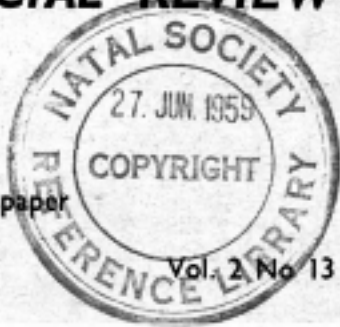


CONTACT

SOUTH AFRICA'S NON-RACIAL REVIEW

Registered at G.P.O. as a Newspaper

WEEK ENDING 27th June 1959

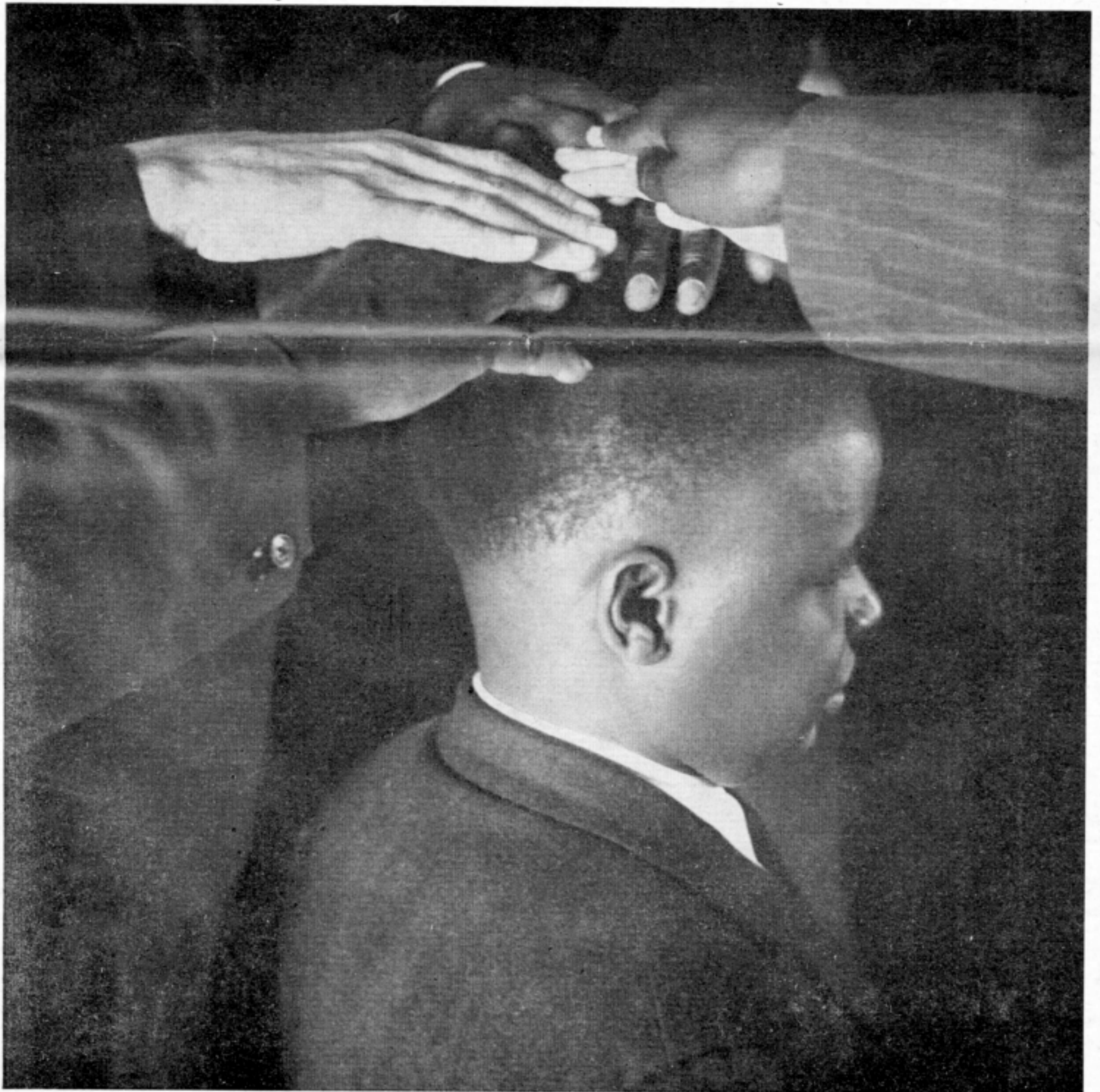


**IN THIS ISSUE
READ ABOUT
Liberals - A.N.C. - N.I.C.
on Lutuli Ban**

**Nat. Ban on
Press Reports**

**Man Who is Fighting
Farm Labour Scandal**

See PAGE 2



The Rev. N. Sitole is ordained by the laying-on of hands — (see pages 2 and 10).

