

"We are no propagandists" states S. Dladla in his pamphlet on the Federation of Bantu Organisation. But the Supreme Council for the Federation of Bantu Organisation has officers whose special jobs are as propagandists, and has, nine years ago, issued numerous propaganda leaflets and placards in locations along the reef. "The pamphlets support apartheid, attacking Indians violently. They exhort the "Bantu", as they call the Africans, to keep to themselves and have nothing to do with the Indians." "Don't buy from Indians.... Don't ride Indian taxis.....We demand complete seperation."

The main aim and purpose of the Supreme Council is the joining together of purely Bantu Organisations worthy of the name throughout the country. By Bantu Organisations it means "all associations, societies or any such body which are founded by and whose membership consist of only Bantu people; which organisations are established for the purpose of advancing, observing and considering interest of the Bantu people the subjects and problems with which the said spontaneous organisations consider and deal, being of general interest to, and affecting the Bantu people."

Africans are referred to as Bantu because 'African' is a latin word, and Bantu, an African word from 'Muntu' which means a person. This is the argument they lay down in defence of their naming the Organisation Bantu, ~~and not African~~. The numerous Bantu Organisations are joined together because if not, their aims ~~and~~ purposes, ^{which are} more or less appertaining to the same thing - a Bantu nation, are rendered futile by the apparent petty differences and lack of cooperation. The Bantu have no National organisation, and they ^{have} no organisation whatsoever representing them to the Government of the country. Only after the formation of a ^{purely} Bantu National Organisation, ~~can the Bantus~~ under the leadership of true Bantus, can the Bantu be represented in the Government of the country., because only then will they be working as a unity.

"Many people are mislead and are disciples of faked leadership, and subjects to all kinds of misleading influences! On the other hand there are sane people who believe that in order to become a nation worthy of the name "unity, harmony, guidance and self-development

are indispensable necessities attainable only by Organisation and ~~development~~ action. This "unity, harmony, guidance and self-development" can be accomplished only by a National Organisation such as they are building.

The objects of the Federation of Bantu Organisation are divided into three divisions. The first is the formation of a purely Bantu National and deliberative assembly which will enable the Bantu to "give expression to their views and to obtain recognition of the legitimate aspirations and place as citizens of the country, and to instil and preserve self realisation and enthusiasm for individual and National development. Secondly, the unification and preservation of social, political, educational, commercial, agricultural and other private bodies or associations whose aims are the development of the Bantu race and to promote co-ordination or unity of the various Bantu tribes without destroying the individual tribal traditions and customs, eliminating foreign ideologies and propaganda responsible for National disunity and foster the spirit of tolerance.

The third is the formulation of a standard policy for the guidance, benefit or enlightenment of the Government's legislative and administrative bodies regarding the requirements and aspirations of the Bantu race and to recommend, propose and lay before the Government for consideration and adoption of laws for the benefit and protection of the Bantu race. In short the aim, object and function of the federation is the development of the Bantu race.

As far as the S.C.F.B.O. is concerned ~~by~~ development ^{does'nt} ~~imply~~ the ~~act~~ inciting of one class of people against another, ^{neither does it} ~~imply~~ imply agitation or talking on meeting platforms on forms of oppression, ~~nor~~ nor does it signify the giving of press statements and photographs for Publicity. It does'nt mean resistance campaigns or such demonstrations by the so called political organisations. What they understand the word to mean, is the act of causing to go from ~~one~~ a lower to a higher state or the act of advancing from one stage to the other. They have used the word to indicate the act of establishing the Bantu a Nation, socially, economically, politically, culturally and otherwise.

Flowery speeches and honeyed phrases donot accomplish much, but it is Actions that speak louder than words. This is the motto of the Supreme Council. Bantus should bear their own responsibilities in order to achieve National unity, and they should ~~not~~^{not} rely ^{on} some foreign power for assistance. "There is no amount of querulous complaining (even if propelled by fictitious agitation and propaganda) that can affect ~~the~~ the national developement of the Bantu." There is no single organisation which can represent the whole Bantu nation, because the Bantu race comprises of ~~many~~ hundreds of various organisations to which they belong. The only organisation or body which can rightly and truthfully ~~xxxx~~ represent the Bantu nation is a body consisting of so many organisational leaders representing so many organisations which have so many millions of members. As far as they are concerned there is no alternative to this. ~~xxxxxxx~~

"The Supreme Council does not give press statements or advertise itself for it is not for sale; the names of its members donot appear in newspapers or comics, because it has not been directed by the people to make publicity of names. It is entrusted with the task of federating Bantu organisations for the maintenance and sustenance of Bantu National developement."

