

"THE WHOLE NATION OUGHT TO RISE UP AGAINST THIS BILL"

JOHANNESBURG.
THE Separate University Education Bill gives Dr. Verwoerd power of life or death over African University Colleges. Professors and scientists are to become direct employees of State Departments such as the Native Affairs Department, or the Department of Education, Arts and Sciences. This is a negation of University traditions and standards, and in keeping with a policy of indoctrination.

These are the points made by Professor Z. K. Matthews of Fort Hare in a question-and-answer interview with New Age this week.

NEW AGE: What are the main effects of the Bill?

PROFESSOR MATTHEWS: Up to now the Universities have been governed by autonomous University Councils representing various interests in the community. The Bill places University control in the hands of a body described as a council which could consist of as few as three people, appointed by the Minister.

This will give Dr. Verwoerd the unfettered power of life or death over the University colleges for Africans. He can establish or dis-establish any college. He appoints the Principal and prescribes his duties and functions. He appoints and dismisses the staff. He appoints the Senate, the principal academic body in a university.

A.N.C. Protest

JOHANNESBURG.

The Separate University Education Bill is "calculated to undermine the whole concept of university education as understood in the modern world, and is contemptuous beyond belief of all the values that we associate with a university," says a statement issued by the African National Congress.

"This is a forlorn attempt on the part of the separatists to destroy the fabric of the social and economic ties that unite us and to break up a common society. This attempt, which is doomed to fail ultimately, cannot but cause incalculable damage to peaceful and harmonious relations between the different sections of our multi-racial society."

The ANC urgently appeals to "all organisations, churches and the public generally to join the universities directly affected in their vigorous resistance to this monstrous Bill."

The effect of this control over the bodies responsible not only for administrative, but also all academic matters, is incalculable and unpredictable. Where a Senate knows that it is indebted to the Minister for its appointment its members will consider even academic matters with an eye on the direction taken by Government policy.

The Minister is also given the power to approve students. How will this work? Are the colleges to institute a screening process whereby the students' political views may be a barrier to his higher education? Normally students are considered for university admission principally on the basis of academic qualifica-

In an exclusive interview with NEW AGE, **PROFESSOR Z. K. MATTHEWS**, a pioneer student of Fort Hare, its first graduate and acting principal at the time of his arrest last December on a charge of high treason, describes the Separate University Education Bill as a complete negation of university traditions and standards.

tions. For what reasons might students not be approved under the new dispensation?

A University is a place where people of differing views, scientific and otherwise, ought to meet. This is the testing ground of the views of all schools of thought. Are all students now to be supporters of apartheid before they can enter Dr. Verwoerd's Universities? This is one of the few points on which the Bill is silent!

NEW AGE: What will be the effects on University standards?

PROFESSOR MATTHEWS: Any barriers to the free association of ideas, to the exchange of views regarding research techniques and teaching methods, any state censorship or control of the search after truth are fatal to university standards.

The title of the Bill indicates that it embraces also "the instruction of students." We do not yet know which subjects will be allowed in the controlled colleges, but the Bill seems to imply that the Native Affairs Department will decide on curricula. Will the day come when such subjects as economics, politics, philosophy, sociology, the classics are excluded from the curricula? Or will only specific aspects of certain studies be permitted, supposedly to meet the "special needs of African society?"

Worcester Africans Launch Bus Boycott

WORCESTER.

A **BOYCOTT** of the bus service from Kwezi location, Worcester, to the centre of the town was launched at 5 a.m. on Monday following the rejection by the bus company of the demands submitted by the People's Transport Committee on behalf of the African people.

The boycott decision was taken at a public meeting last Sunday. The Transport Committee had asked for a reduction in fare from 6d. to 3d., but the bus company refused to negotiate and referred the Committee to the City Council.

On Monday only a handful of people boarded the buses, and most of the township walked the distance of 2½ miles to town. The township was swarming with armed police, but there were no incidents.