RECORD CROWD AT LIBERAL-ANC-NIC- MEETING

Maritzburg City Hall Packed

(From Contact Correspondent)

PIETERMARITZBURG: A record crowd of well over 2,000 went to the City Hall to attend a meeting called by the Liberal Party, in conjunction with the African National Congress and the Natal Indian Congress, in protest against the banning of Chief Lutuli and attempts by Government to ban the A.N.C. and silence its leaders. Main speakers were Mr. Peter Brown, national chairman of the Liberal Party, Mr. F. J. Sithole, of the A.N.C. and Dr. M. M. Motala, of the N.I.C.

Dr. Motala told the meeting that no greater calamity could befall South Africa than the banning of the African National Congress. "Bans or no bans" he said "the struggle for the achievement of democratic rights in this country will be pursued to the bitter end. There is no doubt about it, the only question is who will lead the struggle. The only effective guarantee that the struggle will proceed along peaceful, non-violent lines, is the continued participation of people like Chief Lutuli in the African National Congress, in the people's struggle. This is not a threat but a statement of fact.

maritzburg in two and a half years.

"Quite apart from the political considerations," said Dr. Motala (N.I.C.), "this latest action on the part of the Minister of Justice is morally indefensible. If I were to deprive you of the use of your telephone or car for one day, you would say that my action bordered on the criminal. This matter goes further than that."

The non-violent struggle, he said, was not anti-White or anti-Afrikaner, but a struggle to obtain basic human rights as outlined in the United Nations Charter — no more and no less.

Dr. Mans Meidner, provincial chairman of the Liberal Party, said that if Chief Lutuli had said or done anything against the law, the magistrates and judges could have handled it.

"It is not Chief Lutuli who

has threatened the maintenance of law and order but our own Government because it denies citizens access to the Courts.

"We demand freedom of speech and freedom of assembly for Chief Lutuli, and we demand that the Government abide by the rule of law. We demand that the case against Chief Lutuli — if there is one — be heard by a judge and not by a Minister."

Mr. F. J. Sithole (African National Congress) said that Chief Lutuli was a practising Christian, and a man who believed in peace and goodwill to all men. "He has not tried to segregate any race, but has said that South Africa is big enough for all."

Over 2,500 people attended a similar meeting in Johannesburg on June 17. The meeting was organised by the Liberal Party. A detailed report will appear in our next issue.

MR. J. NGUBANE

Mr. Jordan Ngubane, a vice president of the Liberal Party, recently attended an Africanist conference in Johannesburg and his attendance was commented upon in a letter published in Contact (May 30th). In view of the serious insinuations contained in this letter, Mr. Ngubane will reply to it. Unfortunately his reply had not arrived at the time of going to press. It will appear in our next issue.

He exposed farm labour scandal

"Slave Market" Shocked Johannesburg Attorney

From Contact Correspondent

JOHANNESBURG: It takes a lot to shock South Africa's collective conscience these days but one man who has done so with eminent success is Joel Carlson, 33-year-old Johannesburg attorney, suddenly famous for exposing the farm labour scandal.

The system of "volunteer" labour is not new, nor is Mr. Carlson's virtual one-man crusade against it. That started as long as twelve years ago, when he worked as a clerk in the Native Commissioner's Court, Fordsburg, Johannesburg.

"It was like a slave market" he recalls, "with farmers begging for batches of arrested men to take away as labourers."

There was little he could do then. But he went back to Witwatersrand University to take a law degree, determined to show up the system someday, somehow.

Up against the mediaeval means practised he adopted an equally ancient legal remedy—*habeas corpus* petition.

Besides its efficacy, it had the added virtue of drama.

Mr. Carlson's Supreme Court petitions made front-page newspaper copy.

Red-haired, tall and with a deceptively mild manner which changes to tough aggression when dealing with recalcitrant potato farmers and Labour Bureau officials, Mr. Carlson these days is a very tired and harassed man.

