contemporary Indian society, when class societies and new kingships were disturbing "the simple, moral grandeur" of the ancient tribal society, the clear voice of Buddha must have had a revolutionary effect.

Today, in the twilight of capitalism, the Buddha's teachings evoke a new interest. Despite all their idealistic background the Buddha's precepts act as a denunciation of the vested interests of class society. The philosophy that regarded "bahujana hitaya bahupana sukhaya" — god of many, happiness of many — as the touchstone of good and evil cannot help but have an appeal in the world of today.

Western Bribery In Asia

LONDON.

Certain Western states were trying to bribe some Cambodians to oppose the country's neutral policy of peaceful co-existence, said Cambodian Prime Minister Prince Sihanouk, recently. The Prince declared that foreigners were bribing people to run a newspaper and conspire against him, the Royal family and the People's Socialist Community Party with a view to replacing Cambodia's present system with their own.



SPOTLIGHT on SPORT by Robert Resha

STEP FORWARD IN THE TENNIS WORLD

ONE of the most progressive steps forward in the annals of South African sport was taken in Durban recently. It was the formation of the South African Lawn Tennis Union to control the game throughout the country.

This new body was formed when representatives of the African, Indian and Coloured tennis organisations decided that it was time racial bodies were abolished. It was decided that to improve the standard of the game, it was essential for all Non-whites to play together irrespective of racial affiliation. It was felt that, as a body without racial or colour discrimination in its constitution, they would be able to apply to the international tennis organisation for recognition.

The meeting appointed an interim committee to effect the change. The meeting also decided to give the interim committee four years in which the change should be effected.

Up till now, sports bodies have concentrated on Federations where the constituent bodies retained their racial identities. The organisations only met at the national level and this didn't help to do away with racialism in sport. Thus it is that the tennis officials of all races felt that the days of the federation were over.

The effect of the Durban decision means that in future clubs, provincial unions and the national body will not be racial affairs. It means that in future we will not have three national champions—but one.

This tennis decision should be a lesson to soccer, rugby and cricket. They should forget the idea of federations, which do not do away with racialism but perpetuate it. What is needed is one solid body to control the games throughout the country.

I hope that the tennis bodies and the committee which has to effect the changes, get cracking right away, and then they will find that it takes less than four years to achieve their objective.

Fight of the Decade

WHAT may turn out to be the greatest fight of the decade will be held in Durban on the night of March 15. On that date Elijah

Mokone, the national feather-weight champion, will defend his title against the Transvaal champion and number one contender for the national championship, Enoch Nhlapo.

This is one of the fights that the whole country has been waiting for the past two years. But during that time Nhlapo was not interested in taking it as he felt that he did not have the experience to

tackle a fighter of Mokone's undoubted calibre.

Of course at this stage we don't like to comment on the fight until the boys have gone into training. But this we can say: it will be a fight between two fine and knowledgeable exponents of the game.

The Giant Falls

THE giant South African heavyweight, Ewart Potgieter, had his first fight in the United States last week when he was beaten, for the first time in his career, by Negro heavyweight Jeff Dyer at Massachussets.

The defeat shows that for all his size Potgieter can be beaten. But it also shows that the South African apartheid system in sport is just child's play.

Here is a man who, in his country cannot get the benefit of fighting against blacks and has to travel thousands of miles to be shown his limitations by a black man—when he has many blacks whom he can fight in his own home country. This defeat also shows that the standard of South African white boxing is poor, for Dyer is hardly rated among the best that the United States can offer.

NAT POLICIES MAY LEAD TO BLOODY CLASH IN AFRICA

—Warns Basutoland Congress
MASERU

Expressing its abhorrence of the racialist policies of the South African Government, the fourth annual conference of the Basutoland African Congress held here recently resolved that a federal body of the High Commission territories be considered so as to strengthen their opposition to incorporation.

The Union Government's race policies were bedevilling race relations, said the conference. "This bedevilling of race relations is most detrimental to the continuity of South Africa as a nation and may spell ultimately a violent and bloody clash between Black and White."

LEGISLATURE WANTED

A resolution pledging support for the Basutoland National Council's demand for a legislature with full internal powers over all was passed at the conference.

The resolution stated that the demand was endorsed by the whole Basuto nation and the democratic world, and the Congress would work tirelessly to achieve its aim.