The bus service is run by the Fortuin Brothers, a private Coloured bus company.

STATEMENT

In a statement issued last week, the People's Transport Committee, comprising representatives of the ANC and all leading organisations in Worcester, said:

"We are sorry to take this drastic action against our Coloured

Under a study of government and governmental processes, will the day come when African students are to study the workings of influx control, labour bureaux, beer raids, and pass laws and other such matters rather than the fundamental principles of public administration?

NEW AGE: Will you comment on the Bill's disciplinary clauses?

PROFESSOR MATTHEWS: A considerable proportion of the Bill deals with disciplinary clauses against University staffs. It will become an offence for any staff member to make any adverse comment on any aspect of the administration, national or provincial.

A sinister aspect is that it is "public" and not "private" comment that is proscribed, for this is subversive of university tradition which expects a man to make his comment publicly so that his colleagues can challenge his premises or his conclusions. Truth and knowledge can only be advanced in this way.

If the disciplinary treatment detailed in the Bill applies to staff, what is in store for the students can better be imagined than is described.

The disciplinary code is also retrospective. That seems to indicate that purges of staff must take place when the Bill is in operation.

NEW AGE: How do you feel about the future of Fort Hare?

PROFESSOR MATTHEWS: I was a pioneer student of Fort Hare, its first graduate and have been associated with the College for the last 33 years. I feel a personal grief for the future of Fort Hare under this new Bill.

NEW AGE: What is the aim of the Bill?

PROFESSOR MATTHEWS: The object of the Bill would undoubtedly appear to be to indoctrinate African intellectuals. The Government is apparently not satisfied with the products of Fort Hare, or the open universities.

Students who have developed independence of thought and action are in consequence not amenable to confinement in intellectual strait-jackets. The Government seems anxious to produce leaders of African opinion who will be content to occupy a subservient position in South African society as indicated by the Report of the Eiselen Commission on African education. The Government probably thinks that if one can control the leaders of thought and thought itself, one can control the people.

NEW AGE: Will you comment on the Bill's disciplinary clauses?

PROFESSOR MATTHEWS: A considerable proportion of the Bill deals with disciplinary clauses against University staffs. It will become an offence for any staff member to make any adverse comment on any aspect of the administration, national or provincial.

A sinister aspect is that it is "public" and not "private" comment that is proscribed, for this is subversive of university tradition which expects a man to make his comment publicly so that his colleagues can challenge his premises or his conclusions. Truth and knowledge can only be advanced in this way.

If the disciplinary treatment detailed in the Bill applies to staff, what is in store for the students can better be imagined than is described.

The disciplinary code is also retrospective. That seems to indicate that purges of staff must take place when the Bill is in operation.

The disciplinary code is also retrospective. That seems to indicate that purges of staff must take place when the Bill is in operation.

when the Bill is in operation.

Africa sits splendid on a chair accused of being an ancestry of curly hair
India sits by its side accused of asking equal citizenship in its pride
With Europe
Which can still present its finest part
Here in the hall
Where beats a single heart.

Guilty they are of smooching off the beaded sweat of shame
From the brow of Liberty
Guilty they are
For did they not spread wide the word of Freedom
Equal in its might with time and tide
And did they not bring to the flutter
of weak-mouthed tongues
The word they dared not utter
Freedom Freedom Freedom
In a language that resounds anew to the many from these few.

So look upon the leaders
Here they are
And here they yet will be
When the accusers are accused
When facts of birth are no more abused
And to the harmony of Europe
Asia
Is added Mayibuye Afrika.

ABRAHAM BELL.



On trial for treason: (from left to right) The Rev. Thompson, Dr. G. M. Naicker, Prof. Z. K. Matthews, Mr. J. Slovo, Mr. P. Beylveeld, Chief A. J. Lutuli.

"TREASON" ENQUIRY

HOW DETECTIVE TABETA GAVE HIS EVIDENCE

From Lionel Forman

DRILL HALL, Johannesburg.

