

Advance

Registered at the General Post Office as a Newspaper

ADVANCE, THURSDAY, SEPTEMBER 3, 1953

PRICE 3d.

Kenya
Mass Murder
Must Cease

—Page 4

THE BANNED CAN SPEAK

Mass Meetings on Sunday

In the light of the Appeal Court's decision in the Johnson Ngwevela case, people who have been banned by the Minister of Justice under Section 9 of the Suppression of Communism Act have made arrangements to speak at meetings in the coming week.

In Cape Town on Sunday, December 6, at 3 p.m. on the Grand Parade a mass meeting will be addressed by Ray Alexander, Sam Kahn, Brian Bunting, Johnson Ngwevela, Fred Carneson and others. "Turn up to this meeting in your tens of thousands and make this a terrific demonstration of the South African people against the tyranny of the Nationalist Government," states the leaflet which has been issued to advertise the meeting.

"Defend democratic rights! Down with Swart! Repeal the Suppression of Communism Act! Forward to Freedom for All", the leaflet concludes.

In Johannesburg a mass meeting has also been arranged for the coming week-end. It will be held at the Red Square, Fordsburg, on Sunday, December 6, and will be addressed by well-known leaders who have been silenced for 18 months under the Swart bans.

Permission for the meeting has been granted by the City Council despite police representations.

FOLLOWING the acquittal of Johnson Ngwevela by the Appeal Court in Bloemfontein last week, it is now clear that the Suppression of Communism Act notices served by the Minister on over 100 people prohibiting them from attending gatherings are invalid and of no force and effect.

Johnson Ngwevela was arrested in June last year when he addressed a meeting after he had been served with a notice under the Suppression of Communism Act prohibiting him from attending gatherings.

He was convicted in the Magistrate's Court, and sentenced to three months' imprisonment, two suspended. He appealed to the Supreme Court, but his appeal was rejected. His appeal to Bloemfontein, however, was successful.

The Appeal Court held that Ngwevela was entitled to be heard before the Minister of Justice acted against him. No such opportunity was afforded him, and therefore the banning notice was invalid.

THE SITUATION OF EVERY PERSON WHO HAS BEEN BANNED FROM ATTENDING MEETINGS UNDER SECTION 9 OF THE SUPPRESSION OF COMMUNISM ACT IS IDENTICAL. NONE OF THEM WAS AFFORDED AN OPPORTUNITY TO MAKE REPRESENTATIONS BEFORE HE WAS BANNED. THEREFORE IN TERMS OF THE APPEAL COURT DECISION, NONE OF THE BANNING ORDERS IS VALID.

... AND A WARNING

The Appeal Court decision concerns only bans placed on individuals by the Minister of Justice under Section 9 of the Suppression of Communism Act prohibiting them from attending gatherings. It does not affect bans imposed under the Riotous Assemblies Act. Nor does it affect the position of those named people who have been ordered by the Minister under Section 5 of the Act to resign from certain organisations, or not to take part in the affairs of certain organisations.

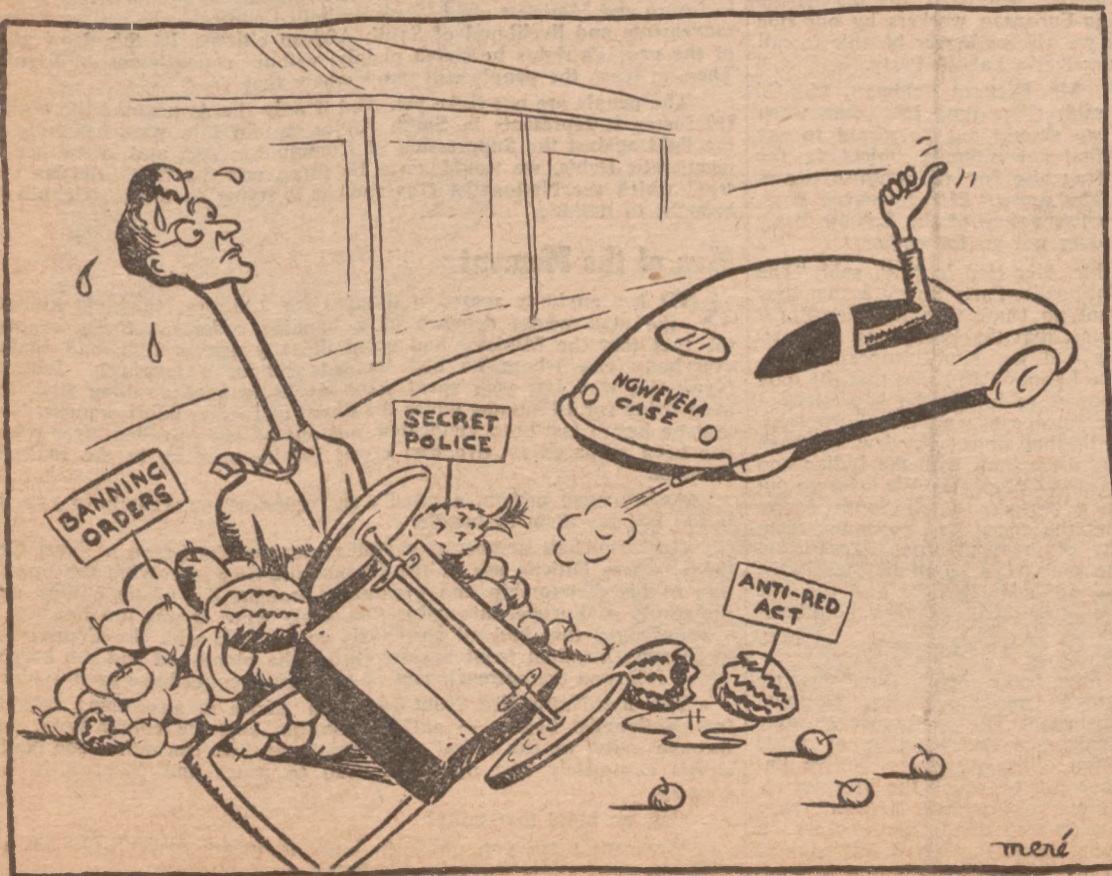
Anyone, for example, who had been ordered under Section 5 of the Suppression of Communism Act to resign from the African National Congress and to play no part in its activities, and who at the same time had been ordered under Section 9 of the Act not to attend any gatherings, is not automatically freed by the Bloemfontein decision from all restrictions.

He is freed from those restrictions imposed on him by Section 9—he may attend gatherings; but he is not freed of those restrictions imposed on him by Section 5—ordering him not to belong to the A.N.C. and not to take part in its activities. If such a person were to attend a meeting of the Housewives' League, he would not be committing an offence. But he might be committing an offence if he attended an A.N.C. meeting.

NOT TESTED

The question of notices issued under Section 5 of the Suppression of Communism Act was not raised in the Ngwevela case and the Appeal Court made no pronouncement on that point. Until this issue has been decided in the courts, therefore, nobody in receipt of a notice under Section 5 should assume that such a notice is of no force and effect.

UPSETTING THE APPLE CART



People's Victory in British Guiana

LONDON.

In the first popular election in British Guiana since the constitution was suspended, the People's Progressive Party has won a resounding victory.

In the village of Corentyne last week the P.P.P. won four seats out of six on the local council. The victory was the more remarkable because the election was on a restricted franchise which penalises the poorer voters.

A Colonial Office spokesman said later that it was not proposed to hold village elections generally.

Fifty-three M.P.s have already signed a prayer circulated by Mr. Fenner Brockway, Labour M.P. for Eton and Slough, protesting against the Colonial Secretary's decision to suspend the British Guiana constitution.

Urge Greek Amnesty

LONDON.

Fifty-three British M.P.s have sent a message to the Greek Premier, Marshal Papagos, urging him to release Greek political exiles and prisoners and to grant a general amnesty.

