



Chief Hoyi: Bantustans are still talk. In the Ciskei there is nothing yet.

THE loyalty of the African people to their chiefs has been so strong that it has puzzled many writers of history. But at George Goch, Johannesburg, on November 8, where Chiefs Velile Sandile and Chief Zwelidumile Sigcawu were to be given a reception, things seem to have taken a different turn. The chiefs were heckled and booed for accepting "Bantustans". When Dr. Xumas appealed for order, the angry African crowd shouted him down as a "sell-out". The chiefs were told to join the African National Congress. The only people who showed loyalty to the chiefs were men who are working in the mines.

It is the first time in Johannesburg that a great chief like Chief Velile Sandile has received such a poor welcome.

A few days after this incident I interviewed Chief Hoyi — spokesman for Paramount Chief Sandile. On your behalf I asked him the following questions:—

1. Does the Bantu Authorities Act give the African people the right to determine their political destiny?

Chief: Bantu Authorities has not been introduced as a political institution. It only gives us power to administer our affairs in the Reserves.

2. A few months ago trouble arose in Natal and resulted in the destruction of property and

A "Bantustan" Chief answers your questions

by Tau Ea Khale

loss of life. The chief cause was reported. It was said that the Zulu people had interpreted Bantu Authorities as "Uzibuse". They alleged that this gave them the right to self-determination.

I can't say anything about self-government. All that I can say is that these people were taking a horse out of the stable before time. Self-government is still only a talk by the authorities. We as chiefs can't say anything about that as yet.

3. Have the African people accepted the Bantu Authorities?

In the first place you must know that the Bantu Authorities Act is a law of the state. So the chiefs and their people have accepted it.

4. By chiefs and their people you include Urban Africans as well?

No. Africans in the urban areas are on a different footing from those in the reserves. Africans in the reserves pay more tax and are under the direct rule of their chiefs.

5. Have they accepted "Bantu Education"?

The Government has brought about the Bantu Education. Of course you know here, there is no difference. Whether the African is in town or in the reserve he is to be taught according to the Bantu Education Act.

6. Have Africans in the reserves accepted Bantustans?

Bantustans is still a talk. In the Ciskei people know nothing about Bantustans. I can't talk for other places in the Union. In the Ciskei there is nothing yet.

7. There is talk that the Government will appoint tribal "ambassadors" next year. What will be their duties?

We don't know yet. Chiefs want to appoint persons of good standing — members of the royal families to represent them. We have appealed to the Government to help us. We lose a lot among our people. For that reason Chief Herbert Mdingi has been nominated jointly by the Paramount Chief and senior chiefs of the Ngqikas and Rarabes.

8. What do you mean, chiefs are losing a lot among their people?

Our people come to towns, get detribalised and lost from us.

9. But how is detribalisation bad, sir? Here is a young man. He completes his Matric. at Adams and obtains his B.Sc. or M.A. degree at Fort Hare University College. Is that man detribalised?

No.

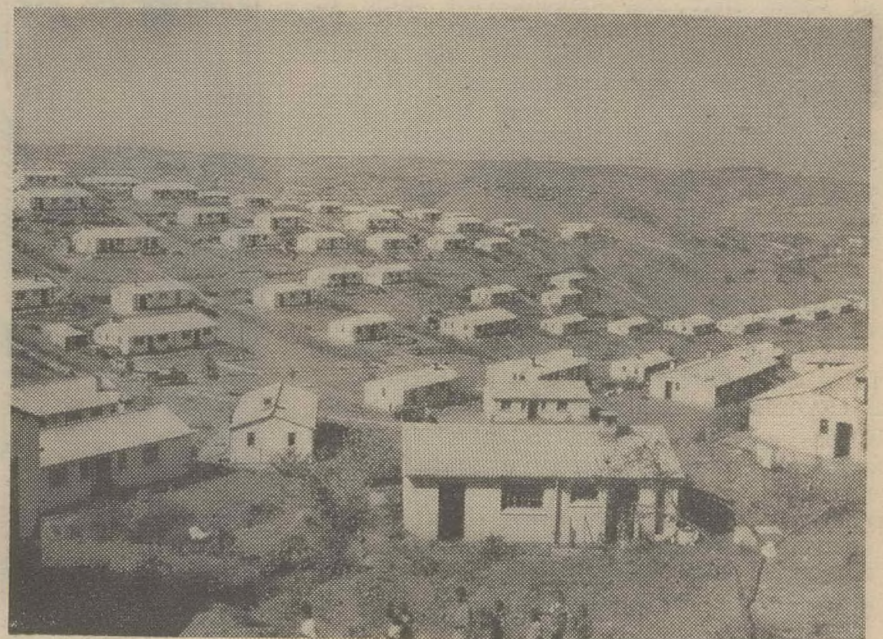
10. How then is an African in a town detribalised? When a German goes to America we

(Continued on page 19)



"Africans in the reserves pay more tax and are under the direct rule of the chiefs."