BECAUSE the notes he made at an ANC meeting contained certain things favourable to the accused, a detective was told to change the notes, defence advocate Vernon Berrange alleged in cross-examination at the "treason" enquiry last Friday.

Mr. Berrange told the detective, Johan Tabeta, that three witnesses were ready to testify that Tabeta had made this admission to other policemen during an adjournment after he had "failed" in a court test of his ability to keep an accurate record of a speech.

Tabeta denied he had made any such statement.

The cross-examination of Tabeta, which took most of a day, is fairly representative of the general course of the cross-examination of detectives who are giving evidence of speeches at meetings, and I will report it in some detail to give readers an idea of the trial's progress.

Cross-examination had begun the previous day. Tabeta had admitted that he was not able to write or speak English (the language in which his notes were written) very well, and Mr. Berrange had immediately given him a warning of what the cross-examination would aim at showing:

"I put it to you," he said, "that the notes you have handed in were made after the meeting and not going to put it to you that you are too illiterate to be able to record a speech in English even with the assistance of an interpreter."

ON MOTORBIKE
Before beginning his test, Mr. Berrange elicited the information that when Tabeta had made his notes he had been sitting on a motor cycle and writing in that position. The defence proposed, however, to permit him to sit on a chair. The prosecutor intervened to say that he did not think that such a test would be fair to the witness because the conditions would be different.

"Very well, then," said Mr. Berrange, "we'll bring a motor-cycle into court." And on that

Back came Tabeta's reply, "I

know that Sejake spoke in English."

EIGHTH TIME, AN ANSWER
The eighth time the question was put, Tabeta at last answered, "Yes, I do remember that."

Berrange: Then why did you tell his worship that you don't remember anything about the meeting other than what is in your notes?

Tabeta: I did not say that.
Magistrate: It is my recollection that he did say it.
Mr. Liebenberg: I don't know. I wasn't here yesterday.
Magistrate: No, no, it was this morning.
Berrange (continuing): What language did Hlangane speak?
Tabeta: Sesutho.
Berrange: How do you remember that?
Tabeta: Because Sejake read from a document.
Berrange: Don't talk nonsense.
Magistrate: Let him continue. It may make sense later.
Tabeta: The paper had the word "Lincoln" on it.
Magistrate: I must agree that that doesn't make sense.
Tabeta: There were no Europeans present.
Berrange: There were no Europeans present?
Tabeta: Then they always speak their own language.
Berrange: Do you always make a note of such occasions?
Tabeta: Yes.
Berrange: Show me your notes. Where did you write it?
Tabeta: I did not note it.
Berrange: Why did you just say you always note these occasions?
Tabeta: I never said that.
Then all was set for the test.

TREASON ACCUSED PROTEST AGAINST MASS HANGINGS

Both Police And Africans Victims Of Racialism, Says Lutuli

JOHANNESBURG.

WHILE grieving relatives from Natal waited outside, 22 Africans were hanged at the Pretoria Central Prison last week, for the murder of five policemen at Bergville, Natal, a year ago. All had been refused leave to appeal against the death sentence. This was the first time in the Union's history that so many persons were hanged on the same day.

The sense of shock at these mass executions was expressed by a former Judge-President of the Orange Free State, the Hon. F. E. T. Krause, who described the hangings as "gruesome."

The 22 were convicted after a 2-month trial in Maritzburg last year for the murder of two European and three African policemen who were raiding their lands for dagga. The accused alleged that they had been attacked first, and that they had been subjected to numerous provocations by the police.

After the attack hundreds of policemen and five aeroplanes took part in an intensive search for those responsible.

Three other Non-Europeans were also hanged on the same day last week, making a total of 25 executions.

SYMPATHY

As a token of sympathy with the convicted men all the 156 treason accused at the Drill Hall wore mourning and fasted on the day of the executions.