The signatories include Mrs. Barbara Castle, Sir Richard Acland, Sir Leslie Plummer, Mr. Michael Foot, Mr. R. S. H. Crossman, Mr. Harold Finch, Mr. William Warbey, Sir Fred Messer, the Rev. R. Sorenson, Mr. Emrys Hughes, Mr. Harold Davies and others.

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Labour Party Turning To Non-Europeans?

"Whites Only" Policy Proving Inadequate

DURBAN.

AN increasing awareness of the importance of the racial question in South Africa was demonstrated by speakers at the annual conference of the Labour Party held in Durban during last week-end.

"The trade union movement is getting into greater danger every day. The Suppression of Communism Act has already removed over 40 of the best and most competent trade union leaders. It has been followed by a host of totalitarian acts whose aim is to instil fear into the people of this country.

"Today many trade unionists have cold feet and are prepared to let the Government get away with anything. I appeal to the people of this country to realise the sinister aims of this Government. Today it is the trade union movement; tomorrow it will be the courts and the Labour Party, and then no one will be safe."

Mr. Alec Wanless said: "The fear of the integration of the African worker on the part of both the English-speaking and Afrikaans workers is the cause of the decline of the trade union movement.

CHANGES

"When we call for unions to affiliate, do we mean all and any unions or unions of white workers who have the vote? Do we want to be a real Labour Party, representative of all workers, or do we want to be the party of a declining number of white industrial workers?"

"I have seen considerable change in the Non-European policy of the Labour Party and sooner or later the inexorable laws of economics

will force us to change still further until we will have to accept the Non-European workers by our side or we will no longer be able to call ourselves a Labour Party.

Make Sure You Don't Miss the Advance Party on Xmas Eve

will force us to change still further until we will have to accept the Non-European workers by our side or we will no longer be able to call ourselves a Labour Party.

Mr. Richard Feldman, M.P.C., said: "The time has come when we should not be afraid to say that our ultimate object is the franchise for all South Africans. The present Non-European franchise policy of the Labour Party does not go far enough."

Mr. Alec Hepple, M.P., said: "The Nationalist Party policy is that they want no truck with the Non-Europeans, that the Europeans must order and the Non-Europeans obey. The Labour Party says that the only hope is to bridge the gap between the Europeans and Non-Europeans. With that object in view we have had discussions with the Indian and African Congresses. We must go out on a crusade to tell South Africa that the social and economic security of the white man depends on the social and economic security of the non-white people and the one cannot be separated from the other."

RE-ELECTED

Mrs. Jessie McPherson was returned unopposed as National Chairman. The conference strongly condemned the banning of trade union officials and the Native Labour Act by which the Minister attempts to liquidate African Trade Unions and divide the workers on racial lines. It pledged full support to the African trade unions to combat the Act.

Clarion Call

The Rosenberg Letters

A BOOK entitled "The Rosenberg Letters" has arrived in this country and is on sale in the bookshops. It consists of letters which Julius and Ethel Rosenberg wrote to one another from the time of their arrest until they were murdered by the United States authorities in June of this year.

The letters in the book were chosen by the Rosenbergs themselves so that they could be published to establish a fund for their children, Robert aged six, and Michael aged ten. These letters, written in the shadow of the electric chair, will take their place with Fucik's "Notes from the Gallows" as the most inspiring testimony to the faith and courage with which men and women have withstood the cruellest onslaughts of fascist tyranny.

The dignity and bravery with which the Rosenbergs faced their death was in the most striking contrast to the hysterical frenzy with which their accusers worked to destroy them. Truth and innocence could have no better monument than these most moving letters.

I hope readers will make a special effort to buy the book, not only for its own sake, but also to help the Rosenberg children, who are still the victims of persecution in the United States. The price is only 8s. 6d., which is not much compared with prevailing book prices today.

He Should Have Kept Quiet

I MUST confess that the value of the book as a memorial to a brave man and woman is spoilt by a quite shocking foreword written by Canon L. John Collins, Chancellor of St. Paul's Cathedral. We have all heard of Canon Collins before. He is the British cleric who has so annoyed the Nationalists by his criticisms of apartheid, and by sponsoring a fund to aid victims of the Nationalist Government during the defiance campaign.

If that is very much to his credit, this foreword, however, is a cause for shame. The Canon goes out of his way to make it quite clear that he is opposed to Communism. He is not even convinced that the Rosenbergs were innocent. "There are grounds for doubt," he says. "It would, however, appear, particularly from the later letters, that they were, if not Communists, infected by Communist thought and expression." Note the use of the word "infected", as if the Canon were standing over the corpses of two people who had died of the most loathsome disease.

Why then did the Canon write this foreword? He says: "It is my hope that these letters will play a significant part, not only in providing material aid for these two orphans, but also in helping mankind to learn the lesson once and for all that it is futile to try to combat evil with evil."

It leaves a nasty taste in the mouth. The Rosenbergs deserve more from posterity than the half-hearted mumblings of a timorous Canon Collins. Those who honour the memory of the Rosenbergs will look forward to the production of a new edition of the letters free from the stain of British clerico-liberalism.

Fear of the Smear

IN this foreword, Canon Collins exemplifies a fault which is not confined to the British liberals, though they are amongst the worst transgressors. It is the fault of playing safe. Fear of the "big smear" prevents people from being resolute in the defence of fundamental principles.

When Johnson Ngwevela was acquitted by the Appeal Court last week on a charge of contravening one of Swart's banning notices, one might almost have got the impression that the daily press regretted the court's decision.

Far from celebrating a legal victory over Nationalist tyranny, the Cape Argus, for example, was already accepting the fact that the Minister of Justice would amend the law to rid himself of the obligation of granting a hearing to people he proposed to ban.

"It is as well that such issues should be made unmistakably clear," stated an Argus editorial. "If we are to live under an authoritarian system in future and Ministers are to have unlimited control over the reputation, movements and livelihood of South African citizens, let this deprivation of the people's rights be stated plainly, without concealment or disguise. Then, at least, the people will know where they are."

The people are not there yet. And if only the Argus, and the powerful forces it represents in South Africa, would join wholeheartedly in the fight against the Suppression of Communism Act, and in defence of democratic rights, we would never be there, and the "authoritarian system" which the Nationalist Government is trying to establish could be brought to nothing.

Man of the Moment

AND has anybody spared a thought for Johnson Ngwevela himself, the man whose defiance of a banning order eventually exposed the fact that the Minister had acted illegally against him, and against everybody else whom he had banned without a hearing? Johnson Ngwevela, who last year spent some weeks in gaol awaiting trial, has been living for 18 months under the threat of further imprisonment. Now that he has at last been vindicated, not one of our so-called "free press" has been prepared to give him credit for his sacrifice in the cause of freedom.

As a named person, a "Red", an "agitator" or what have you, he is too hot for them to handle.

Our arm-chair democrats should remember the lesson of Nazi Germany, where Hitler's use of the Communist bogey paralysed the opposition to his dictatorship and eventually brought the whole nation, nay, the whole of Europe, into subjection. Only when it was too late was it acknowledged that had all anti-Nazi co-operated with the Communists in forming a united front against Hitler, the bloodshed and the horrors which followed the entrenchment of his regime could have been avoided.

The anti-Nationalist front in South Africa is also being split by two Nationalist bogies — anti-Communism and the colour bogey. If, through unity, we can defeat those two bogies, we can defeat the Nationalists completely and open the road to peace and progress in our country.

Can we build that unity?

Well, what are you doing to build it, gentle reader? Go on, get cracking now, while there is still time!

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UCT. 20

THE BEND IN THE ROAD

by Katie Hendricks

PROLOGUE

The man and the boy crept stealthily towards the high wire netting of the poultry run.

"We will eat tonight," said the man, "and then before we will need to eat again we will be at Uncle John's house."

"It is not very far now, father?" whispered Naartjie.

"No, my son, it is not far now."

"My feet burn like fire," complained the boy.