Photo: Courtesy State Information Office



"Our people come to towns and are lost to us."

Photo: Courtesy State Information Office

A Bantustan Chief

(Continued from page 4)

never speak of his being detribalised. When a European boy leaves a platteland farm, you never say he is detribalised — and yet you will find that an African from the reserves and a European from farm places are often both foreigners to the city way of life.

I agree with you. But let me give you examples of detribalisation. An African young man, who goes to the hospital to be circumcised there, is detribalised. An African woman who stretches her hair and paints her lips and finger nails pink is detribalised. Look at the unusually short dresses that some married African women wear in towns! These people are lost.

We have a custom. We call it a "Girls'

school". In this school, a woman is appointed to "examine" all girls who have reached the stage of puberty. In towns here, they would say, "There is no need for my daughter to be examined." That's why morals are so low.

11. How are you going to work with town Africans seeing that, unlike in the reserves, Africans here have organised themselves into strong political organisations? Your views may clash with theirs on many important issues?

When the African National Congress was founded in 1912, the chiefs, councillors and headmen accepted its policy and supported it morally. But when the leaders of this A.N.C. abused their policy the chiefs withdrew from

the African National Congress.

12. When was this?

It was in 1952 when congress launched the defiance campaign of unjust laws.

13. Why did the chiefs withdraw their moral support, even although the A.N.C. had proclaimed a policy of non-violence?

They saw that the A.N.C. was leading to disaster and bloodshed. There were riots and some people were sent to jail. Some young boys who had taken part in the defiance campaign came back ill from jail. Probably they had been ill-treated there. But are you aware that you are now introducing politics into this discussion?

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A "Bantustan" Chief

(Continued from page 19)

14. *I was not aware of that, sir. I am only asking these questions so that the people may know how best to solve their problems with the chiefs.*

People need chiefs to bless them in their efforts. Who blesses the Congress just now? The Conservative and Labour Party in England enjoy the blessing of their kings and queens. Who blessed the Pan Africanist Congress when it was founded?

15. *They had asked Mr. Julius Nyerere of Tanganyika to come and do the "blessing".*

There you are. Luck will come only when you are blessed by chiefs.

16. *Many educated Africans have complained that chiefs are on a different status from that of the old African kings (Hintsa, Tshaka, Sekhukhuni, Mzilikazi, Moshoeshoe and Khama. They say that to-day's chiefs are "civil servants" or "rural policemen".*

I put this to Chief Hoyi but unfortunately he had to leave for another appointment before he could answer.

* * *

Heckling and booing at the two chiefs showed lack of political wisdom on the part of those who did it. No matter how much your views clash with those of another, you can't win any man to your point of view by abusing him.

What did missionaries bring —

HELP OR TROUBLE?

HE was a tall man. I noticed him as he came along the street and joined the group listening to our open-air meeting.

He seemed to listen well — but he looked as though he might give us some trouble. Later, while I was preaching, I had the feeling that he was going to interrupt me. But he didn't. When the meeting finished, I walked over to him.

"Would you like to have a talk about these things?" I asked him. "Can we help you in any way?"

"You'd serve your country better if you cut all this out," he said in quite a loud voice. "You're half our trouble — you and the missionaries."

It wasn't the first time I had heard remarks of that kind, but this attack was quite unexpected.

"What trouble are you talking about?" I said.

"Our political troubles. The white man has taken our country off us — and it's all through the missionaries."

The group of people who had been listening to our gospel service crowded around and several others joined them. I wasn't keen on an argument in front of an audience so I suggested to the man that we go somewhere for a quiet talk.

But that didn't appeal to him. "We'll go nowhere," he said firmly. "If we're going to talk, we'll talk here."

The crowd seemed to agree with that, so I had to agree too. My friends were with me. I quickly prayed that the conversation would somehow be helpful and that no one would lose his temper.

"We've lost our country," the tall man said again, "and it's all through the missionaries." "What have the missionaries got to do with politics?" I said.

"Don't pretend you don't know," he replied. "You know that the missionaries came to Africa hundreds of years ago. They preached religion to our people. Then the rest of the white people came and took our country from us. The missionaries told our people they mustn't fight. They told them to think about heaven away in the sky, and so on. Then, when they made our people soft, the other white people came in and took our land."

"You people would be more help to your country if you laid off religion," he went on, "and kept away from the missionaries."