In a statement issued on behalf of the accused, Chief A. J. Lutuli said:

"It is reported in the press that the treason trial accused wore mourning on the day of the execution of 22 men as a result of the Bergville clash with the police. The reports give rise to the impression that by so doing the accused condone the killing of policemen in the execution of their duties.

"We wish to make it clear that we condone neither the killing of policemen nor the retributory legal executions. We are opposed to the use of violence and killing whether used by the civil population or by the state authorities.

"On the other hand we consider the tragic affair at Bergville arose from the general hostility of Africans towards the police engendered by the whole system of race discrimination in South Africa, and the simultaneous opposite hostility of the police towards the African citizens.

VICTIMS OF RACIALISM

"In our opinion the policemen killed at Bergville no less than the Africans executed are victims of South African political conditions and deserving of the deepest sympathy and compassion of all their fellow men.

"It was in this spirit that we appealed to the Minister of Justice to relieve the convicted men and commute their sentences. This ap-

(Continued from previous column) will attempt to keep conditions as similar to those at a meeting as possible, the test begins once more.

Berrange: Afrika! Sons and daughters of Africa. Just as the sun rises in the East it is sure that through all our vicissitudes we will achieve the aims of the freedom charter. (A pause here for applause.)

IN THE SPIRIT

Joining in the spirit and trying to create the right atmosphere, the accused and spectators joined in giving the opening words a round of applause, and from the back came a deep call, "Afrika! Mayebuye." But everyone appears quickly to have remembered where they were, and there were no further interruptions. Mr. Berrange simply pausing frequently and saying into the microphone, "cheers, boos, interjections, applause.

After each sentence he stopped and the interpreter translated. On the third sentence Tabeta stood up.

"Counsel is going too fast," he said.

"Do the best you can. Don't stand up again," the magistrate ordered.

Mr. Berrange took 12 minutes over his 533-word speech. In the 12 minutes Tabeta was able to record 144 words. His notes were materially different from the

(Continued in next column)

peal fell on deaf ears. "In the circumstances we and the other accused mourned their passing as we mourn and regret the unnecessary death by violence of any victims of South Africa's racial division and hostilities, be the victims black or white."

The names of the men who were hanged are:

Mandolozana Ndaba, Mathweshu Mduli, Bhoobholwana Mduli, Kanu Hlongwane, Nganda Mladla, Nhlonzana Mduli, Mgdobane Dlamini, Nhlanguane Hlongwane, Xhegu Mbhatha, Thela Dlamini, Dlayedwa Hlongwane, Magangane Kubeka, Nsingisi Mthembu, Mdo-lomone Mlongwane, Mshudeki Mthembu, Babalane Hlongwane, Nhlansi Hlongwane, Ndoboka Mdu-li, Hambawodwa Mladla, Mantogwane Nduli, Mbulali Nduli, Mandakayise Nzimande, Kubehla Mahlobo.

ICFTU GIVES £250 TO TREASON FUND

JOHANNESBURG.

IN response to an appeal from the S.A. Congress of Trade Unions, the International Confederation of Free Trade Unions has decided to donate £250 to the Bishop of Johannesburg's Treason Trial Defence Fund.

In a letter to Mr. Leslie Massina, SACTU general secretary, Mr. J. H. Oldenbroek, ICFTU secretary, writes from Belgium: "A sub-committee of the executive board met in Brussels from March 11 to March 13 and had under consideration the serious position prevailing in South Africa and particularly your request for financial assistance to help in defence of the arrested trade unionists and in compensation for the dependants of the accused. The sub-committee decided that a donation of £250 should be contributed."

The money is to be transmitted directly to Bishop Reeves as a trustee of the fund.

Statues Of British Imperialists To Be Removed

CAIRO.

The statues of two British imperialists, Kitchener and Gordon, are to be removed from their present sites in Khartoum.

This will be done in execution of the decision of the Sudanese Council of Ministers. The statues will be taken to the Khartoum Museum.

Kitchener was the first British Governor-General in Sudan.

