

IS GROUP AREAS DECREE VALID?

Non-Europeans To Bring Court Action

JOHANNESBURG.

THE Group Areas proclamations in parts of Johannesburg's Western Areas due to come into effect on August 2 are to be challenged in court, according to spokesmen of the Transvaal Indian Congress.

It will be contended that the proclamation of August 3, 1956 for the removal of Indians, Chinese and Coloured families from certain parts of Vrededorp and the Western areas is irregular. The proclamation is to be challenged by some of the Non-Europeans affected by the removals.

If the court application is successful its effect will be to declare the Group Areas proclamation null and void, New Age understands. Summons is expected to be served on the Minister of Justice this week to show cause why the proclamations under sections 26 and 27 of the Group Areas Act should not be set aside.

A mass protest rally against Group Areas Act removals will take place on the eve of these first removals, on Sunday, July 28 at 2.30 p.m. The rally will be held on the open space near Fordsburg's "Red Square" in Lover's Walk, and prominent speakers are billed to appear on the platform.



"You can go home!" the magistrate, through an interpreter, told the 914 Standerton women arrested during their anti-pass protest. The Crown case had collapsed. Note the magistrate's bodyguard of uniformed and plain-clothed policemen.

914 STANDERTON WOMEN FREED AS CASE COLLAPSES

WOMEN'S PASSES WERE BURNT

JOHANNESBURG.

THE case against the 914 Standerton women arrested during their anti-pass protest on the charge of holding an illegal procession collapsed last week like a pack of cards and the women were told they were free.

ANOTHER SPLENDID VICTORY FOR AFRICAN WOMEN OF THE TRANSSVAAL BATTLING AGAINST THE IMPOSITION OF PASSES!

All Standerton Africans were jubilant at the outcome of this case.

PASSES BURNT

When the N.A.D. team issuing passes first came to Standerton in June only 37 women in all took out the pass books: 25 from the Old Location, 7 from the New Location and 5 from farms in the district.

New Age understands that these passes were burnt on the morning of the demonstration when the mass arrests took place.

It has been reported that the Superintendent has been refusing to permit women visitors to enter the location to see friends if they can-

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TRIBE DEMANDS RETURN OF DEPORTED LEADERS

A general view of the Great Bapedi Assembly in Sekhukhuniland, taken by a New Age photographer perched in a thorn tree. A strong force of police is concentrated round the cars in the centre of the gathering, like a laager protecting Verwoerd's policies from the anger of the people. (See story on page 8.)

NEW AGE



THE TRUTH ABOUT THE QUEEN MOTHER'S VISIT

It is quite clear that the imperialist capitalist papers never told the truth to the world about the British Queen Mother's visit to Nyasaland. Instead of publishing the truth they have exaggerated a lot of lies.

Wherever I went, among the students, school children, school scouts, girl guides, chiefs, I could hear different remarks of resentment that the Queen Mother was part and parcel and a symbol of oppression, discrimination, colonialism, imperialism, etc. Many people and chiefs went to see her just for fun and to pass the time. And again many chiefs and politicians went to listen to her address—in case she had to say something in favour of Federation, when they were going to take her to task and protest right on the spot.

But fortunately she never mentioned the detested Federation. Here it should be clear that all imperialists who speak in favour of Federation offend us and are discredited and branded as permanent enemies of Nyasas.

Something ludicrous also was that there was no segregation to see or meet the Queen Mother. And the chiefs and the Africans came to understand how these white settlers can sink so low as to bluff their monarch.

It must also be known that not

all Nyasas were allowed to see or meet the Queen Mother. Two men and chiefs who were exiled and dethroned because of their militant opposition to the detestable and abominable Federation were never allowed even a glimpse of her. Nor do these imperialists dream of releasing or restoring these innocent Nyasas!

Nyasaland African Congress position to-day: This movement is fast growing big and strong as a result of the expulsion of the two M.P.'s. And no one or any capitalist paper should mislead you that the N.A. Congressmen are divided on this question. It is only a few stooges that support Chirwa.

"NYASA-ON-THE-SPOT."
Nyasaland.