"We have walked many miles," said the man. "We will take two chickens from this farmer and perhaps one day we will return and say, 'One night I came here with my little boy, Naartjie, and we took two chickens because we were hungry. But now I will pay you for them.'"

"You must tell him also that we have walked the road from Cape Town and then he will understand."

"I will tell him. Now, my son, wait here and I will get the chickens."

The man pulled the base of the wire from the ground so that he was able to creep under it.

The fowls in the run scuffled uneasily. A hen beat its wings against a paraffin tin, shattering the still Rhodesian night with its tattoo.

The muffled screech of fowls as the man swung them on their necks and then the crack of a rifle.

The boy waited but his father did not return.

CHAPTER 1

"Isn't she dark," said Aunt Mattie after a moment of disapproving scrutiny. The other aunts agreed.

"She will get lighter," said mother with determination.

Swaddled in a blanket at my mother's side, like an inkspot against the snowy sheets of the Cape Peninsula Maternity Home, I blinked back at my critical reception committee. Mother lifted me furtively to the more suitable background of brown blanket.

"She doesn't look like you at all," Aunt Mattie continued.

"No," mother was forced to admit, "she takes after her father."

Aunt Susan gingerly patted my cheek. At such a time it is awkward to have no words of praise, so she said:

"What are you going to call her?"

Mother had not thought about it. "Katie," she pronounced doubtfully.

* * *

So Katie it was—Katie Hendricks Mandisodza.

My friends call me Katie. My enemies call me all kinds of a kaffir, prefixed with suitable epithets; for I have a dark skin not far from black, thick lips and short wiry hair. That is the Mandisodza in me.

Mandisodza is my father's name and it is the name of his father's father, who was an African chief in Manicaland, a part of Southern Rhodesia, one thousand, seven hundred miles from Cape Town.

Hendriks is my mother's name. By uniting Hendriks and Mandisodza in my name, I feel that I have linked my mother and father as they never were in Holy Wedlock.

The name Hendriks has come down to me by the process of adoption.

Some years after diamonds were discovered at Bultfontein, a drought-stricken white farmer called Hendriks trekked from Namaqualand in the west, to the mushroom town of white tents and packing-case houses, and he took his Hottentot servant with him.

Soon the Hendriks family grew weary of drifting from diamond field to diamond field in search of fortune, and when the fever of anticipation cooled, they left the mad burrowing, the dust, the cracking of whips and the bawling of oxen to trek on to the Cape where they bought a farm not far from Cape Town. The Hottentot servant went with them and he adopted the name of Hendriks for himself.

Hendriks, the Hottentot, married Sophie, who was a Coloured from the nearby village of Kuils River. Of their ten children, mother was the youngest.

When my grandfather died, Sophie moved into Cape Town with

pounced on the Manicas and drove them east and south.

The Mandisodzas and their people, despoiled of their cattle and many of their young men slain, came to the Umtali district to begin a new life. At Inyanga the Matabele did not reign long for the white people came in their turn to drive the native people from the fertile parts into the arid foothills, which in time became the native reserve for that district.

The white people have built many shops and big houses at Inyanga so that it would indeed be difficult to be a brave hunter in that ancient place today.

* * *

Father was eight years of age when the Matabele swept like locusts through the Manicas. At Inyanga there had been a wealth of sweet water, cattle and fertile land, but in the dry dusty reserve near Umtali it was different.



Learned to do basket work

her children. There she struggled on until she was beaten down, by the influenza epidemic after the first world war.

Mother was looked after by her sisters until she was old enough to earn her own living. She was ambitious and would have liked to become a teacher, but instead, after a few half-hearted attempts at the St. Paul's Night School, she became successively nanny, waitress and cook.

Father could trace his ancestry all the way back to chief Chibazwe, who adopted the name Mandisodza because it means "the brave hunter". Chibazwe was a lusty hunter in his youth but he had the misfortune to live beyond his three score years and thus exhausted the patience of his successors, who cut his throat.

Chibazwe and his descendants inhabited the lovely Inyanga district where the waters flow sweet from the high mountain streams of Mashonaland. There came the Matabele, themselves fugitives from the terrible Chaka in Natal and aggressors in their turn from the time Moselekatse formed them into raiding parties to harass the tribes in Mashonaland. They

the kitchen door to ask for work.

Mrs. Pattison was there doing the washing, and she asked in the Shona language:

"What is your name?"

The weary, timid piccanin, for he was little more than a piccanin, rattled off his name and Mrs. Pattison turned to her husband who had come into the kitchen to see what the boy looked like. She said, "I could never twist my tongue around that one."

"Have you worked in the house before, John?" To be on the safe side Dr. Pattison called every native John, and from about that time father's eldest brother adopted the name. The piccanin shook his head sorrowfully.

"Have you done any work in the kitchen or the garden?"

Uncle John, as I have always known him, clicked his tongue sadly.

"I've got to have some one to help me, dear," Mrs. Pattison said to the doctor, "he looks intelligent and sometimes these raw natives are not as spoiled as the others from the towns."

Dr. Pattison doubtfully agreed, "All right, we'll try him," and he began to give Uncle John instructions about weeding the garden. Uncle John survived the first day when he thought geraniums were weeds and was promoted to house-boy; they calculated he could do less damage polishing floors, and they paid him eight shillings a month.

The doctor was a practising Christian who went to church every Sunday with his wife and children—the Church was a room in a centrally situated farmhouse, and there the white folk would gather.

Uncle John watched the people going to church and he puzzled as to what they did there, for he knew the meaning of neither Church nor God. One day he plucked up courage enough to ask the master what he did at Church; to ask a question like that required a great deal of courage for it might easily be taken for impudence. But the doctor was an earnest man, and he gave a simple explanation of the Christian conception of God and the Church. From then on Uncle John was allowed to accompany the family to church, to look after the children.

He became more and more interested in religious matters and three years later became a staunch Methodist. Sixteen years later Mrs. Pattison lost her servant when Uncle John went back to school and completed his sixth standard at the old Umtali School. Meanwhile he studied to become a Methodist Minister, and was eventually given a mission station with five outstations at Old Umtali.

* * *

Father reached his standard five at the same school, studying in his native tongue and learning to model clay and do raffia and basket work. He was a slim, wiry youth with clear flashing eyes characteristic of the Mandisodzas. He had a great appetite for life which he found difficult to satisfy in the reserve. He smiled easily and indulgently as he proclaimed to his friends in his great trumpeting voice that he intended to seek fame and fortune, city life and good wages in Cape Town. He was an incurable boaster.

Soon father left school and went to earn money from the white people.

The many Manica natives in Cape Town were earning more pounds than they had dreamed of in Mashonaland, and they wrote home glowing reports. Father, like many of his contemporaries, became obsessed with this idea of reaching the Cape, but first he had to find work in Salisbury.

He was taken on the staff of a Salisbury hotel, and after a short apprenticeship as second cook became head cook, although he had only been able to mix the native sadza when he arrived. As head cook he was paid four pounds ten shillings a month.

Occasionally father's friends and relatives would come in from the reserve to buy sugar and mealies; the women bought cheap cotton material which they used as saris after the fashion of the Goanese from Algoa Bay, and bright coloured scarves for their heads.

On these rare visits to town the people from the kraal visited everyone they knew, including father, and they marvelled at the wonderful food he produced. When the little Scots manager was busy, father took some of his food out to them as they sat playing his gramophone in the tiny room above the garages.

Father's friends were agreeably impressed, but they asked: "Perhaps the baas will be angry that you take so much food?"

"No!" Father grinned expansively. "The baas is very rich and he likes me very much."

(To be continued next week)



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KENYA MASS MURDER MUST CEASE!

This is another letter of greeting from this country of ours, where we are little better off than the dead. It is not a letter to be replied to, but to make you do something to save a few of us.

Things have gone from bad to worse since two young men were acquitted by the court of the charge of murdering Elija Njeru, of Embu, and since the soldiers (accused of killing) Kimani wa Karanja and Chege wa Kahamba were let free by the military tribunal for "lack of evidence."