He kept talking like this for quite a while. He had a lot to say about oppression and so forth. And he kept returning to his main point that the missionaries were the cause of it all.

While he spoke, I tried to get the picture clear in my mind. So many arguments lead nowhere.

When my turn to speak came, I had at least some clear thoughts.

"Listen," I said, "who do you think missionaries take their orders from?"

"Well, who?"

"They don't take them from any government or any political organisation. They take them from Jesus Christ. When Jesus rose from the dead, and before He went up to heaven, he

said to His disciples, 'Go ye into all the world and preach the gospel.' Now that's what the missionaries do."

I kept going. "You say the missionaries are the cause of our troubles. I say that's wrong. It's true that missionaries were among the first white people to come here. But they came to give, not to take. While they gave us the gospel of Christ, they gave their time and their strength, their goods, their health, and often their lives. Would you like to know what the cause of our troubles really is?"

"What do you think it is?" he said.

"It's sin. We have disobeyed God. Superstition and sin have filled our lives. That's why we're in a mess. The Bible says, 'Righteousness lifts a nation up: but sin is a disgrace to any people.' (Proverbs 14:34).

"There's only one way for a nation to pull up," I kept on, "and that is by getting right with God. And the missionaries have come here to tell us how to do it."

I was quite warmed up by this time, and the tall man didn't look as confident as he did before.

"You were telling me how I should serve my country," I went on. "Now let me give you some advice about that. There's only one Person who can make Africa a strong, upright nation — and that is God Himself. If you want to serve your nation, well, open your heart to the gospel. 'Blessed is the nation whose God is the Lord.' (Psalm 33:12)."

He shrugged his shoulders and walked away.

I'm going to see if I can find out where he stays. I'd like to see him again. After all, he must be a thinker. Usually a man is nearer to the kingdom of God when he fights against it than when it doesn't worry him at all.

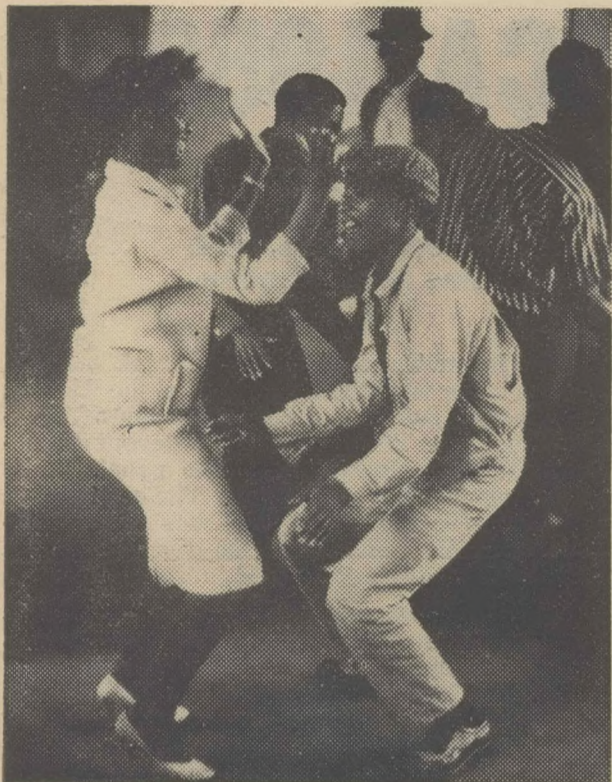
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What do you think about this question? We know that it is said by some that the missionaries have done harm to Africa. "Our Africa" is willing for it to be discussed in these columns. If you have something to say, let us have it. All contributions published will be paid for.

A prize of £2 2s. will be paid for the best letters or contributions published.