The bridge crossing the Jordan River leading from Palestine to Jordan has been renamed after King Hussein instead of Lord Allenby, reports a Middle East News Agency despatch from Amman. This change was made by the decision of the Jordanian Council of Ministers.

Lord Allenby was the commander of British forces which occupied Palestine in World War I.

£1 IS WORTH ONLY 9s. 8d., BUT

NAT. BUDGET IGNORES NEEDS OF THE WORKING MAN

THE Budgets of capitalist Finance Ministers are presented as if they were an end in themselves. Not the needs of the working population, but the sacred "principles of economics," are viewed as the supreme target.

Take this extract from Mr. Naude's Budget Speech last week: "It is the same old refrain that we continually hear in the field of finance; on the one hand an appeal for lower taxation, on the other hand pressure for more subsidies, bigger pensions, and more comprehensive free services, so that every Tom, Dick and Harry can spend more and enjoy a higher standard of living."

So that every Tom, Dick and Harry can spend more! What a revealing insight into Mr. Naude's mind. Any Minister of Finance who truly had the interests of the working man at heart would exult at the thought of enabling "every Tom, Dick and Harry" to spend more and enjoy a higher standard of living.

NOT CONCERNED

Mr. Naude is not even concerned about the Nationalist working man. He admits that the 1938 £ is worth only 9s. 8d. today; that "less prosperous years" lie ahead; that the income tax-payer has been squeezed until his tax payments are fully up to date; and that there is a recession in the building industry. Yet the Budget hardly mentions the working man.

The shocking thing about this Budget is that the only people to benefit from it are the rich, particularly farmers, who will now be able to leave estates worth tens of thousands of pounds and pay hardly any duty on them. Mr. Naude said that any Government which used the Budget to catch votes deserved to lose the respect of the public; but if the concession to farmers is not vote-catching, then what is?

The Budget not only fails to ease the cost-of-living burden on White workers; it also imposes a 10 per cent compulsory savings levy on White taxpayers. But the Non-White worker is even worse off. Not only does the Budget fail to hold out any relief to him—at a time when even the Association of Chambers of Commerce has pleaded for an inquiry into the economic plight of urban Africans—but it takes away from him.

TOMLINSON REPORT

The estimates of expenditure for the year ending March 31, 1958, contain not a farthing for expenditure on the Tomlinson report, which recommended the spending of £10,000,000 annually for 10 years. Last year the Prime Minister himself announced ostentatiously that £3,500,000 was being set aside to launch the Tomlinson Report's programme for developing the Reserves. This year—nothing.

On the Bantu Education Account, one notices that the subsidy for school feeding, which was £640,000 last year, is cut to £100,000 this year.

And we have read elsewhere that the poll-tax paid by every African male is to be increased from £1 to a minimum of £1 10s. and a maximum of about £4 a year; while African women teachers, nurses, etc., are to be made to pay tax too, according to a sliding scale.

These items—the withholding of money due to the African people and the imposition of extra taxes—mean a loss of millions of

pounds to the African people. Yet the rich Nationalist farmers and the English-speaking business men can leave huge tax-free estates:

Contrast this with the following "Native Affairs" items in the Estimates: "Subsidies, Allowances, Presents and Rations to Chiefs, Headmen, etc., £86,100." Or "Central Reference Bureau, £108,000." Or "District Administration, £661,017." Or "Publicity Expenses, £4,000." Or "Promotion of Efficiency of Chiefs and Headmen, £2,500." There seems to be plenty of money for apartheid theories.

NATIVE LAWS BILL

I want to switch now from the Budget to the Native Laws Amendment Bill, which was debated in the Assembly last Thursday. The new clause affecting the attendance of Africans at churches in urban areas is dealt with elsewhere in this issue. I want to deal with other aspects of the Bill, which is a horrifying document quite apart from the "church clause." A statement by the S.A. Institute of Race Relations says "the Institute has carefully studied the Bill and considers it the most serious threat yet to inter-racial harmony and goodwill in South Africa."