The whole country is living in a terrible state of fear, like animals in a bag. There is great danger, there is great fear, there is great sorrow, because we have discovered that the aim is to exterminate half the Kikuyu nation.

Beaten

People who are not actually killed are beaten until they are invalid; many later die at their homes and some in the hospitals.

There seems to be no way of getting out of this confusion, because the Government is employing merciless thieves and well-known criminals in their C.I.D. as informers: people who have for a long time been living in towns like Nairobi and don't care how they make a living.

The Government places great confidence in that type of people; whatever they say the Government accepts as true.

For every piece of information they are given money. Their desire to make more money leads to more and more people being killed.

When the Government gets such a letter (from the informers) it hands it over to the young men of the Kenya Police Reserve, and the Kenya Regiment, who are the sons of the Kenya settlers.

These have African guides to lead them to the homes of the people named in the letter.

When they get there these men are not to be arrested, but killed there and then, under the pretext that they were trying to resist arrest. Their homes are then burnt, including all their properties.

If the men are not found, their wives are killed.

All this is supported by the emergency regulations. Every time the Kenya police reserve of regular police kill an African, the excuse is always that he was trying to run away or that he had firearms.

It so happens now that any man who has any property is called a "Mau Mau treasurer". Any educated man is said to be a "Mau Mau secretary".

Anybody who is found hiding at night is shot indiscriminately, even women and children. If you are not killed, it is only by accident.

Although things here are very terrible, we have nowhere to go in this country to protest. If any of it is likely to become public knowledge, the Government issues statements to the newspapers saying that it has nothing to do with those who are being and killing innocent people, and that they are ready to punish anybody doing so. But nobody has actually been punished.

In any area in the reserve where there is no trouble, meetings are arranged to tell the people that they are peaceful because they have all taken the Mau Mau oath, which makes them keep quiet; that they must give the names of

The evidence presented in the case of Captain Griffiths, a British army officer recently charged with the murder of two Kikuyu, has profoundly shocked public opinion throughout the world, not least in Britain. Captain Griffiths was charged with murdering two Kikuyu forestry workers by shooting them in the back after ordering them to walk away from him. Captain Griffiths was acquitted, but Labour M.P.s and the Press in Britain are now demanding an inquiry into the whole situation in Kenya.

A British Sergeant-Major and two Askaris gave evidence against him, alleging that he had declared to them that he "could shoot anybody he liked, provided they were black", and that he had let the mortally wounded men writhe in agony, saying: "You can scream, you bastards. When you killed my horse in Nanyuki he screamed for a damn sight longer."

During the hearing it was revealed that British units in Kenya were keeping "scoreboards" of "kills" and that British officers in some units were paying rewards of 5s. to 10s. for each alleged Mau Mau killed by their troops.

The Griffiths case follows closely on the recent publication in London of two letters received from a group of Kikuyu tribesmen, exposing the reign of terror and murder which the authorities seek to dignify as "the restoration of law and order". Written at the risk of the correspondents' lives the letters, extracts of which are published here, are eloquent testimony of the brutality and savagery with which the British are seeking to subdue the Kenya people.

those who are Mau Mau so that they can be killed.

Exterminated

The provincial commissioner of the Central Province recently stated clearly that all men who are said to be Mau Mau are to be exterminated like rats with a plague.

When we look into this matter, we see that it is only the people who are Home Guards whom the Government do not consider to be Mau Mau, because of their part in the killing and arresting the so-called Mau Mau men.

The Government's aim is that only the Home Guards are to be left alive and even those Home Guards are said to be of two kinds: those who kill are said to be good, and those who are not keen on killing are said to be Mau Mau, too!

People who had personal enemies use the opportunity to kill them. The Government is only interested to hear that somebody is Mau Mau and no more evidence is required.

On September 29, the well-known Elders were killed. They were sent to a place called Rare, near Lari. The following day news appeared in the European newspapers that "terrorists" had been found in Kiambu area and killed by the security forces.

(The letter then gives the names of seven dead.)

If you happen to be well off and a certain Home Guard happens to be jealous of you, this is the time when they get rid of you. They find this is a good time to exterminate those people. The Home Guards are given permission to do whatever they like, to kill anybody without reference to any higher authority. Such things are happening in places where people are less educated like Githunguri, Kianwangi and Gatundu.

Lists of Victims

In their meetings, the Home Guards jot down lists of those

or you will be given to the white settlers who will certainly shoot you without mercy.

Another terrible thing now happens at certain locations, for example at Gathago water mills. There the women on that side are compelled to go to the mill, where they are shut in and all their clothes taken off.

From 5 p.m. to 6.30 they are forced to go into the water behind the dam with their hands raised above their heads; they are up to their necks in water and stay there for 25 to 30 minutes.

Then they are taken out, still naked, and are beaten and beaten, being at the same time told to say that Kenyatta administered the Mau Mau oath to them at his home, which is not far away.

A great number of women are continually in this trouble. The women of Majugu's location are in a great trouble. They are being arrested and all their clothes taken off them.

Boiling Water

When a woman says she does not know anything about the Mau Mau oath, boiling water is kept nearby and is poured on her breasts until her skin comes off there and then and she is just left there.

If she is dead, she is dead. If not, that is her own business.

At a camp in the farm of a certain European when all the men were imprisoned, their wives and children were left in the camp

without anything to eat because none of them had been allowed to take anything with them when they were driven out. They left all their goats and crops behind on the European farm. There are some who left about two stores of mealies and others about 80 to 100 goats.

Hunger

After some time it was decided to bring the women and children to the Kikuyu reserve. They were packed on lorries and told to get out at Kikuyu station, others at Limuru station, without knowing where to go, or what to eat.

The great trouble they found is that of hunger, because the people in the reserve had very little to eat themselves.

So it has become a custom with the women to go to the market to pick up waste from sugar cane and banana peels to eat. This is the type of food which they give to their children.

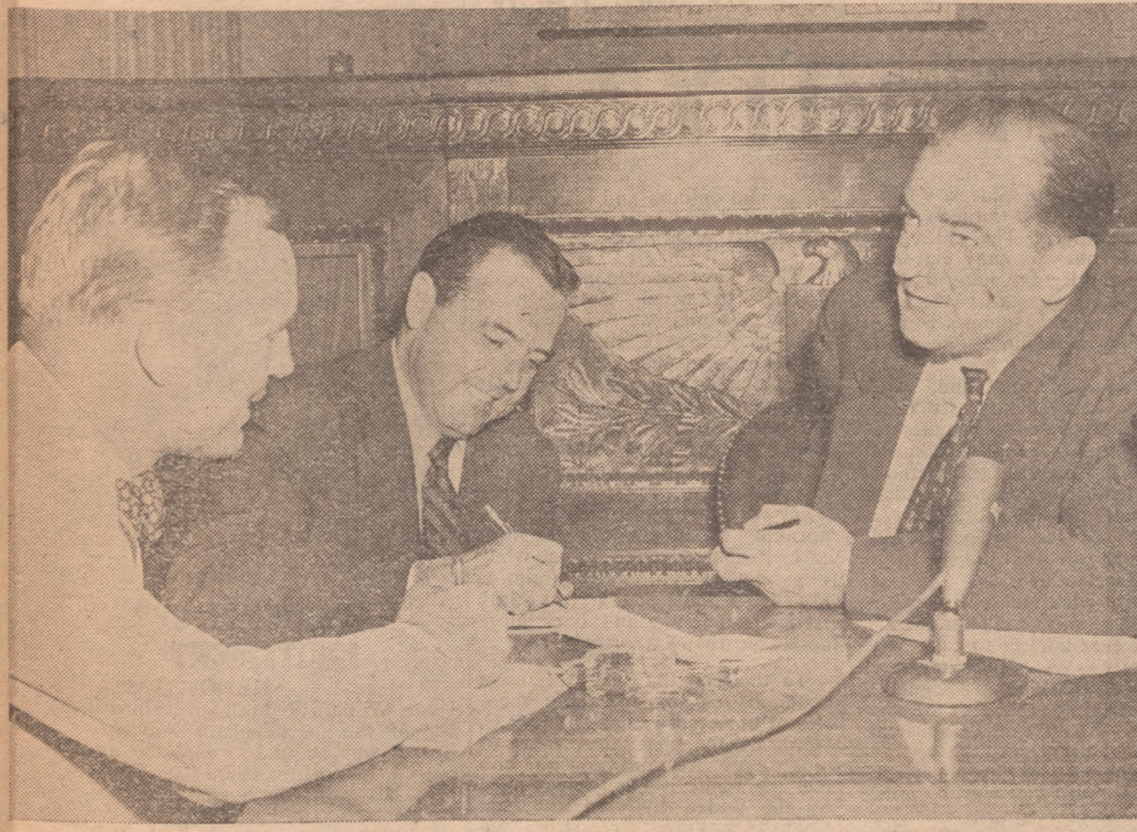
We would be very happy if the whole world could know these things quickly. All those who used to be the spokesmen of the people are no longer living. Many died a terrible and sorrowful death.