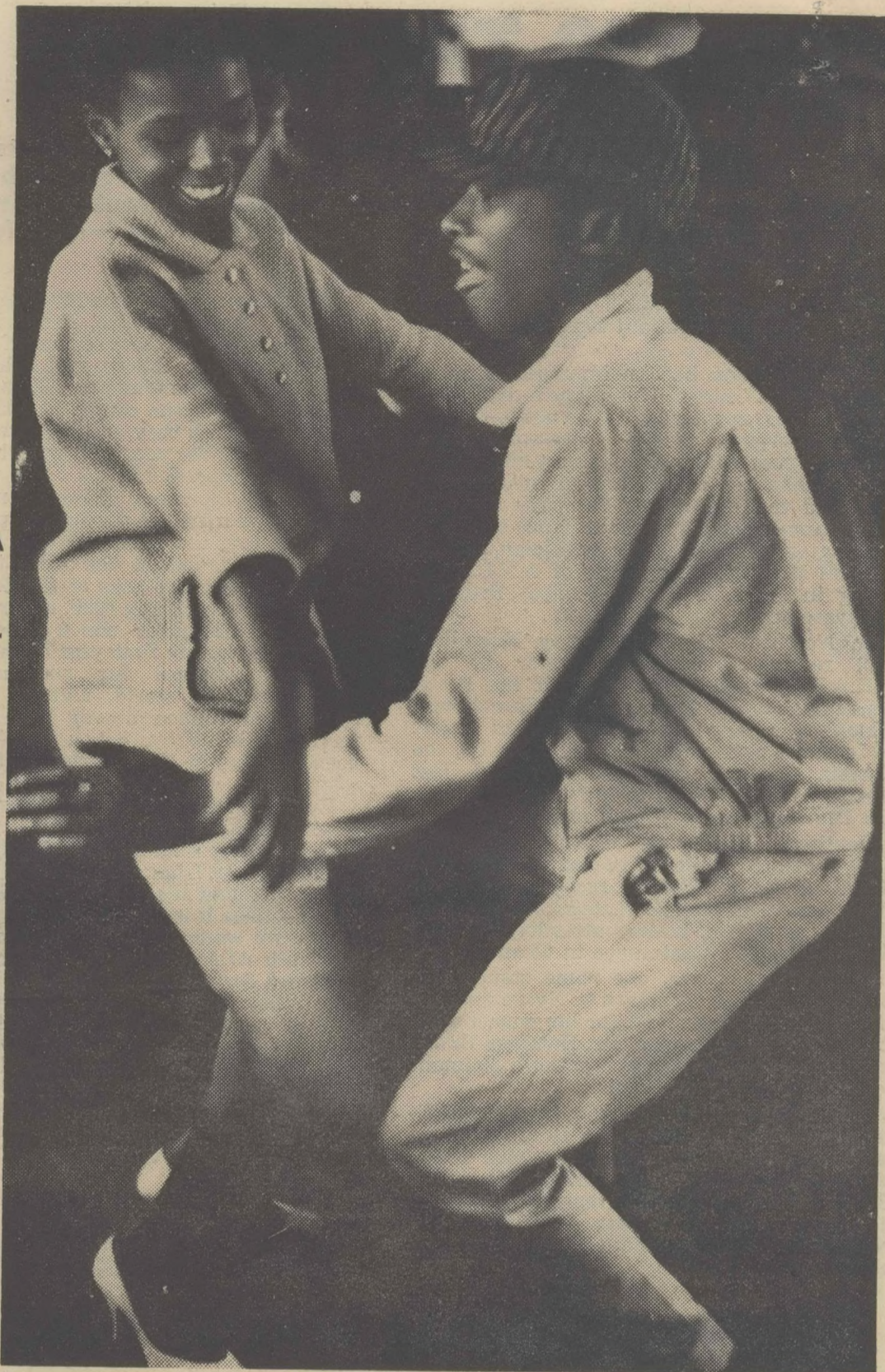
The missionaries came to Africa hundreds of years ago.



IT'S NOT SO MUCH A DANCE AS PETTING . . .



ND OLING.



1959's BRIGHTEST : THEY CALL IT . . .

PHATHA-PHATHA

Photographed by Peter Magubane

PHATHA-PHATHA! A new dance craze that has hit teenagers on the Reef with the impact of an inter-planetary rocket filled with hula-hoops. In the dance halls all round the Reef, you find them going through the motions of the dance — petting, smooching and making all manner of provocative signs.

And if the girl wants to "tell" the boy that she wants him to take her home after the dance, she blows him a kiss. If the boy is game, he makes signs in return.

African Jazz has a slow beat

which gives the dancers a chance to express their feelings. Phatha-Phatha is even slower and the dancers take full advantage of this to go through the lively motions that characterise the dance. The boy goes down on his knees and starts petting the girl from the ankle and works his way slowly to the very top of her head. Then it's the girl's turn.

Today Phatha-Phatha is heard everywhere. In the homes, on discs. Youngsters from school winding their way home can be heard singing the magic song, "Phatha-Phatha, ieyoo-Phatha-Phatha . . ."



... AND IT'S NOW CAUGHT ON ALL OVER

WHO IS THE MAN OF AFRICA 1959?

Who is Africa's Man of 1959? DRUM has asked its editors in many parts of Africa to choose — after talking to other journalists and public men — the outstanding figure in their own territories. From the Man of South Africa, the Man of the Federation, the Man of East Africa, the Man of West Africa — the Man of Africa 1959 has been chosen.

WHO IS AFRICA'S MAN OF 1959? What an inspiring question! And what competition!