Deplores Police Action

I deplore the action of the police in interfering with the Indian Youth procession at Fordsburg on June 26. The interference of the police is the hard core of the social unrest in this country so let us not relax until victory is ours and we live in the new Africa where there will be no intimidation.

HUBERT JAKAVULA
Port Elizabeth.

Arrested For Permits

On Sunday June 30 I was at Newclare No. 1 square where we were to have an ANC meeting. I was about 20 yards from the square having a private discussion with other Congress members when we were asked for permits by the police after the special branch had pointed us out to them.

As we had no permits in our reference books we were taken to the police station where we were questioned by the special branch. They wanted to know where we were born, and when, and the address of our employers.

When our relatives came to pay our fines they were refused and we spent the night in the cells. The next day we were taken to the Native Commissioner's court where we were fined. Our fines were not the same; two were £3 or three weeks and mine was £5 or one month.

We are surprised because on the 16th the Western Areas went to the Mayor of Johannesburg to protest against the permit system but the Government is ignoring that protest. The Government will never intimidate the movement of the people. Long live the struggle.

R. M. SEKOPANE
Acting Secretary,
ANC Newclare.

"Strijdom You Have Struck A Rock"

All Non-European races who are oppressed, we must sacrifice for our freedom, even though Strijdom releases his airforce to bomb us and even if we have to die.

I speak especially to African men who should follow the example of our strong-minded women. We should all be united against the women's pass laws.

We should battle fiercely for our freedom like the people of Lebanon, Egypt, Ceylon and Algeria. They have died in their thousands, bravely and with no fear.

Everywhere our people are talking of oppression, in the buses and the trains. Brothers and sisters let us have one united strong spirit and stand together.

The mighty God shall be a lamp for our faces and a path for our feet and we shall sing "Afrika, God bless us all."

ANXIOUS SOUTHEY KANE
Dube Village.

Bantu Authorities Do Not Help Us

I would like to enquire from the Bantu authorities whether their intention is to enslave or set free the people of Thaba'nchu. Without consulting the tribe, they have decided that when one is employed, one may not rear any domestic animals. How can we be dependent on the soil if we have no animals with which to till the soil?

If we keep cattle, sheep, horses or donkeys we are denied the right to till the land. If we keep a business then we may do nothing else. Why should we not make our living in any way we choose? The Bantu Authority does nothing to help us so why should they tie our hands? They are enslaving the tribe.

We are being robbed of our birthright and no one will come from heaven above to save us. We have to release ourselves from slavery. Freedom will not look for us, it is for us to seek freedom.

AFRIKA COME FORWARD
AND FIGHT SLAVERY.

Afrika Mayibuye.
G. G. NKOANA
ANC Thaba Nchu.

Editorial

THE CHURCH MILITANT

THE deliberate appeal of the Anglican and Roman Catholic bishops for defiance of the Church clause of the Native Laws Amendment Act marks an extraordinary turning point in South African affairs whose significance and importance it would be difficult to overestimate.

It is many centuries since the Church has played any progressive role as an active instrument of social reform. In its early origins, of course, Christianity was a revolutionary doctrine which swept through the ancient world precisely because of its equalitarian and emancipatory message to the slaves, and the conquered, dispossessed and despised millions of the Roman Empire. But with success and recognition came respectability and conservatism; outright slavery and feudal absolutism, the horrors of latter-day imperialism, Fascism and war—all these were carried on with the condonation, the blessing and the encouragement of organised religion, which was the buttress of existing institutions and the tool of power and privilege.

Of course there have been dissenting voices within the Churches. One recalls the leaders of the Reformation, in many cases the voices of national emancipation in Europe; Kingsley and the Christian Socialists in England; South Africa's Read and Van der Kemp. But these were individuals who spoke for themselves, often in the face of disapproval and opposition of their Churches.

Such, however is the infinite evil of apartheid, its complete incompatibility with any principle of justice, humanity or fraternity, that it has stirred into vigorous life long-dormant faculties of social criticism, reform and rebellion. Practically all the Christian churches in South Africa (with the notable exception of the three Dutch Reformed Churches) are playing a leading role in this moral renaissance.