There is so much that has been said over what is called the "Constitutional crisis" - the dispute over Malan's party's removal of Coloureds from the ~~separate roll for Coloureds~~ Voters' roll. This is not the first time that a section of the Country is removed from the Voters' roll. In 1936, the United Party made a seperate roll for Bantus. In 1936 the United party made a seperate roll for Indians. In 1951 the Nationalists followed suite and made a seperate roll for Coloureds, and this resulted in the so-called Constitutional crisis. Why should there be so muc talk about this, afterall the Nationalist party was doing no new thing. Some mislead Bantus participated in the making of this noise. Why, the members of the Supreme Council, cannot understand. As far as the Supreme Council is concerned, "the so-called constitutional crisis is nothing ~~like~~ but one of the European political games which require European players, having nothing to do with the developement and interests of the Bantu people."

The Supreme Council support the Afrikaner national group's policy of the ~~Bantu development~~ separate developement of the Bantu people in their own particular racial sphere. This is of course Apartheid. They base their argument on the two policies laid down by the Afrikaner national minded group and that laid down by the European liberals, of economic segregation. The liberals, they argue, are heading at a horizontal colour bar which means that the Bantu will never reach the zenith of his capabilities. This is of course an absolute contrast of the Nationalist Afrikaner's point of view. They claim that the unavoidable conclusion, which ~~an~~ every sensible Bantu who ~~who~~ will face the facts will come to is that apartheid is best moreso as the country is made up of so many different ~~many~~ nations. They also argue that the European liberals, who are used to patting ~~the~~ ^{the Bantu} at the back and saying that he is a good boy, ~~have~~ have done nothing that is worth the salt of the Bantu. They claim that the liberals fear that if the Bantu would develope himself economically to the same standard as they, then their (liberals) ~~markets~~ markets would close down in that direction. The Bantu should realise that they are beginning to grow economically. Though there are very few Bantus who have ~~really got~~ big buisness concerns, there are, on the other-hand, hundreds of people with invariably small concerns. The progress for these small buisness concerns ~~is~~ is impeded by competition from bigger concerns by ~~other~~ people of other races who are predominating the Bantu market. If these people ~~were~~ ^{were} removed many Bantu people would own much bigger buisness concerns because, as it is, the Bantu have a very great purchasing power. In this way the Europeans would develope on their own, the Coloureds on their own and the Asiatics on their own, and the Bantu would likewise develope on their own.

As it is, the Indians are predominating the Bantu market in most of the Bantu locations. With the proposed Group Areas Act of the Government, all the Indians would be removed from Bantu locations and trade amongst their own people. This would also apply to the Coloureds, other Asiatics and Europeans who are at present trading amongst the Bantus. The Indians are against such an act because if this can be done they will loose their bread. There is a big group of mislead Bantu who ^{are} ~~are~~ ^{against} this Act. Why, when a bigger market for their own

buisness men will be opened, the Supreme Council just cannot figure out. These Bantu who like to interfere in other people's buisnesses forget that thrice the Bantu interferred in constitutional quarrels between the ruling European races in this country. They have accomplished nothing save creating more enemies for themselves. "It is not wise for the Bantu to hamper the Government now in the time of their crisis." For ~~four~~ years the Liberals have been crying out, ~~native~~ problem!, but they could do nothing about it. But as soon as the Nationalists come up with a possible solution of apartheid, there is a great cry ~~among~~ among the liberals. Bantus are time and again clamouring for the right ~~that~~, as they are in the majority, of being responsible for some of the ~~work~~ "reserved for Europeans" jobs. This ~~is~~ they can overcome only if they can develop themselves seperately. Although criticising ather political organisations such as the non-European United Front, this is what the Supreme Council say of themselves: "We of the Supreme Council for The Federation of Bantu Organisation donot for a moment claim to be an infallible oracle, neither do we wish to deny or belittle the difficult- and the hardships under which our people live, but we do claim the privilege to point out to the people facts as they exist so that they may distinguish for themselves the false from the true." ~~It is the~~