The Federation has an impressive list of names. Orton Chirwa, Nyasaland's only African barrister, now leader of the newly-formed Malawi Congress Party, successor to the banned Nyasa A.N.C., Kanyama Chiume, flying ambassador of Nyasaland nationalism, who fled to London last February and has since campaigned in Ghana and the U.S. Wellington Chirwa, veteran politician, former Federal M.P., one-time leader of A.N.C., now living in the hills in the Central Province of Nyasaland.

In Northern Rhodesia, Harry Nkumbula still regards himself as leader of the N.R.A.N.C., though voted out of the Presidency two months back. Kenneth Kaunda was Nkumbula's fiery right-hand man, till he left to form his own nationalist organisation, the Zambia African Congress. Arrested last March, he was sent off to the wilds of Northern Province, where he still remains.

Southern Rhodesia's claim centres on Joshua Nkomo, leader of the banned Southern Rhodesia A.N.C. Having escaped last February's mass arrests, he visited Cairo, Britain, the United States, besides attending the All-African People's Conference in Ghana.

From all, however, one name stands out. For the drama of his return to Nyasaland, for the vigour of his oratory, for his impact upon Africa and on the world, Dr. Hastings Banda must be considered the Federation's claimant to be "Man of Africa 1959."

Up in West Africa our editors had a difficult time. Many names come to mind. First, of course, Nkrumah himself, Ghana's Prime Minister and pioneer of African liberation. But great as are his achievements, 1959 was not outstanding as a year of progress for Nkrumah — it was no more *his* year than any other.

Dr. Azikiwe, too, Prime Minister of Eastern Nigeria; Chief Awolowo, Prime Minister of Western Nigeria; the Premier of the North, the Sardauna of Sokoto, and Alhaji Balewa, the Federal Prime Minister. All these men did notable work in the course of 1959 — but it is 1960 to which they and all other Nigerians look forward, the year in which their country gains its independence.

One man, however, did make notable progress in West Africa during the past year — Sekou Touré, the man who said "NO" to de Gaulle and launched the little territory of Guinea on the high seas of freedom.

Sekou Touré, during 1959, has overcome the immense difficulties which threatened his country during its first year of independence. He has extended his personal prestige throughout the world, and he has firmly established Guinea among the independent territories of Africa. Sekou Touré has indeed been the Man of West Africa 1959.

But who has been South Africa's man of greatest achievement?

In choosing a Man of the Year you expect to choose him from a community where he is unfettered and his greatness unhindered. In South Africa it is significant that most of the people we would consider for the title "Man of South Africa 1959" are either banned, or banished for trying too hard to improve the lot of their people.

However, the powerful personality of Chief Albert Luthuli has not been extinguished by the restrictions imposed upon him. It goes forth from behind the invisible bars of his prison in the Tugela Valley to spread among the millions who believe that he will one day become the most vital figure in the history of South Africa.

On June 1, 1959, Chief Luthuli was banned for five years from attending meetings in South Africa and South West Africa. He was confined for the same period to his home area

in the lower Tugela Valley in Natal.

The order was made in terms of the Riotous Assemblies Act and the Suppression of Communism Act. Yet Luthuli is a devout Christian. He has always urged the people to be non-violent in their struggles. The only riot in which he was ever involved was when Afrikaners broke up a meeting he was addressing, threw him to the floor and kicked him.

And of communism, Luthuli has said: "I am no more a Communist than Dr. Verwoerd is. What is more he is a fascist, and I am not."

Deposed, arrested, banished, kicked, Luthuli could hardly be blamed if he became violently anti-white. But he has not. Instead, from his place of exile, he continues to work for the peaceful co-existence of all races. Following the Cato Manor and other Natal riots he ordered the issue of hundreds of thousands of leaflets in the name of the A.N.C., pleading with the people to avoid bloodshed and seek solutions to their problems without recourse to violence.

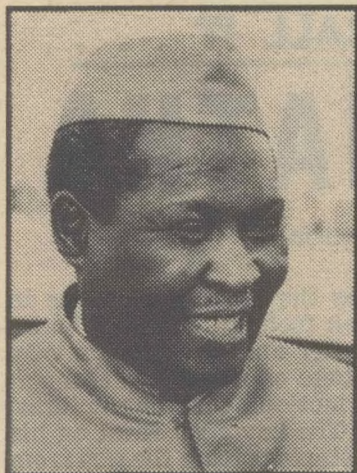
Goodwill between races

Although the powerful figure of Luthuli has dominated the scene in the past year, other names have become prominent.

Moses Mabhida, 36-year-old chairman of S.A.C.T.U., has emerged even more in the past year as an important figure in Natal politics. Generally accepted as the acting president of the A.N.C. in Natal, he has virtually taken over the reins of direct organisation from Luthuli in the latter's absence.