Many young children have nothing to eat and nowhere to sleep. Their parents were killed and their property confiscated or destroyed.

We ask you, together with those who sympathise with us, to do something very quickly, because if nothing is done now we are finished.



CAPT. GRIFFITHS



Will he be the next President of the United States? The man behind the anti-Communist hysteria which is sweeping America today, Senator McCarthy, is here seen discussing his plans with U.S. press men.

"MAJOR CONTRIBUTION TO RACIAL HARMONY"

Congresses Acclaim U.N. Report

JOHANNESBURG.

A JOINT statement issued by the African National Congress and the S.A. Indian Congress acclaims the report of the United Nations Commission on the racial situation in South Africa "as a major contribution towards the achievement of racial harmony and the establishment of a true democracy in South Africa".

The statement reads as follows:— "The text of the U.N. Commission Report, now being discussed by the Political Committee, has been made available and we have had the opportunity to study it.

"We consider the publication of this report to be an historic event. Clearly the fruit of intensive study and objective evaluation of the facts and of international law, the Report authoritatively establishes a number of highly significant conclusions.

"It finds, with a wealth of detailed documentation and examples, that the system of racial and colour discrimination established in the Union, continued since this country endorsed the United Nations Charter, and gravely intensified since the advent of the Nationalist Government, and its apartheid policy, is in conflict with South Africa's obligations under the United Nations Charter.

"It finds further that the Nationalist Government's policy is a threat to world peace.

"It proves that it is not only the right but also the duty of the United Nations to promote human rights in South Africa.

"These weighty conclusions cannot be ignored by any serious or responsible statesman concerned with the future of this country.

ACCURATE

"Despite the obstacles placed in its way by the Union Government the Commission succeeded in accurately understanding the main features of the racial situation in our country. In particular, it has within a remarkably short period, assembled and lucidly presented penetrat-

to have overlooked the obvious interest of the authorities in provoking inter-racial and inter-tribal hostility among non-whites.

"It is also unfortunate that an otherwise perfectly correct reference to the police should have been so worded in the Report as to give critics an opportunity to distort its meaning and to impute to the Commission the intention of indiscriminately condemning all Afrikaners.

"These minor blemishes however cannot in any way diminish the outstanding achievements of the Commission, which despite the handicaps under which it laboured, has produced a monumental work of incalculable significance to the people of our country, and which will leave every person seriously interested in our country permanently in its debt."

"Tobacco Road" Banned

CAPE TOWN.

Erskine Caldwell's famous novel about poor whiteism in America, "Tobacco Road", is among the 55 publications whose importation into South Africa was banned by the Minister of the Interior by notice in the Government Gazette last week.

Anyone who "knowingly has in his possession or deals with" a copy of "Tobacco Road" is guilty of an offence "and liable on conviction to a fine of one thousand pounds or to imprisonment for a period not exceeding five years, or to both such fine and imprisonment."

Other publications banned include "Baby You Slay Me," by Chet Defoe; "White Curves and Black Chiffon" by Danny Spade; "I'll Fix You Lady" by Joe Bodini; "Blonde on Ice" by Al Bocca; "Some Dame" by Nat Kartia and "A Gun in My Back" by Ace Capelli.

Also banned is a publication which appears in the Gazette as "Otto Ernest Reimer, 20 July 1944". Otto Ernest Reimer is the leader of a Neo-Nazi movement in post-war Germany. July 20, 1944 is the date of the attempt on Hitler's life by some of his generals. Whether the publication is about or by Reimer is not clear; nor are the grounds on which it has been banned.

DAY OF PROTEST

LONDON.

A national day of protest against the continued oppression in Kenya has been called for December 9 by the Kenya Committee.

The committee has called for the holding of protest meetings in the fortnight before the Day of Protest, and the election of deputations to visit the Colonial Secretary and local M.P.s. Thousands of post cards protesting against the continued use of force in Kenya will also be issued by the committee, which has adopted the following programme:

Immediate cessation of hostilities in Kenya; release of Kenya African leaders; lifting of the ban on the Kenya African Union.

Public uneasiness over the Kenya situation was stimulated by the announcement last week that heavy Lincoln bombers were to be used in bombing operations against the Kikuyu. Some Labour M.P.s raised the issue sharply in the House of Commons. Mr. Leslie Hale, Labour Oldham West, speaking with great passion, asked the Colonial Secretary:

"What defence will Mr. Oliver Lyttelton have against an indictment for murder directed against him and other persons concerned?"

Mr. Hale declared that the use of Lincoln bombers in indiscriminate "pattern" bombing of the forests would make possible the extermination of innocent people, and was justified by no law of any kind.

Mr. Hale moved the adjournment of the House on a matter of urgent public importance, but was overruled by the Speaker.

JOIN THE ADVANCE PARTY ON XMAS EVE.

AN OUTRAGEOUS INCIDENT

JOHANNESBURG.

There was an outrageous incident on Saturday afternoon here when the well-known attorneys Mandela and Tambo were arrested outside their office by the police flying squad because it had been reported that a nearby butcher shop had been burgled and they were carrying a suitcase.

The suitcase belonged to a nurse, Mrs. Winnie Toni, the wife of another African attorney in the Transkei. She was due to leave for her home by the afternoon train and Messrs. Mandela and Tambo were driving her to the station.

The flying squad accused them as "kaffers" and demanded they open their suitcases. Eventually the attorneys were released, but Mrs. Toni was detained apparently because she could not produce receipts for soap and other new articles in her suitcase.

Three Arrested

JOHANNESBURG.

An African National Congress meeting at Alexandra Township last Sunday voiced the determined resistance of the people against the Verwoerd removal plans.

Three were arrested at the meeting and appeared in court the next day on a charge of attending a meeting in defiance of bans imposed on them by the Minister of Justice. They are Marupeng Hosea Seperepere and John Solem Mvusa, who were charged under the Suppression of Communism Act, and Virginia Mingoma who was charged under the Riotous Assemblies Act. The case was remanded until December 11, and bail for the three were fixed at £50 each.

PREGNANT WOMEN BEATEN IN GAOL

JOHANNESBURG.

Miss Betty du Toit and Miss Freda Troup, who were sentenced to twenty-five days imprisonment each for their part in the Congress defiance campaign, completed their sentences last week at the Boksburg prison.

Both were shocked at the conditions existing in prison, especially for African women prisoners. Neither regretted the step they had taken.

"I saw a wardress whip a pregnant African woman," Miss Freda Troup told Advance. And Miss du Toit said that similar incidents were frequent. She also saw a wardress hit an African woman prisoner who was in an advanced state of pregnancy and had a baby of about sixteen months on her back.

The two defiance volunteers were punished for not closing their eyes during a prison prayer service. They had their food taken away and were locked up, and then received a further punishment, being made to do all the washing normally shared by the prisoners.