Bewildered and documentless Africans hastily returned by the farmers, sometimes spend the night sleeping on his lounge floor. For the last two months he has worked nightly till midnight on interviews, inquiries, petitions and probes, but his labours have seen concrete results.

Ex-Nat. Predicts Spread Of Intellectual Revolt

From Contact Correspondent

JOHANNESBURG: Mr. J. J. Oosthuizen, a former member of the Nationalist party, who recently joined the Liberal party and has contributed a series of articles for Contact, in Afrikaans, has predicted that several intellectuals besides the Potchefstroom professors who have been so outspoken against Nationalist policy, will join the revolt taking place in that party. Mr. Oosthuizen said that the action of these rebels has shown that many Afrikaners differ from the traditional policy of their fellows and who feel that the Nationalist party is by no means the answer to what is best for Afrikanerdom.

Mr. Oosthuizen believes that by stifling constructive criticism of Nationalist policy, party leaders are carrying on a smear campaign against the professors which savours of totalitarian tactics and he praises Professor Pistorius and others for the stand they are taking. He also strongly attacks the Dutch Reformed Church for fostering racial hatred throughout the country.

Mr. Oosthuizen was addressing an audience at the University of the Witwatersrand.

Vaderland CRITICISES GOVT. PRESS BAN

From Contact Correspondent

JOHANNESBURG: The muzzling of Government Departments against providing news to the Press smacked a little of *Tass* and *Pravda*, the columnist of *Die Vaderland* complained on June 12. His attack on this secrecy was highlighted by a box on the front-page which ensured that readers would turn to the inside page on which his column was carried.

Since the column in question is said to be written by a very senior executive of *Die Vaderland*, and since he highlights some hitherto unpublicised—and very stupid—bans on news, what he says is well worth recording.

He pointed out that too often newspapermen encountered senior officials who referred them to the Minister or Secretary. They were forbidden to supply news to the press.

Here are some of the incidents he quotes in support of his statement.

During the recent typhoid outbreak, seeking information from the Department of Health, *Die Vaderland* was told to see the Minister. And in the meantime papers had to guess at the seriousness of the outbreak, and the availability of serum.

Recently armed soldiers guarded the entrances to Sassar, the state official's

town near Cape Town, so that Press men could not come in—and this merely for an accident between a bus-load of officials and a truck.

Trying to ascertain the progress of the registration of voters prior to the imminent provincial elections from an election official in Pretoria, they were referred to the Minister.

"See the Minister" was again the reply when asking about the progress in Johannesburg for the Group Areas Board's requirements.

Even for such an innocuous thing as photographing the office girls preparing to send out next year's tax forms, the Minister's permission had to be sought.

In conclusion he said, the press had a duty to uphold and it was essential for them to be given clarification of ordinary uncontentious matters by senior officials.

COVER PICTURE

A REMARKABLE success story culminated recently with the ordination of Mr. Ndabaningi Sithole in Mount Selinda Church, one of the two mission stations of the American Board Mission in Southern Rhodesia. It marked the fulfilment of a life-long ambition of a truly remarkable man, whose intellect, humanity, breadth of vision and grasp of affairs, have for long been an inspiration to all those around him.

Born in 1920 in a typical pole and mud hut, his first contact with the outside world was as a kitchen boy and golf caddie. While performing these duties he went to night school until at 15, he was able to go to primary school at Dadaya Mission, then under the Reverend (later Prime Minister) Garfield Todd. Then followed two years doing teacher-training at Waddilove, and five years as a teacher at Dadaya Mission.

With the help of correspondence courses he passed various examinations leading to a Bachelor of Arts degree. He was then awarded a scholarship for theological study in the United States. He was there from 1955 to 1958 during which time he completed his Bachelor of Divinity and is now one of the best if not the best-trained African ministers in Rhodesia.

The Reverend Mr. Sithole is also a writer of merit, his first novel having been published three years ago. Now comes his book on African Nationalism (reviewed on page 10).

Through his efforts, the African Businessmen's Association (in Southern Rhodesia) has started a fund to provide scholarships for Africans to study overseas and plans are already well-advanced for two Africans to take advantage of these scholarships next year.

SUBSCRIPTION RATES

Subscription rates for CONTACT (post free) are as follows:—

UNION OF SOUTH AFRICA & HIGH COMMISSION TERRITORIES (Basutoland, Bechuanaland Protectorate, and Swaziland) 14/- per year. 7/- per half year.