Dr. G. M. Naicker, president of the S.A. Indian Congress and the Natal Indian Congress, is another political figure whose importance has grown. His greatest achievement has been the cementing of Indo-African friendship in the last decade and he played a leading part in raising bail and donations for African women involved

A FEW OF THOSE WHOSE VOICES HAVE BEEN HEARD..



CHIEF A. LUTHULI
Chief Albert Luthuli, banished head of the A.N.C., is still the most powerful voice in South African politics.



R. M. SOBUKWE
R. Mangaliso Sobukwe, new man leading a new movement, the Africanists, has big plans for the future.



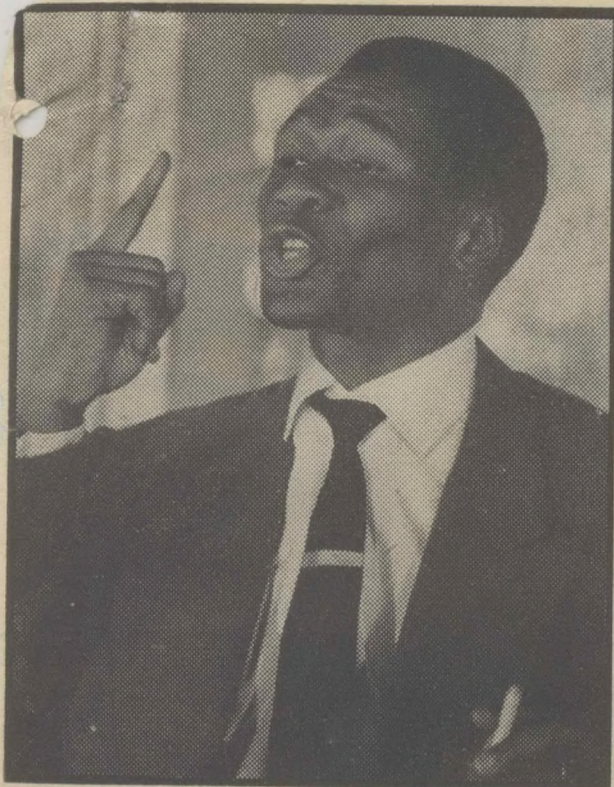
DR. G. M. NAICKER
Dr. G. M. Naicker, Indian political leader, has helped to increase understanding twixt Indians and Africans.



THE WOMENFOLK
Frustrated by the lack of leadership, women of South Africa have acted on their own to fight for their rights.



MR. TOM MBOYA
Tom Mboya, leader of Convention People's Party in Kenya, has faced many set-backs during the past year.



SEKOU TOURÉ OF GUINEA

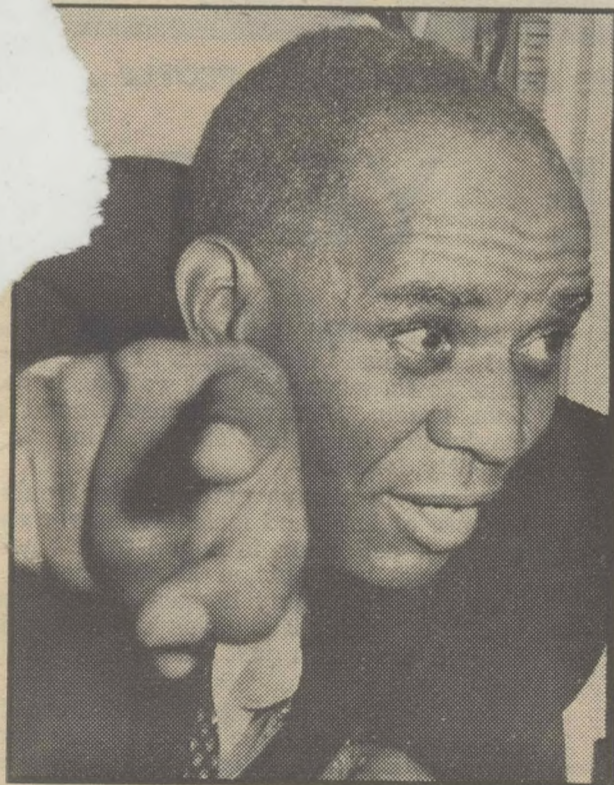
Sekou Toure, President of Guinea, has achieved more for his country in 1959 than the other West African leaders.

turbances in Natal during the past year.

Down in the Cape, the A.N.C. has had a vigorous year and is the most efficient non-white political organisation there. Much credit for this goes to executive member Tom Ngwenya and Cape President Oscar Mpetha who was banned in July from attending meetings for five years and from leaving magisterial areas of the Cape Peninsula for the same period.