Freda Troup said she would never forget the continual stream of filthy abuse used by the prison officials. "They habitually screamed," she said. "There was something hysterical in their attitude, especially towards Non-Europeans."

The attitude towards the two defiers was vindictive, they considered. Miss du Toit said that the European women prisoners—mostly hobses—had deliberately been set against them by being told they were stirring up Africans against white people.

"When we left," she said, "one wardress, Mrs. Hanekom, said she hoped she would not see us back in the prison. Her parting words were: 'I hope you now realise that Kaffirs are nothing better than animals.'"

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 Never be without your quickest relief—
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 COLIC AND DIARRHOEA REMEDY
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ON PARADE

IS THIS CHRISTIANITY?

By SAM KAHN

Every social system creates an ethical system to support and maintain it. Religion is often employed to add its supernatural sanctions. The social order is claimed to be rooted in the absolute, and "subversive" elements are therefore not only opposed on political grounds but often charged with immorality and heresy.

The important role played by the Non-European in Christianity in South Africa was emphasised by statistics announced by the Rev. A. M. Meiring at a conference of White Church leaders convened in Pretoria by the Federal Missionary Council of the Dutch Reformed Church. According to him nearly half the African population of South Africa professes Christianity. The conference was called "with special reference to the extension of the Kingdom of God among the Non-European people of South Africa".

Laughing Stock

The thrust of the world is obviously being felt, even in the distant dorps amongst the congregations of the Dutch Reformed

Church, who must be becoming painfully conscious that politically, our country has become a laughing stock throughout the world, with its pretensions to democracy. Equally suspect are some of our White Churches' professions to Christianity and the love of man. And so the spiritual wing of the Nationalist Government has convened this conference to try and counter international Christian opinion which feels that under the cloak of religion race persecution of black Christians is rife in South Africa with few professional Christians rising to defend their black brothers.

The Reverend C. B. Brink, Moderator of the Synod of the N.G. Kerk in the Transvaal and Chairman of the Federal Council of N.G. Churches in South Africa, pronounced this gem: "To remain faithful to his divine calling and to continue proclaiming the gospel of God's love in Christ, the Afrikaner had to retain his identity . . . he had to separate himself to be a blessing to the millions of non-whites. Thence he derived his apartheid idea . . . There are

Masters, there are Slaves. There are authorities and subjects, peoples and nations. The calling of God goes out to many but that does not nullify the natural difference of rank or status; these remain. Rather than attempt to abolish them, they should be made use of."

Statements of this kind, while they may have embarrassed other of his black-coated colleagues reveal how true it is that the Church of Christ has reversed the methods of its Master and lost its ethical distinctness and its moral power.

"Judge not lest ye be judged, For with all the judgment ye shall be judged; And with what measure ye mete; It shall be measured unto you." Was it ever correct to call early Christianity "A Revolutionary Affirmation of Human Rights"? It was certainly the sigh of the oppressed creature, the spiritual protest of the poor and the heavily laden, although it struck a perfectly mystical and other worldly note. By the time of Augustus Christianity had already come to mean despair of any hope of making the world a better place and its mysticism was showing people how to endure suffering rather than how to revolt. The above considered statement by Predikant Brink shows that the D.R.C. is committed to an ecclesiastical theory that is largely an apologia for the slave system.

High Price

The Reverend A. M. Meiring in his statement deplored "that so many natives came into collision with the courts, but this painful adaptation of the Bantu to the white man's law and order was a necessary process if society was not to go down in lawlessness". Mr. Meiring grumbled that it was unfair to demand of the churches that existing inequalities be abolished.

Such Christians have paid a high price for this Faustian compact. In return for the right to exploit and hold their fellow men under the bondage of apartheid they have given up the most precious human possession—the love of man, the recognition of human worth and dignity. Certainly their views are neither the sentiments nor the language of Christ and his early disciples.

"Who so hath his world's goods and seeth his brothers have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Let us not love in word, neither in tongue but in deed and in truth." (1 John 3, 17; 18).

The history of such Christianity in South Africa can be reflected in a sentence—First they built their castles and forts, and then remembering God, they built Calvinist Churches, and then remembering their fellow men, they built prisons and farm jails.

Embarrassment

Christian principles of love, equality and true brotherhood have become an embarrassment to the ecclesiastical wing of white apartheid. They realise that you can kill the prophet but you cannot kill his message. They fear that the Non-Europeans will borrow speech; passion and illusions from the Old and New Testaments to challenge the heathen doctrine of apartheid. To them clergymen are heroes if they defend a feudal South Africa and oppose a "Reformation"; villains if they are abettors and accomplices of social change. They believe in their own racial immortality and create God in their own image—so God is blamed for having created different

racess and colours and his sanction is invoked to bless apartheid and race discrimination.

They have convened this conference to which clergymen of other churches were invited (excluding Roman Catholics) to enjoin on them that Christianity is too difficult for black labourers to understand and it must not be interpreted to them in the light of their "Master" but of their masters. Their message is—Away with the Kingdom of God on earth. They wish to bedevil their English-speaking colleagues into accepting a Calvinist doctrine of a white oligarchy of God's-elect, aiming at the reconstructing of South African society along lines more agreeable to an apartheid God.

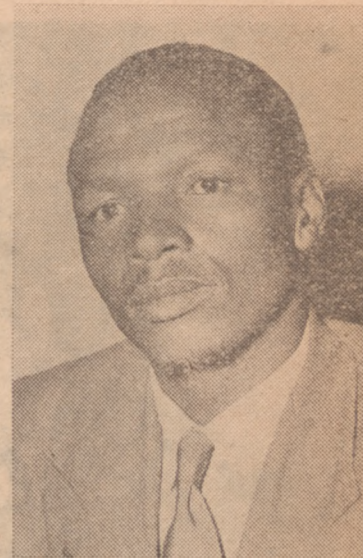
To this end the Anglicans must abandon less undemocratic theories of universal grace. The D.R.C. views are the pharisaical views of men of property and position, who feel their rule is being challenged by the under-privileged and that English-speaking protestant "enthusiasts and fanatics" who are in danger of believing that God speaks to their consciences must be disillusioned. Their fundamental approach is the approach that has always been fostered when culture, ideology and religion are tied to a decadent parasitical class. They rise to meet the needs of that class, for a class in decay must try to destroy the great humanist achievements of its own past, and prevent the exploration of a real world in the present.

Propagandists

The "discovery" of biblical sanction for apartheid by a clique of D.R.C. Ministers provides a perfect cloak for their own nostalgia for the slave-holding Voortrekker Republics when "man" was white, and slave was black. These black-coated propagandists never admit of an actual programme of return to slavery; with typical circumlocution they advocate "apartheid", "separate spheres", "the preservation of existing inequalities", "There are Masters there are slaves", "There are natural differences of rank or status", "These remain". For people like them, there is a place marked "Reserved for South African Europeans only". In heaven they want Christianity without community, they want apartheid without atheism. Their ethics in so far as one can discern them seem frankly Nazi. Their supernatural truths bear a remarkable resemblance to the principles of a class race-dominated, caste society. They are in fact no more than a reflection of the needs of the white ruling class. They pour scorn on the common man, sneer at democracy, place privilege above human rights. Their views are traditional and Christian when it suits them (that is passive Christian obedience on the part of the Non-Europeans in the inferior situation of their class) but it reveals a ruthless paganism (white supremacy) when it suits better than Christian truth. They obligingly modify its dictates in an anti-Christian direction.

Alas, one day they will have the solace of seeing their dying supremacy given a Christian burial. At their conference sickly religiosity and theological speculation vied for supremacy. Their conference bore a clear strategic relationship to the concrete political programme of the Government. The object of that strategy is to perpetuate the odious myth of white supremacy in order to hold back the developing black-white alliance for the common struggle against race and other tyranny.

(Continued foot of next column)



MR. W. MALEFANE

ACQUITTED OF INCITEMENT

KROONSTAD.