AFRICAN POSTAL UNION (Angola, Belgian Congo, French Camerons, French Equatorial Africa, Madagascar, Mozambique, Federation of Rhodesia and Nyasaland, Kenya, Tanganyika and Uganda).

14/6 per year, 7/6 per half year.

ELSEWHERE 17/- per year. 8/9 per half year.

Send cheques/postal orders/money orders/cash to

CONTACT, P.O. Box 1979,

CAPE TOWN, S.A.

(Name)

(Address)

Enclosed: £ / s / d.

At P.E. it is a Case of Self-help



THESE PICTURES TELL A STORY

From *Contact* Correspondent

PORT ELIZABETH: The lives of the people of Upper Valley Road, Port Elizabeth, are brighter through the community centre they have built for themselves. And they are making a success of running it through the Port Elizabeth Distressed Areas Committee.

The top picture shows Sidney Assumption, 8, at the art centre. His vivid child art has expression and meaning, as his face aptly depicts.

In the lower picture Len Rademeyer, 19, pauses before making a move during a game of draughts with (left) Ronald Jonas, 15. Watching the move (centre) is Allan Humphries, 21. The centre was built for less than £60—and it provides something for every member of the family.

CAFDA'S GOOD WORK GROWS

CAPE TOWN: The fifteenth annual report, for 1958, of CAFDA (Cape Flats Distress Association) has just appeared. The Warden reports steady progress and growth. 136 New houses have been built, and the population of the village has increased by 700 to over 2,000. Nearly 7,000 cases were dealt with, boys' and girls' clubs are active, films are shown, a seniors' club is run, an art club.

One of the most important activities of the Association is the Industrial Training Centre. During 1958 some thirty disabled men were retrained in the

centre and successfully placed in employment, and the centre was able to chalk up impressive production of simple electrical goods, chairs, tables etc.

Over 10,000 child-days were recorded in the nursery.

The warden, Dr. Oscar Wollheim, also chairman of the Cape Liberal Party, in his report laid stress on the work done in housing. "Cafda's effort", he reports, "in the field of housing has proved that . . . the change-over from what South Africa was to what South Africa will become, could be a smooth one if governments were alive to the causes of dislocation and were anxious to avoid them."

Dr. Wollheim said that similar work would be possible all over the country. "It would cost vast sums of money, but it would save even vaster sums of money at present unnecessarily spent on the police, the hospitals . . . not to speak of the avoidance of all the misery and degradation which simply cannot be counted in terms of money," he said.

The Association (address: Prince George Drive, RETREAT, Cape) appeals for funds to enable the work to continue and to grow.

S. African Women Oppose A-Weapons

THE National Council of Women of South Africa "has noted with approval" statements in the Press that Civil Defence measures are being discussed in South Africa in connection with radio-active fall-out.

The Council urged the Ministers of External Affairs and Health to intensify the investigations on the amount and effects of fall-out in South Africa, to hasten the establishment of defence measures, support in every way the banning of nuclear weapons by international agreement and to send a message to the meeting of the Foreign Ministers at Geneva urging them to facilitate the treaty on the banning of atomic bomb tests.

The Council recently passed a resolution at one of its conferences drawing attention to the dangers involved and urging the Ministers concerned to intensify measures necessary to counter the ill-effects involved.



POPULATION REGISTER

Pretoria Loses Applications

SINCE IT was formed in 1953 the Liberal Party has opposed the Population Registration Act in principle and in the manner of its application. The Party's early prophecy that the implementation of the Act could only cause hardship and humiliation to countless families, which did not easily fit into the Government's racial categories, has been borne out by subsequent events.

Callous and quite arbitrary methods of identification have been used by Government officials to classify "doubtful" cases and it is impossible to estimate the personal suffering to which the Act has already given rise.

"Now, however," states the National Chairman of the Liberal Party, Mr. Peter Brown, "a new and unexpected deficiency is revealed. According to a recent report many of those who have filled in the necessary application forms and submitted the necessary photographs to the Population Registration office in Pretoria are now being told that their applications cannot be traced and that they must reply. It is estimated that some 100,000 Indians in Natal alone may have to apply anew and pay an additional amount of over £12,000 for photographs which they have already supplied once to Pretoria.

"In the meantime, Indians who apply for permits to travel to other provinces are being told

that they must first produce their identification numbers. They are unable to do so because the Department of the Interior has lost them.