The conference also endorsed the opposition of the Paramount Chief, the National Council and the Executive Committee to the appointment of South African-born, Mr. A. G. T. Chaplin, as Resident Commissioner, which, the resolution said, was prejudicial to the interests, aspirations and declared wishes of the Basuto Nation.

Another resolution declared "as untrue that there are Sesotho medi-

Looking At Parliament

NAT. PLAN TO INCREASE AFRICAN POLL TAX

LOOKING sleek and satisfied, with their £3-a-day allowance jingling in their pockets, the saviours of White civilisation have returned to Cape Town for the 1957 Parliamentary session. The shabby old Mother City is full of glittering new cars.

The country must surely be prosperous. According to the Speech from the Throne—the annual list of horrors drawn up by Strijdom's republican Ministers—the "upward pressure on prices" has eased. Glad to know it.

African Tax

It is a fitting opportunity, therefore, to look into the question of taxation. And what has Strijdom decided? To make every African male pay more poll tax!

This is the big "kick the kafir" issue for 1957. It is one of the most cold-blooded moves that even this merciless Government has thought up. It comes at a time when, in spite of what the Speech from the Throne says, the African people are groaning under the burden of the cost of living; when wages are hopelessly inadequate to meet the elementary demands of daily life; when prices of essential foodstuffs, far from "easing," are rocketing.

If the African people are prepared to walk 18 miles every day to work, as they are doing in Johannesburg in protest against the bus fares increase, what will their

reaction be to this new increase in the general tax? And it is going to apply to every poll-tax paying African man in every corner of the Union.

Women Too

More: African women are to be made to pay tax. The Speech from the Throne does not mention this, but the Nationalist Press have announced that African women who earn above a certain amount will also have to pay tax.

These savage blows will affect every African family in South Africa. Are the African people going to accept it?

To add insult to injury, Strijdom announces that the money raised by taxing the African people will be used for the "general development" of the Africans, and in particular for their education. Their education!

The African people know what that word "education" means. It means teaching little African children to say "Ja, baas," and, when they become labourers, to understand what the White man is saying when he tells them to fix the tractor.

African taxation to pay for African "education"! There is something so diabolical about it that, surely, the Nationalists don't think they can get away with it?

Tribal Universities

"Education" now is going to extend from the Bantu Education Schools to the apartheid universities—the tribal colleges where African students will be segregated and taught the delights of obedience to White supremacy.

African man: pay up that poll tax, and the Government, in return, will erect a thatched-roof "university" for your son, with dung floors, mud walls and no books. Hurry up, African man!

That's not the end of apartheid for 1957. You, African nurses, are to be taught that only White-skinned nurses can really cure the sick and comfort the ailing. The doors of the Nursing Council and the Nursing Association are to be closed to you. Ready to take your medicine, African nurses!

These Bills will come before Parliament soon. The United Party might raise a gentle objection—but, oh, so gentle. Because an increase in poll-tax, applied today to the poverty-stricken reserves, would mean an increased flow of labour to the gold mines.

U.P. Antics

Oh, the misery of Parliament! In the context of what is happening in South Africa today—of intensified Nationalist attacks, of preparations which point clearly to a desire by the Strijdom clique for a "show-down" with the Congress movement and, thereafter, with all the Government's other enemies—the antics of the United Party appear utterly fatuous.

It is to the credit of many White South Africans that, in this grim hour, they are finding their own souls—they see more clearly what is happening and they are preparing for the future more calmly and resolutely. But not enough of them yet.

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What about those Black Sash women who staged protests on the opening day of Parliament? Most of them know perfectly well that they must either go forward now, or disappear from the political scene. The days of "sashing" have served their purpose. Have they the courage to take a step forward?

And the Liberal Party? Many of its members have been learning the facts of political life quickly and correctly over the past couple of years, but why do they continue to accept the political expediency of some of their colleagues?

Greater Unity

One can pursue the inquiry right down the line. It is dismaying to think that there are still so many courageous Whites who are determined not to give in to Strijdom, but who fail to see that Strijdom is moving fast in their direction. But it is encouraging, wonderfully encouraging, to observe that, at this difficult period, the anti-Strijdom front has a depth and solidarity which it has never known before—and which it can now never lose.

Parliament, with its arrogant Nats and feeble U.P.s, must not be taken as the measure of the country as a whole. Never that! Within those dull walls that house 159 M.P.s and 89 Senators, there is only sterility—there, with few exceptions, you find the school of anti-life. Outside is a different picture: faith, courage, clear heads, everything that gives life its special flavour.

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C.P.E.

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