Introducing the Bill, Dr. Verwoerd explained that, among other things, it is going to help him "clean up" Alexandra Township. He said that he wanted to reduce Alexandra's present population of 95,000-110,000 to about 30,000. It will be recalled that this is in terms of the Mentz report, which recommended that only Africans

working in the northern suburbs of Johannesburg should be allowed to continue living in Alexandra. The others must go and live in locations in the area where they work. Dr. Verwoerd also intends applying "proper, strict control" to Alexandra.

Then there are clauses in the Bill which further extend Dr. Verwoerd's authority over municipalities. Dr. Verwoerd "explained" that municipalities were there merely to carry out the Native policy of the central government, and that he could not tolerate

Looking At Parliament

rate "20, 30 or 40 different ways of Native administration." Dr. Verwoerd said there should be no illusions about this. "No town council should be able to claim for itself the right to carry out a policy of integration if the national policy is apartheid." This is a clear warning to municipalities that they are going to be ruled with an iron hand in future.

Dealing with the clauses aimed at preventing inter-racial contact, Dr. Verwoerd mentioned specifically the inter-racial clubs in Pietermaritzburg and Durban, the Liberal Party, social gatherings in private homes, and places of entertainment. Dr. Verwoerd complained that at private "mixed" parties, the Whites and Non-Whites were ostentatious about

their defiance of convention, and that they threw open the doors and windows, or "hung out of the windows."

Dr. Verwoerd's whole approach was that Whites and Non-Whites never mix socially because they find genuine pleasure in each other's company, but because they want to be brazen; and that they never behave like normal human beings, but yell and shout and put themselves on display. If Dr. Verwoerd were to attend some of the "mixed" social gatherings he fears so much, he would see that the persons concerned behave themselves much better than the White hooligans one reads so much about these days.

To stop this "mixed" party-going, Dr. Verwoerd is taking powers either to ban the host from giving any more parties, or to put a ban on the house or flat concerned, or to ban the entire street or vicinity or "part of the city." What a fantastic conception!

NEW OFFENCE

Other provisions in the Bill were dealt with in New Age when the Bill was first published. But there has been further clarification of their scope:

One clause will make it an offence for any African to enter premises without the permission of the owner or occupier. A similar prohibition exists in the Prevention of Illegal Squatting Act of 1951, but there the African (or anyone else) had to enter the premises "without lawful reason." These words have been omitted, and now if the African is visiting a friend, or calling on a previous employer to recover wages owing

to him, he immediately commits an offence. However legitimate his visit, it becomes an offence unless he first obtains permission to enter the premises.

Another clause amends the notorious Section 10 of the Urban Areas Act. At present no African may stay longer than 72 hours in a town without a permit unless he is born or permanently resident in that town; or unless he has worked for the same employer for at least 10 years or has worked continuously in the town for at least 15 years.

This is all changed. The words "permanently resident" are changed to "continuously," so that even if the African was born in the town but leaves it to go on a short holiday he forfeits his right to return. As Dr. Smit said, if he goes to one of Dr. Verwoerd's new tribal colleges, he will not be allowed back into the town without a permit.

As far as the provision referring to 10 years in the employ of one employer or to 15 years continuous employment in the town is concerned, this too is changed. Now, even after completing either the 10 or 15-year period, the African must continue to remain in such area and must not be employed outside it. Even temporary absence from the town deprives him of his right to return to it.

RESERVATION OF JOBS

A further clause forbids the registering officer to register a contract of service in respect of such classes of work as the Minister may determine. A similar provision exists in the Industrial Conciliation Act, enabling the Minister to reserve certain jobs for certain races. But whereas in the I.C. Act a rather tedious procedure was laid down, here Dr. Verwoerd is empowered simply to regulate the country's economy according to his political views without reference to anyone else.