Mpetha is also general secretary of the Food and Canning Workers' Association, the Cape Town offices of which were wrecked by racist hooligans early in the year.

No Cape Coloured qualifies for the purpose of this review except Dr. R. E. van der Ross, principal of Battswood Training College, who



DOCTOR HASTINGS BANDA

Dr. Hastings Banda, who brought the bubbling resentment against federation to the boil in Nyasaland in 1959.



THIS IS OUR MAN OF THE YEAR: TANGANYIKA'S JULIUS NYERERE

Calm, cheerful, poised Julius Nyerere of Tanganyika, one of Africa's most beautiful lands, has had a year of unbroken progress and achievement. He has succeeded in uniting the progressive people of all races under his leadership.

has had a series of powerful articles published in a Cape Town newspaper. Dr. Van der Ross is an intellectual who, if he ventured fully into active politics, could provide the Coloured people with the virile leadership they so badly need.

In the Transvaal Advocate Duma Nokwe, secretary-general of the A.N.C. and Johannesburg Attorney Oliver Tambo, deputy president-general, have been hampered by five-year banning orders.

But none of these people, excellent though they are, has the power that Luthuli has. None of them can command the love of millions that he commands. None of them rivals his claim to be "Man of South Africa 1959."

We have left to the last East Africa. From the turmoil of East African politics two figures stand out from the rest by head and shoulders.

Kenya's Tom Mboya and Tanganyika's Julius Nyerere are still unchallenged as top-leaders. Their fame has spread all over Africa and into the world beyond. Mboya was chairman of the Accra conference standing committee, and Nyerere chairman of the Pan-African Movement of East and Central Africa.

Tom Mboya's People's Convention Party

had a tough struggle during 1959. Many were arrested and restricted under Emergency regulations, but the party increased in popularity. It is certain that Tom Mboya himself could have led a united non-white front to the Constitutional talks in London. He would then have been leader and spokesman of 99 per cent. of the people of Kenya.

But Mboya could not agree with his colleagues. They did not want to go as fast towards self-government as he proposed. The year 1959 for Mboya has been a mixed one.

For Julius Nyerere, it has been one of unbroken progress and achievement. In the past year he has united the opposition of all races under his leadership. He has emerged as not merely a politician, but a statesman. He has shown promise of becoming a world leader of impartiality and sound judgment on the scale of Jawaharlal Nehru.

No one could have united his people in hope and happiness more successfully than he has done. By so doing he gives hope to other African territories that, for them too, a peaceful solution can be found.

After the fullest, most careful thought, DRUM chooses Mr. Julius K. Nyerere of Tanganyika as Man of Africa 1959.



JUST A MODERN GIRL IN MODERN DRESS. BUT WHAT CRITICAL LOOKS SHE GOT FROM SOME PEOPLE .

OUR GIRL OF THE YEAR



DOREEN MADOMBO is 23. She's the girl who caused a sensation at Sea Point, Cape Town, when she went walking in her Zulu beads. She was arrested, and a magistrate fined her £5 for being "indecently dressed."

Doreen is always getting into trouble because of her good looks. Whatever she wears, a policeman is bound to tell her: "Go home and put on MORE clothes." This would probably happen even in the middle of winter if she was bundled up in a mink coat with just her ears sticking out.

One day we photographed Doreen in Adderley Street, Cape Town. Many eyes lit up with honest delight, but there were many mumbles, too. White girls hissed if their boy friends turned to look, and, of course, a policeman told Doreen to go home and put on MORE clothes. But, said Doreen: "You leave me alone — I'm dressed perfectly LEGAL."

DRUM REPORT ON CAPE POLITICS



REG SEPTEMBER

General Secretary of SACPC. He and eight other members were arrested on charges of treason in 1956. An untiring campaigner.



EBRAHIM DESAI

He is on the executive of SACPC. The Congress has since scrapped their former constitution in favour of the "Freedom Charter."

WANTED: A LEADER

The great political tragedy of our Coloured people is the lack of a man strong enough to bring the factions together, bold enough to fight for their real needs. When that man emerges, a new era for the people will begin

REJECTED by the Whites, and not yet fully adjusted in their growing affiliation with the Africans, the Cape Coloureds are drifting like a rudderless craft between two shores.

What they need is dynamic leadership to guide them out of their political apathy, writes a DRUM reporter.

That is the opinion of most political observers with whom I have discussed this problem. But the big question remains: Who can lead them?

Last month we discussed the Unity Movement, and came to the conclusion that it was unable to lead the people.

But what other organisations are there in the field of Coloured politics? Only one of any importance, the South African Coloured People's Congress (SACPC) — until this year known as the South African Coloured People's Organisation.

Has the SACPC got what it takes to lead the Coloureds? Our sorrowful conclusion, after careful investigation, is that it has not.