Mr. William R. Malefane, a member of the Odendaalsrus Advisory Board, was acquitted when he appeared before the Supreme Court here last week on a charge of incitement to public violence.

The case arose out of the rioting which took place in Odendaalsrus in May last year, when African women stoned the location superintendent.

Charges against him and others, made at the time, were withdrawn in the Odendaalsrus magistrate's court, after Mr. Ben Regal, then Deputy Mayor, admitted that the cause of the rioting was the new registration scheme making it compulsory for African women to register service contracts and produce their passes on demand.

Subsequently, at the instance of the superintendent, fresh proceedings were taken against Mr. Malefane, the outcome of which was the case last week.

Many inconsistencies in the Crown evidence led the Judge to disbelieve their evidence, and Mr. Malefane, who was defended by Adv. J. Slovo, of Johannesburg, was acquitted.

PROTEST AT COLOURED VOTE PLAN

Prominent speakers will address a public meeting called by the S.A. Congress of Democrats to be held in the Banqueting Hall, Cape Town City Hall, on Thursday, December 3, at 8 p.m. (tonight).

Members of the Commission on the Separatist Representation of Voters Act, which is sitting in Cape Town, have been invited to attend the meeting to see for themselves what the people feel about the threat to their rights.

The national vice-president and chairman of the Cape Region of the Congress of Democrats, Mr. Lee-Warden, in an interview, appealed to the readers of Advance to attend the meeting and show the Government that they will not tolerate any more interference with their franchise rights.

(Continued from previous column)

Humbug

Of the role of the English-speaking churches there is no space to write today. Nearly half the conference was devoted to sententious remarks and the other half to a humbug which sought to divide religion into a watertight compartment divorced from the daily life of its adherents. What an inspiring contrast to the pious fare produced by some of the Ministers are these lines from the Non-European poet Peter Blackman;

"My song is for all men, Jew, Greek, Russian, Communist, Pagan, Christian, Hindu, Muslim, Pole, Parsee; And since my song is for all men, More than most must I state a case for the black man."



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RAY ALEXANDER'S TRADE UNION COLUMN

WAGES AND RACE PREJUDICE

I am glad to see that the NUDW (National Union of Distributive Workers) has succeeded in getting a new Wage Determination which is very much more favourable to the shop assistants than the Determination which has been in operation since 1940.

It is true in the meantime the union entered into various gentlemen's agreements, and also agreements arrived at by Conciliation Boards. But a large number of shop assistants who were not covered by these agreements have had their wages and conditions of employment regulated by the 13-year-old Determination.

Gains

I understand from the NUDW officials that some members of the Union stand to gain as much as £3 and £4 per month from this new Determination. This is very encouraging and should be a great help to the Union in its drive for 100 per cent membership. Shop assistants must surely realise that they would not have won these improvements if the union had not fought a hard struggle against great difficulties during the past 3 years.

Some union members, however, are worried about the possible effect of the increase in wages on the employment of Non-European shop assistants. It is feared that since employers are compelled to pay substantially higher wages they will dismiss Non-Europeans and replace them with Europeans.

What a dreadful position exists in our country, where workers actually become anxious because of a wage increase!

This is not a new source of anxiety, however, I have come across it on many occasions in the unions which I organised. In fact, em-

ployers, when confronted with a demand for higher wages, have often in my presence uttered the threat that they would substitute Europeans for Non-Europeans.

Serious Threat

A union which consists largely of Non-Europeans cannot but take a serious view of such a threat and there is always the possibility that it will discourage the members of such a union from pressing their claims for improved wages and conditions of employment.

I can truthfully say, however, that I have never allowed either the threat or the fear to deter me from urging the workers to stand firm in their demands.

I have never believed, and I do not believe now, that a low wage will protect the worker against competition. What I mean is, that no worker, whether European or Non-European, can be certain of keeping his job merely because he is prepared to work for a low wage. Where the workers are not organised there will always be someone else willing to work for an equally low wage or even a lower one.

It is true, where the principle of equal pay for equal work applies, the Non-European cannot offset the prejudice against him by working for less money than a European.

But it does not follow that if the wage is put up, a European will take the place of a Non-European worker.

Not Available

Firstly, there might not be European workers available. When wages in the clothing industry were raised large numbers of African and Coloured women were

drawn into the industry in the Transvaal, whereas in the Cape the proportion of European women workers has increased. In the Transvaal other and more attractive occupations were open to the Europeans.

Secondly, employers will not lightly dismiss workers who have acquired skill and who have experience. Our rate of industrialisation has been so rapid, that vast numbers of workers are untrained and inexperienced. Employers are depending on those of their workers who are trained and competent.

Admittedly in a period of unemployment, European workers will be looking for all kinds of jobs and employers, no doubt under government pressure, will be inclined to dismiss Non-Europeans so as to make room for unemployed Europeans. As the Americans said of the Negro workers during the depression of the 1930's: last to be hired, first to be fired.

In such a situation, however, the European workers will be prepared to work for as low a wage as any merely in order to get a job. That is actually what happened here during the big depression.

Guarantee

No, the best guarantee that the Non-European worker has against race prejudice is the organised strength of his fellow workers. Every union should make it a matter of principle to resist any attempt by employers to play off one group of workers against another, or to penalise a group on racial lines. A union should certainly not allow any section of its members to lose their jobs as a result of wage increases.

There is another weapon which the Non-Europeans as a commu-

nity can use. It is a weapon that would be particularly effective in the distributive trades. I mean the consuming power of the Non-Europeans.

If the Coloured, African and Indian workers organised themselves into buyers' leagues and withheld their custom from shops which refused to employ Non-European assistants, they would very soon produce results. This weapon was used by the Negroes in Harlem, New York, with great success.

I believe the time will come, when the Non-European people of this country will refuse to be served everywhere and at all times by Europeans.

A.N.C. and the Boycott

From T. Ngwenya, Chairman, Cape Western Region of the A.N.C.

The A.N.C. (Cape Western Region) Working Committee denies any knowledge of a comment made in the Advance of 26th November, 1953, headed "Forthcoming Elections." We have never submitted any statement to that effect, to the Advance or to any other newspaper.

A.N.C. Branch Dissolved

JOHANNESBURG.

The A.N.C. Provincial Executive decided on Saturday to dissolve the Newclare branch committee following disorders in the branch. The branch committee, which is believed to include members of the notorious Babelegiya splinter group, refused to allow provincial officials to address a branch meeting.

The executive will take steps to reorganise the branch on a sound basis.

Jewish Nationalism

From I. Checkanovsky, Cape Town.

In his article "The Jewish Tradition" Mr. Sam Kahn says: "It would be gratifying to see our children developing in constructive Jewish consciousness divorced from distorted nationalism or theological mysticism."

Speaking thus Mr. Kahn, of course, has in mind children whose parents though of Jewish origin do not keep a Kosher house, don't light candles on Friday nights and whose home language is presumably English.

I would like to ask Mr. Kahn how such a child can be classified as a Jew? Apart from his Jewish origin, what difference is there between him and the child of any other English-speaking South African?

In his opening paragraph Mr. Kahn implies that there is no difference between a Jewish nursery school and the English one as in both they have religious instruction.

But is it really so? Apart from religion (assuming they are both strictly secular) in an English school the son of, say, Mr. Kahn, would be brought up in his home language and familiar South African tradition. Whereas in a Jewish school he would be taught in Hebrew—a language strange to him and in a tradition strange to him.

I consider Jewish nationalism in South Africa to be artificial. It is kept up by religion and by persecution. In a free society the first would lose its hold and the second would disappear. In such a society such Jews as Mr. Kahn and his son would just be English-speaking South Africans.