"The Liberal Party regards the Population Register as an evil thing in itself. It does not believe that there are any precautions which can be taken to prevent the affronts to human dignity which are an inescapable part of a system of racial classification of this sort. There is only one way in which the Population Register can be handled adequately and that is by scrapping it altogether.

"In the meantime, it is the responsibility of the Government which has fathered this system to see that the public should not be called upon to pay for the incompetence of the officials who administer it.

"The time has come for a full and impartial investigation into the operation of this pernicious piece of legislation."

POVERTY IN DURBAN

One African In 20 Lives Above Breadline

A REPORT published in the Natal Press of June 5 highlights once more one of the most pressing problems facing South Africa. The report estimates that 95% of the African population of Durban is living well below the breadline.

Surveys since the end of the war reveal that, in any one of the main urban centres of the Union, between 60 and 80 percent of the African population lives below that line. The gap between wages earned and the minimum expenditure necessary to maintain health widens each year.

In a statement on the subject, the Liberal Party feels that unless this vast problem is tackled

urgently and with determination "there is no prospect of establishing stability and harmony in South Africa. Our society" continues the statement "cannot be stable until the majority of our people stand to benefit from keeping it so. At present they do not. They enjoy neither political status nor a bare subsistence standard of living."

One of the most important decisions taken at the National Congress of the Liberal Party in April was to launch a campaign aimed at achieving a "living wage" for all South Africans. The Party's growing membership among South Africans from all walks of life makes it particularly suited to do this. In the two months since the Congress preliminary steps to establish the necessary machinery on which the campaign will be based have been taken on the Rand, in Cape Town, Durban, East London and Pietermaritzburg and it is hoped to extend the campaign to other areas later in the year.

Meanwhile the reports from Durban are a grim reminder of the urgency of this problem. In tackling it the Liberal Party hopes to enjoy the support of many people outside the ranks of its membership.

AFRICAN AID ASSOCIATION Pty. Ltd.

Monthly membership for advice on legal, and social assistance, including FREE life and burial insurance

Write now for full particulars P.O. Box 10853, Johannesburg

CONTACT

Transvaal's Flying Scrum-half



A potential Springbok? Scrum-half Aubrey Moti, of the Transvaal, sends his line away during a rugby tournament in Port Elizabeth. (Picture by Mike Adams.)

CATHOLIC VIEW

RACE EXTREMISTS ARE "FOOLISH"

From Contact Correspondent

JOHANNESBURG: "Catholics and Race Relations" formed the subject of an address given recently by Father B. Collins at the Witwatersrand University. "Much attention was being given to-day in South Africa to what is generally referred to as the race problem" he said, "for African peoples are becoming increasingly aware of the fact that they are living in juxtaposition to members of another race and the white people are occupying themselves more and more over the question of what to do with the Africans."

Father Collins said that the recognition of man for what he is and a desire to give what is essential to man. This desire is manifested in a defence of rights. Catholic attitude involved in human relationships, where race is perhaps the dominating factor, is acceptance of the fact that in this country both white and black are living together and that any extremist view of completely removing the whites, or completely removing the blacks, would be foolish.

"A degree of such foolishness" he continued "is manifest in the doctrine of apartheid and in the position of the Africanists. Both of these extremist views presume a sociological impossibility."

He said: "The basic attitude of a Christian is an appreciation of persons, and just as every person is unique, having his failings and good points, and being able to be a unique fact of humanity, so also each race and nation whites and blacks in South Africa, have their failings and good points. A recognition of these factors of the one race by the other race is essential.

"Although we are all different, yet we are all responsible, the one for the other. Humanity is bound together and inter-related with itself. As Christians we are bound together... Deny the intimate unity of love between men and you deny your very existence as a Christian.

"Individuality and unity in human relationships both go together. They both lead to a

government of one's own country. The final great right is the right to pursue happiness, the freedom of destiny—the right to worship as one pleases.

"Many of these rights will vary in their application. The right of dignity, integrity and education can scarcely be limited. In South Africa one wonders at the gross injustices perpetrated under laws such as the Bantu Education Act, the various Urban Areas Acts, the Suppression of Communism Act, the Group Areas Act and its various amendments, etc. No Catholic can rest content when he recognises that his fellow human beings are being denied so many things that are due to them. His appreciation must lead to action. If one race in South Africa is not concerned about the other race, chaos will result.