But if it is of any comfort, the SACPC, by its policy of willingness to collaborate with any other organisations who have the interests of the Coloured people at heart, is nearer a solution than the Anti-CADS, which refuse to have anything to do with other groups for strange, contorted reasons which nobody seems to understand.

SACPO was formed in January, 1953, following a convention at which the need for a political organisation for Coloured people was stressed.

A constitution was drawn up, but this was abandoned later in favour of the "Freedom Charter," drafted at the 1955

Congress of the People, which SACPO helped to convene.

The charter called for voting rights for all, equality among races, the setting aside of apartheid and the sharing of the national wealth.

There was never any lack of trying on the part of SACPO to organise the Coloureds. Nor did it miss opportunities to cry out against oppression and unfair legislation.

It helped lead the campaign against the Group Areas Act and demonstrated vigorously against the Senate Act.

"Treason" charge

The Johannesburg and Port Elizabeth branches of the organisation were in the forefront in the campaign against race classification, and, when apartheid was introduced on Cape bus routes, SACPO organised a moderately successful boycott.

In 1956 eight leading members of SACPO were arrested in connection with allegations of treason — Alex La Guma, George Peake, Reggie September, Stan Lollan, Chrissie Jasson, Stella Damons, Lionel Morrison and Asa Dawood.

But in 1957 — a year later — SACPO was just as active as before, campaigning against job reservation. Then it boycotted the Coloured general election, and later put up a candidate — an example of dithering that led six members of the Transvaal committee to resign.

It lost the election. It went on to support the economic boycott, and is wholeheartedly behind the overseas boycott.

Leaders accuse Coloureds of being too "difficult"

SACPO leaders maintain that their active campaigning has put their organisation "on the map," and that their membership is growing.

This year the name of the organisation was changed to SACPC — South African Coloured People's Congress — to demonstrate more clearly its affiliation to the African National Congress. Perhaps the leaders hope that the closer contact will infuse the organisation with some of the liveliness of the African body.

SACPC leaders complain that Cape Coloureds are politically apathetic and difficult to organise. To a great extent this is true. But there has never been a people which has not responded to the right sort of leadership.

And that is where we come back to the crux of the problem! Never in the history of the Coloured people has a leader stepped forward with the dynamism to bind them into a solid front.

It is strange that a community which has so many intellectuals who have overcome great hardships to become educated has not been able to produce a man tough and commanding enough to lead the people effectively.

Easily corrupted

Some of our Coloured leaders complain, with understandable bitterness, that our intellectuals are too easily corrupted or intimidated.

They point out that most Coloured intellectuals are in the teaching profession. "Teachers who have good State jobs are scared to open their mouths," one leader said.

"And I know some fiery, up-and-coming boys who were offered good jobs just to keep them quiet. After that they just became mealy-mouthed."

Indeed a sorry contrast with African leaders, like Chief Luthuli and Professor Matthews, who sacrificed high positions for the sake of their principles.

A leader of the calibre of Luthuli, Nyerere or Mboya is what the Coloureds need. That is the key to their dilemma.

This is no reflection on the present political leaders, who have made commendable efforts. But results show something is lacking — and we must judge by results.

Turning from SACPC, what other effective Coloured political bodies are there? The answer is — none.

The Coloured People's National Union, led by George Golding, has lost face through its meek acceptance of Nationalist policies. Yet recently an Eastern Province member of this body was sacked because he stood as a candidate in elections to the Coloured Affairs Council.

Government stooges

Could it be that George Golding has seen the light at last? But in any case his organisation is too small at the moment to matter.

The newly-founded Kleurlingbond also stands for co-operation with the Government. That means it will not win much support.

That leaves only the Coloured Affairs Advisory Council, whom most Coloureds regard as Government stooges.

The chairman, Mr. Schwartz, actually told Mr. Macmillan, the British Premier, that the Coloureds foresaw a happy future for themselves within the framework of the Government's policy of separate development.

So until certain elements in the Unity Movement come to their senses, there is thus only the South African Coloured People's Congress which could grow into a formidable movement. Given a powerful leader, they might well become the nucleus on which to build.

The gigantic task awaiting such a leader is that of bringing together the various Coloured organisations, overcoming their bickering and conflicts, and binding them into a single, effective force.

The way things are at present, it would need a superman to accomplish the task. But supermen have been found before.

NEW SOAPY
Rinso

soaks my
white cloth
CLEAN
OVER-NIGHT

*This is all
I do...*



Before I go to bed I fill my tub with cold water and add Rinso. When the water is bubbly with lots of soapy suds, I put in my white clothes and let them soak all night.



The Good Shepherd

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