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SPORTS PARADE

by Bert Williams

The Man in the Street

No. 4

England Loses Soccer Crown To Hungary

So England has lost her leadership in world soccer as a result of her 6-3 defeat by Hungary. Not bad going for a "red satellite", where, if you listen to all the rubbish dished out by the capitalist press the world over, people are supposed to be very, very unhappy and fed on black bread and coffee three times a day. If Hungary were to live on black bread alone then your columnist would recommend to all health commissions and the Minister of Health, particularly, the eating of black bread by everybody, especially since a Capitalist Press in a moment of generous acknowledgment says: "... Hungary routed England with brilliant football. The Olympic champions were better in every department of the game, and many spectators believed they were not only the best soccer team in Europe, but in the world." It was England's worst defeat since Scotland beat them 6-1 72 years ago. It was also the first international which England lost to a continental country.

International plane Hungary and England's getting together on the best and friendliest of terms on the sports field is a victory for peace-loving people all over the world. And good for the English press too that they offered nothing in the way of excuses, were lavish in their praise of Hungary's superior football and did not follow the American way of life in the squeal box. And if I may have the temerity to say so, especially to Freddie Fell and his administrators: Why not bring Hungary down to South Africa? They'll make a wonderful attraction.

Among the bouquets the British Press handed out to the Hungarians was the labelling of their captain broad shouldered, wavy haired Ferenc Puskas as the best soccerite in the world. The following represented Hungary and England:

Grosics, Buzansky, Lantos, Boszik, Lorant, Zakarias, Dudai, Kocsis, Hideghuti, Puskas (captain), Czibor.

Merrick (Birmingham City), Ramsey (Tottenham Hotspur).

Eckersley (Blackburn Rovers), Wright (Wolverhampton Wanderers) (capt.), Johnston (Blackpool), Dickinson (Portsmouth), Matthews (Blackpool), Taylor (Blackpool), Mortensen (Blackpool), Sewell (Sheffield Wednesday), Robb (Tottenham Hotspur).

Of these names one which is most familiar is that of Billy Wright. Those of us who saw the Wolves in action here will remember Wright for his outstanding performances at centre half. Wright was the very picture of a stone wall; he not only held the fort but penetrated the opposing defence to distribute the ball among his forwards. It was his punishing, penetrating type of play which kept the Wolves so intact as a defending and attacking team. Wright has been captaining England for some time now and he seems to be one man who continues to defy Father Time. There has always been talk of firing Wright because he was growing old, but I don't think this is very easy as the English just don't seem to have a suitable replacement.

Looked at from the broader in-

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Children under the age of 16 will not be admitted to the Course. Red Cross House, Riebeek Street, Cape Town.—R. C. Louw, Secretary

SOUTH AFRICA CLUB

162 Longmarket Street, Cape Town
MR. PHILIP SEGAL will discuss "The Colour Theme in South African Literature," dealing with the recent novels of S.A. writers. on Tuesday, 8th December 1953, at 8.15 p.m.

No Guts in British Govt.

LONDON.

Mr. Desmond Donnelly, Labour M.P. for Pembroke, said recently that he would be prepared to break the Anglo-American alliance on the issue of China. The Western approach was foolish and foolhardy, and it was time "someone in the British Government had the guts to tell the Americans so".

FORUM CLUB

A PUBLIC MEETING

will be held on

Friday, 4th December, 1953

at 8.15 p.m.

in the

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Mowbray

SUBJECT:

The South African Coloured

People's Organisation

SPEAKER:

Dr. R. E. van der Ross

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Come to the meeting and show the Vote's Commission your determination to keep your vote.

Congratulations

Congratulations to Shunmugam Paddy, Moonlighter, Transvaal and ex-Springbok centre forward, who was married last week.

Acting as best men at the wedding were his two team mates, club, provincial and national, Patrick "Dinky" Gabriel and "Links" Padyachee. A school teacher. Paddy has been a fine example of a sportsman. He was one of the 17 selected to tour India at the beginning of this year. A gesture he will always be remembered by was his participation in the national Indo-African game at Natal-spruit recently, even though he was not officially selected for the side. Earlier in the day he had represented Transvaal against a

Take the Chance To Dance with Advance On Xmas Eve

Bantu XI. Though tired and worn out he gave a very fine display and it was one of his short passes to James Oliver which resulted in the first goal for the Indians. President of the Moonlighters Football Club and a Spartan for discipline, witty, uncompromising Perry Pillay told me: "I wish Paddy the best of luck. He was always a well disciplined, sporting young man. The Indian people need more footballers of his type."

Boxing

British Empire lightweight champion, Dreyer is going to New Zealand to fight for £2,000 with his title at stake. His opponent is Barry Brown. Why does the South African have to go as far as New Zealand to defend his crown? Why doesn't some enterprising promoter give him £3,000 and ask him to meet South Africa's Les Mackenzie in Lourenco Marques. Mackenzie is high up in the ratings and what is more, both are South Africans, and that being the position the preference should have been given the local boy.

Lourenco Marques promoters have a fortune awaiting; all they have to do is to sign up this fight.



For 45 years Mrs. Baby Williams has been selling flowers in the streets of Cape Town. "Life is like a scale going up and down," she told Advance. "Now business is bad. We can get plenty of flowers but people no longer have the money to buy them."

A widow of 65, Mrs. Williams has had 16 children and has 39 grandchildren. Her youngest child is now 21 and is helping her to sell flowers. "There are too many sellers now," she said. "All the children of the old sellers have followed in their parents' footsteps."

Mrs. Williams lives at Retreat and has to leave home at 4.30 in the mornings to go to nearby farms and cut flowers. It is seldom that she gets home in the evenings before 11.30.

This year the Cape Town City Council erected 60 stalls for the flower sellers. Every month each seller moves on to the next stall. "I'll be 73 before I get back to my old place," said Mrs. Williams. "Do you think I'll be too old to sell flowers then?" she added with a smile.

Neighbouring flower sellers were highly amused when Mrs. Williams posed for a photograph and she joined in the fun saying that she would charge them each a penny to look at the photo when it appeared in Advance. But despite her good-humoured nature Mrs. Williams admitted that she was finding life hard. "This morning I brought only half a loaf of bread because I didn't have any more money." The flower sellers have to pay cash for their flowers and in addition they have to buy paper, string and a basket and pay for transport.

RACING ASCOT

The following are Damon's selections for the racing at Milnerton on Saturday:

Milnerton Handicap (Bottoms), 8 furlongs: Jaquetta, Danger, Sandrose.

Juvenile Stakes (C and G), 5 furlongs: Magic Lantern, Danger, Clive of India.

Ascot Handicap (A), 6 furlongs: Veramon, Danger, Orange Express.

Ascot Handicap (C), 5 furlongs: Acontius, Danger, Face Value.

Milnerton Handicap (Tops), 8 furlongs: Ghost Story, Danger, Con-tortionist.

Ascot Handicap (B), 5 furlongs: Eagle Ray, Danger, Djezreel.

Trial Handicap (Third), 6 furlongs: Jocular, Danger, Sunspot.

Milnerton Handicap (Middle), 10 furlongs: Mercantile, Danger, Sunbard.

FLU is serious

For each hour you walk about and work with an attack of Flu on you, at least an extra day will be spent either in bed or in a state of half health. Flu damages and weakens the system—don't under-estimate or try to ignore Flu.

What to do

Go to bed, take a Mag-Aspirin Powder and a hot drink. The Mag-Aspirin does just this—it calms the Nervous System, it reduces the temperature, it stops both the headache and body pains.

Mag-Aspirin's many benefits save you loss of time and health—possibly in future years as who knows what mark a severe attack of Flu may have on one's constitution.

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Published by Competent Publishing and Printing (Pty.) Ltd., 6 Barrack Street, Cape Town, and printed by Pioneer Press (Pty.) Ltd., Forgate Street, Woodstock.

Unless otherwise stated, all political matter in Advance by Brian Bunting, 6 Barrack Street, Cape Town.

This newspaper is a member of the Audit Bureau of Circulation of South Africa Ltd.

Collection Number: CULL0001

ADVANCE, Newspaper, 1952-1954

PUBLISHER:

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

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