"A change must come, otherwise our country faces a disastrous future." Who says it? Not the African National Congress, but the Roman Catholic Bishops. The Methodist Church, through its President Rev. Sudbury, condemns the Nationalist Government's policy "which aims to perpetuate the dominance of the White race in Africa." Even the D.R.C. Professor of Theology at Stellenbosch, Professor Keet, has issued a profoundly courageous and moving condemnation of apartheid; its "hardships and indignities," its "extreme frustration," its "uprooting and breaking up of family life," "dispossession of property," "destruction of goodwill." "Even if the dream of apartheid could be worked out it would leave such a legacy of resentment and rancour that the price would be too high."

Now, many churchmen are contemplating the need to pass from words to action. The stand taken by the Anglican and Catholic bishops poses the most serious challenge to the policy and the authority of the Government, which must now either make a climb-down or face the disastrous consequences of creating some Twentieth Century Christian martyrs in South Africa.

HE LIVED AND FOUGHT FOR HIS PEOPLE

Only two weeks ago we in Sophiatown assembled to bury Euqart Alfred Tshabalala who was not only a brother, a friend to many of us, but a soldier of Afrika. He was a flower in his family. No more shall his family see the like of him. Never more will the sons and daughters of Afrika hear his voice.

He lived and fought dying for his people. He was one of those determined young men to advance the cause of Congress without fear or favour. "Freedom in our lifetime." Several times he was the victim of the police under the notorious Urban Areas Act, yet he was determined to organise his fellowmen against Section 10.

He was one of the volunteers who laid down his life for the cause of freedom. He always had in mind the words of Chief Lu-

tuli when he said "The greatest relationship between man and God is his preparedness to die for what is right." I can still hear his soft voice echoing when he sang his best-loved song, "Asikhathali noba siya botshwa sizimiseli 'nku-luleko."

Yes, he sang this song, and acted according to its words, but he never lived to see freedom in his lifetime. Let this not discourage us from the course we have sworn to follow. Where he has lost his life, we may, by treading in his footsteps, trace the steps that lead ultimately to our haven, Freedom. Let us double and redouble our efforts, let his death not discourage us, but be a torch in our dark and difficult strife.

HENRY TSHABALALA,
The Drill Hall.

WE LOOK TO THE PLATTELAND

THIS week we salute our friends in London who for a number of years now have indicated by their regular donations to New Age, how indispensable they think our newspaper is in the liberatory struggle. And they have often said so, too.

But of course they will agree with us that no matter how well they support us, the people mainly responsible for keeping New Age on the go must be those who live here in South Africa.

Now if one looks through our "appeal column" over a period of years, you will notice that by and large, the regular donations have come from four centres, namely—Port Elizabeth, Durban, Cape Town and Johannesburg.

But what about the smaller centres? If our London readers, who are over 6,000 miles away, can constantly keep us in mind, then surely our thousands of readers in places like Bloemfontein, Grahamstown, East London, Queenstown, Kimberley, Worcester, Bethal and many other towns and villages throughout South Africa can also do so.

New Age does not only fight on behalf of the people living in the big centres of our country. We have always spotlighted the injustices being perpetrated against communities in the remotest corners of the land. In

this way we have rallied support for all sections wherever they may be.

New Age is the voice of these people. It is their newspaper. That is why we are appealing to them this week, to collect their pennies and ticeys, their shillings and pounds wherever they are and send them in to us regularly. It is just as important to receive five shillings from Blikkiesdorp location as it is to get five hundred pounds from Johannesburg.

So all of you reading this column in your homes outside of the four main centres: remember that New Age expects you, too, to go into action now and collect money for us. Don't forget us and don't let us down. Money is the lifeblood of any newspaper. Our survival depends on YOU, too.

Last Week's Donations:

Cape Town:
London Committee £30; Jumble Sales £7; Sundries £16.

Port Elizabeth:
Gee Sea £1; Friend 10s.

Durban:
T.C. £2.

Johannesburg:
Manufacturer £25; M. £15; J. of. £5; S £5 Jul £8.10; Picture Competition £50; Vilakazi 2s.; G. £5; E. £5; G. £5; W. £10; V. and Co. £2; Jack Boots 10s.; Anon. 10s.

TOTAL—£193 4s. 0d.



This dairy farm right in the heart of Elsie's River, now proclaimed a Coloured area, belongs to a European. Must he also get out at the end of the 3-year period?