Dr. Smit's final words on the Bill were: "It is another chapter in the long list of miserable tyrannies that fill our goals with many thousands of innocent people."

C.P.E.

VERWOERD WANTS POWER TO END ALL BLACK-WHITE CONTACTS

(Continued from page 1)

here the ban operates automatically if the number of Africans attending such institution is greater than it was in 1938.

As if this were not guarantee enough that few institutions would escape the blanket ban, the Minister lays down three conditions in which he may direct that no Africans may attend any such institution anyway. They are if, in the Minister's opinion, (1) their presence there is causing a nuisance to residents in the vicinity;

(2) it is undesirable that Africans should be there at all; and (3) such institution is "conducted in a manner prejudicial to the public interest."

In all three cases the Minister may make an order whether or not the institution was in existence in 1938.

In case (1) and (2), the Minister also requires the concurrence of the local authority concerned before he can issue an order, but he does not require such concurrence in the case of (3).

This completely negatives the value of all his other "concessions," for the effect of this clause is now that the Minister may, without the concurrence of the local authority concerned, arbitrarily order that no African attend any

institution if, in his opinion, it is "conducted in a manner prejudicial to the public interest."

Both the person who conducts such institution and the African who attends are guilty of an offence if such an order is disregarded.

In this respect, the Minister clearly acquires powers far beyond those he had under the old clause.

CINEMAS, DANCES ETC.

Another clause in the Minister's amendment gives him the power to issue an order prohibiting an African from attending any PLACE OF ENTERTAINMENT outside a location if he thinks their presence there is causing a nuisance to the residents in the vicinity, or if he thinks it is undesirable that Africans should be there at all. He requires the concurrence of the local authority before he can issue such an order. Both the person who conducts the place of entertainment and the African are guilty of an offence if such an order is disregarded.

MEETINGS

The most serious clause from the political point of view is the "MEETINGS" clause. Under the old clause there was a blanket ban on all meetings attended by Africans in urban areas outside a location unless the Minister's permis-

sion was first obtained. This blanket ban falls away, but the Minister now takes power to prohibit the holding of any "meeting, assembly or gathering (including any social gathering)" which is attended by any African in an urban area outside a location, or to prohibit any person mentioned in the notice from holding, organising or arranging any such meeting, assembly or gathering, if, in the Minister's opinion,

(1) the holding of such meeting is likely to cause a nuisance to persons resident in the vicinity, or

(2) it is undesirable that Africans should be there at all.

Both the person who "holds, organises or arranges any meeting, assembly or gathering" and any African who attends in contravention of such a notice are guilty of an offence.

The Minister must advise the local authority concerned of his intention to ban any gathering and give the local authority time to lodge objections. He may not issue a notice if the local authority lodges an objection within the specified period. The Minister may not issue any such notice with reference to any gathering connected exclusively with any church or school, hospital, club or similar institution or any place of entertainment—naturally because he already has

powers to deal with such gatherings under the other clauses of his Bill.

But all other meetings may be banned by the Minister—not only public political meetings in a square or a hall, but trade union meetings and non-political meetings of any sort to which Africans may be admitted. Even a private party in a person's home, or a social, may be banned in this way.

OVERALL EFFECT

The overall effect of the amendments to clause 29, therefore, is to give the Minister of Native Affairs sweeping powers to prohibit the right of Africans to associate with other races in urban areas outside a location, whether in church, cinema, International Club—even in the privacy of the home.

It is part of the Government's plan to reduce the African people permanently to the level of hewers of wood and drawers of water, and to isolate them from all contact with their fellow-men except in the role of servants.

This Bill must be fought to the bitter end by all who believe that relations between black and white must be founded on friendship and co-operation instead of the hatred and antagonism that inspires all Nationalist legislation.

Collection Number: AG2887

Collection Name: Publications, New Age, 1954-1962

PUBLISHER:

Publisher: Historical Papers Research Archive, University of the Witwatersrand

Location: Johannesburg

©2016

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.