~~circumstances in which the Bantu people~~
 They argue that a unity between the three non-European races ~~is impossible~~ namely, Bantu, Indians and Coloureds. ^{can never be accomplished} The Indians, for instance, ~~do~~ believe ^{so much in} and value the policy of apartheid, that they even exercise it amongst themselves. With them seperation is a tradition. In their homeland they have the caste systems which seperates people into different classes, and as it is their tradition there is no running away from it. The Indians, of course, want to keep themselves as seperate from the Bantu as they can. If it was not because they depend so much on ~~Bantu~~ Bantu market for their living, they would have done that long ago. In bioscopes, under the managership of Indians, The Bantus are segregated, and on many cases humiliated. They donot want Bantus in their schools, and segregate Bantus from Indian Trading Companies, and in ~~anything~~ everyhting in which gaining of money is at stake. In no Bantu area in which Indians own flourishing buisnesses, can be found Bantus holding responsible jobs except as floor scrubbers and coal carriers. ^{then} How ~~is~~ can a United Front consisting of such people be formed?

The position with the Coloured people is almost identical to that of the Indians. Those with fairer complexions look down ^{on} those who are darker. Most of ~~the~~ ^{these} play-whites always want to keep themselves away from the Bantu as they can. In fact, Coloureds as a whole like to separate themselves from the Bantus and are quick at calling Bantux people 'Kaffirs'. They donot want Bantu children to attend the same schools with their children, and want to live in separate locations and have no social intercourse with the Bantus. How then can a United Front consisting of such people be formed?. Following what they think are the prevailing circumstances, the Supreme Council have reached one conclusion, that the Non-European Front is a fallacy and a snare.

Through this fallacy and snare - the non-European United Front, many Bantu people have been mislead and have taken part in Civil Disobedience Campaigns, and all that pertain to such things. But "whether they are doing it through ignorance, since they are learned men, or otherwise, to further their own ends and further their nests, is an open question, but one sure and steadfast fact is this, that they shall stand before the bar of judgement, if they are not already standing there, and on the bench will sit History who will unerringly point her finger of judgement to them. The Bantu who have not associated themselves with it should be commended for the stand they have taken." Although no excuse can be advanced for their leaders, those unfortunate Bantu people who have taken a share in the non-European Front - the rank and file - should be pitied because they did so unwittingly being led by educated men who should have known better. This is the only time for all Bantu people who have not yet participated in this United Front to flee away from it, lest theyx too be stabbedx with utter agonyx and cry.

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REPORT OF AN INVESTIGATION INTO THE ACTIVITIES
OF THE ORGANISATION KNOWN AS THE SUPREME
COUNCIL.

1. The Supreme Council is alleged to be a committee of five Africans representing several organisations which appear in their leaflets as: The A.N.I.M.; A.P.M.; U.Y.O.; O.W.A. and the B.L. Movement. It has its head-quarters at No. 9, Miller Street, Sophiatown and is alleged to be sponsored by members of the Broederbond.
2. Its objects are alleged to be:-
 - (a) To counteract the influence of the African National Congress;
 - (b) To promote an anti-Indian feeling among the Africans.

In order to achieve object (a) the Council, it is alleged, organises the Tsotsis to bring the leaders of Congress into conflict with the authorities by committing atrocities during any strikes and boycotts which the former may organise. It is alleged, for instance, that the Tsotsi gangs which set fire to Indian and Chinese shops during the Newclare riots were organised by them. On various occasions they have issued leaflets and on the 26th May, they issued a leaflet calling upon the people not to head the leaders of Congress. A little while ago a member of Congress is alleged to have received a letter signed "The High Command" threatening to murder him if he did not cease attending meetings with Indians.

To achieve object (b), the Council allegedly incites Tsotsis to force Indian business men from African areas by burning their shops during strikes. I have been able to obtain one of their posters calling upon Africans not to use Indian taxis. It reads: "Ride Bantu taxis only" and bears their emblem of a "Circle of clasped hands". It is their alleged aim to oust Indians from business. They are reported to have considerable funds and are able to pay their chief executive officer a monthly salary. It is also alleged that they were able to donate a sum of £100 to the Orlando Railway Disaster Fund.

3. There is a strong suspicion that they have influence with government officials. On the 23rd June, they are reported to have distributed leaflets on Johannesburg Railway station and to have been assisted by two Railway police men - a European and an African.
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