GROUP AREAS

Proclamation Will Increase Race Tension

Hundreds Attend Elsie's River Protest Meeting

CAPE TOWN.

A RESOLUTION condemning the Group Areas proclamation because "it disrupts our community life, makes the tenure of a large number of people of all races insecure and will increase the racial tension which already exists," was passed at a meeting attended by over 500 people at the Helpmekeer Hall, Elsie's River, last week.

The resolution said the property owners of Elsie's River were particularly perturbed that they had not been given the right to be heard by the Land Tenure Board when it held its sittings in Goodwood.

Mr. J. J. Simons, chairman of the Elsie's River Property Owners' and Ratepayers' Association, said the proclamation had come as a shock to the people of the area.

"The future of hundreds of people is left in suspense as a result of the proclamation. Thousands will have to move."

He said the people were being pushed further and further into the sandy wastes of the Cape Flats. Hundreds of Non-Europeans would be forced to go to places far removed from the centre of all amenities and the developed areas.

Mr. C. W. Simons said it was peculiar that none of the areas considered by the Group Areas Committee had been proclaimed, whereas one area the committee had said was not under consideration had been proclaimed.

In proclaiming the Elsie's River area the authorities had left out a large portion from Avonwood Avenue to the railway line. The Association had learnt this was intended by the Goodwood Town Council for industrial expansion.

This was an area which had been

cleared of bush and made habitable by the Coloured people and now they were chased further into new sandy wastes. After 25 years, the Minister of the Interior could again move the line even further south if he chose.

"I suspect," said Mr. Simons, "that the Land Tenure Board was very taken up with the idea of an industrial area from which the Coloured people must be moved. They will, of course, provide the labour for those industries. Is it fair to make thousands of people insecure in the hope that factories may be built in 50 to 70 years?"

It was time the Goodwood Town Council woke up to the fact that industrialists were not interested in the Goodwood Municipal area when they could get better facilities in Bellville and Parow.

Mrs. V. Gopaul, a Goodwood Town Councillor, said from inquiries to the Board she understood that Indians would have to leave the area by July 4, 1960, unless granted a temporary permit to remain after that date. She said that the Indian traders were rendering a service to the community and now they were uprooted by this arbitrary Act.

Mr. D. H. Fester said that family lives would be disrupted, homes broken up, and the chain of oppression would be tightened. If people remained apathetic towards their own interests they would eventually suffer. He called on the people to unite in this struggle for their rights.

When the meeting was opened for discussion, certain people who have affiliations with the Unity Movement-P.T.A. tried to disrupt the meeting, but they were shouted down and shamefacedly left the hall.

A committee of 15 was elected to seek legal opinion and the co-operation of the Group Areas Coordinating Committees of the northern and southern suburbs.

struggle against Fascism. On that day in 1936 the fascists under Franco rose up against the people's government and launched the Spanish Civil War.

The years 1936 and 1937 are the years of heroic battles; of the Guadarrama mountains, the Manzanares river, the Defence of Madrid. The classic example of the international solidarity of all freedom-loving people was shown in the formation of the International Brigade of men from all over the world who went to Spain to help defend the republic.

Even today, the struggle against fascist tyranny in Spain is not over, and the Spanish slogan: No Pasaran! (They shall not pass!) is not forgotten.

80-YEAR-OLD THROWN OUT OF HIS HOME

ANC Members Victimised in Eastern Cape

PORT ELIZABETH.

THE Supreme Court has dismissed an appeal by Mr. Andries Mabukane for a declaration of rights to prevent the Port Elizabeth Divisional Council from ejecting him and others from Hankey.

Last week Mr. Mabukane together with Mr. William Ankomo, aged 70, and Mr. Thomas Ngeyisa who is over 80 were served with notices to get out of Hankey, which is under the jurisdiction of the P.E. Divisional Council.

The Messenger of the Court has attached two head of cattle belonging to Mr. Mabukane, and his house and household effects will be sold by public auction in order to raise the costs which he has to pay according to the judgement.

These are all the possessions he has left since he started fighting the case against his ejection more than two years ago. The Messenger of the Court and the location superintendent have been combing the whole location to find out if he has not hidden any property or stock with friends. Suspected people were threatened with dire consequences if it should ever be proved that they helped to hide any of Mr. Mabukane's possessions.

COLLABORATORS

Ejection of A.N.C. supporters in this area seems to be used by the Divisional Council to solve the housing problem and to enable them to distribute some presents to the few Africans who dance to the Verwoedian music. When Mr. Lolwana was thrown out of his house, the Advisory Board passed resolutions congratulating the Council, which reveals the lengths to which some people are prepared to go to do the Nationalist Government's dirty work and implement its inhuman policies.

In the minutes of the Advisory Board an applicant for the house which was occupied by Mr. Lolwana states that he is a member of the School Board, a member of the Advisory Board, a member of everything that he knows to be approved of by the Council.

The three people who have been served with these notices have grown up at Hankey. Their only sin in the eyes of the Council is that they are members of the A.N.C. and that they dared to support the campaign against Verwoerd's Slave Education.

All these men, who have families, told New Age they did not know

where they would go if they obeyed the order which requires them to leave Hankey not later than August 31.

Mr. Alfred Metshile, of Despatch, was also served last week with an order to leave within 72 hours.

The location is in a state of ferment. Last week a complaint was

made to the police against the superintendent who is alleged to have been opening locked doors with his own keys while the occupants were at work under the pretext of looking for illicit liquor. On some occasions, New Age was told, the personal effects of certain people were thrown into the streets.

UP MY ALLEY

By ALEX LA GUMA

THIS week it's hats off to Drum Magazine's Zeke Mphahlele. Earlier this month the 36-year-old former herdboys was capped Master of Arts in Pretoria and became the first pupil of the University of South Africa to obtain distinctions in English since 1947.

The story of Zeke is one of courage and determination starting from the time when he first realised the value of education and the need for the cultural upliftment of his people. Before that he was a herdboys, the son of a shop-messenger and a washerwoman. He hated school. But his parents were determined that his life would be a better one than theirs had been. When his father died his mother brewed and sold illicit liquor to pay for his education.

It was only afterward that Zeke got stuck in. He became a teacher and worked for his B.A., majoring in psychology, Native Administration and English. He obtained the Honours degree a year later.

Today, the short, bespectacled literary editor of Drum looks back and is not sorry. His 30,000 word thesis which gained him his M.A. degree is an analysis of how South African authors have misrepresented the non-Europeans in their writings. It is also a noble contribution to South African literature.

And unlike many non-white intellectuals, his degrees have not gone to his head, and he is still "Zeke" to everybody, his roots planted firmly in the soil that produced him.

Zeke lives with his family in Orlando and is preparing to study for his doctor's degree. And remembering the evenings spent at the Mphahlele home, I must say that Mrs. Zeke deserves an M.A. for her cooking.

SO the United States, in order to make their war-provoking manoeuvres more realistic, has created a special army on Russian lines. The men will be taught to think, act, live, wake up, get in and out of bed, polish their boots, press their nice green uniforms, just like the Russians. Of course the Yanks imagine that a Russian is a strange beast that behaves differently from other people.

No doubt to splatter the mud more thickly, the "aggressor" troops will be accompanied by cases of vodka, instead of the G.I. Coca Cola.

WHICH reminds me that the Russians have just broken the world rifle-shooting record by scoring 190 points out of 200, shooting with an army rifle from

300 yards. There'd better be some hard practice somewhere, or else somebody is liable to get his nice new olive-drab pants shot off.

THEY never learn.

Said J. H. Abraham, Nat. M.P. for Groblersdal, at a gathering of the faithful in Bloemfontein: "South Africa is our birth-right. We did not steal it. We claimed it from the Creator."

Is this guy kidding?

THE Treason Trial seems to have turned out to be a whodunit.

Somebody set fire to Letty's house way down in the Eastern Cape and the Special Branch, hot on the trail as usual, decided that maybe the job can be blamed on the 156 accused.

"Do I understand," asked Joe Slovo, "that I am here because somebody in Port Elizabeth burnt down Letty's house?"

Drawled Accused Number Eleven Alfred Hutchinson: "I'm not interested in Letty's house. What I want to know is, who is Letty?"

JULY 19 will go down in the history of the Spanish people's

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