"Appreciation involving recognition of the African for what he is, of our unity with him, of the defence of rights; concern, carrying our appreciation into action. These are the two essentials of human relations in a racial context. If you do not have them, you are not Christian. You are not men."

Resha Edits A.N.C. Newspaper

From Contact Correspondent

JOHANNESBURG: For the first time since 1931, the African National Congress has its own newspaper. Called the "A.N.C. Bulletin", the four-pager made its appearance at the A.N.C. National conference in Johannesburg at the end of May.

Sold at 4d. a copy, the paper is printed in English, Sesuto and Zulu. Future editions will include other vernaculars. The first issue edited by Mr. R. Resha, includes an article by Mr. Duma Nokwe, A.N.C. secretary-general on "Boycott—effective weapon", and an appeal to the people of South Africa "to raise their voices to the sky in every corner of the country" in protest against the ban on Chief Lutull.

The first A.N.C. newspaper was launched in 1913 but ceased publication 18 years later.

NATIONALIST SLOGANS HAVE NO MEANING

By A. Pierce Jones

IT is probable that electorates the world over are the victims of catch-phrases. Elections can be won or lost by their adroit use. Politicians can rise or fall by the coining of such phrases. Some of us can remember the enormous swing of votes in Britain caused by the phrase 'Chinese Slavery', which, when the Liberal party was safely in, was admitted to be a 'terminological inexactitude'. But surely no political party anywhere has been so ridden by such phrases as the Nationalist Party in South Africa. Let me give some examples.

"The Afrikaner has nowhere to go."

In actual fact, the Afrikaner may go almost anywhere he pleases. He is to be found in large numbers in Britain, Canada, the Rhodesias, Kenya, and elsewhere. Liberty of travel, of employment, study and marriage is not denied to him.

In one city in Canada recently, some South Africans decided to found a South Africa

Club. They found almost at once that those eligible and willing to join numbered over a thousand.

If that is true of one city, it will be found true of most others.

But the Afrikaner is not one of a privileged class. He has to sink or swim in the fierce competitive life of such societies, and, to his credit, he generally swims. His political strength is that of one voter. But the suggestion in the use of the phrase is that a mass evacuation of Afrikaners from South Africa is contemplated.

By whom, may we ask?

There is also the suggestion that the Afrikaner can live nowhere, unless he and his govern the country to the exclusion of others whose home it is.

"The British have been thrown out of India."

Once more, there is the suggestion *falsi*.

Any British person may live and work in India to-day, but he

no longer enjoys a position of privilege.

Nobody has known better than they that the end of their epoch was approaching. But they also knew that their work had brought a new India to birth. The retirement of the (British) Civil Service from India did not bring with it a wholesale evacuation of Europeans, merchants, missionaries, etc. Those who chose to remain, accepting the present constitutional position.

"The self-preservation of the European."

This phrase does not mean what it says. It means the self-preservation of the Europeans in South Africa as a privileged ruling class. And in practice it means less than that. It means the preservation of Afrikaners with Nationalist views as the ruling class. It brings us back to the condition of the Transvaal before the Boer War.

So we see it in practice.

Those who have developed the natural resources of the country and built up its commerce are being ruled by men, many of whom have had no part in it, but have given their whole lives to politics and been paid for it out of the fruits of commerce and industry.

There are many other such catch-phrases uttered in and out of Parliament which sway irrational emotions. Time and effort in analysing them and showing their real worth, would be usefully employed.

Africanists Condemn Lutuli Ban

From Contact Correspondent

JOHANNESBURG: At the first regional organisation of the recently-formed Pan-Africanist Congress in Johannesburg and said by officials to represent more than 9,000 members in 33 branches, Mr. R. M. Sobukwe, president of P.A.C. condemning the ban on Chief A. J. Lutuli, president-general of the "rival" African National Congress, said that the Africanists wanted the African people to hear Congress policy from the leader of Congress himself, "so that in free and unhampered healthy competition, we can decisively, by the sheer dynamics of our philosophical standpoint, remove the A.N.C. from the arena of African nationalist policies and compel it to gravitate towards multi-racialist liberalism where it rightly belongs."

He added that the ban was also condemned because the Chief was an African "and our movement exists precisely to liberate the Africans."

The Conference agreed that plans for a "status" campaign should start on July 31—the target date set by the Africanists for their membership of 100,000.

The campaign will aim at achieving courteous treatment for Africans in shops, through the use of the boycott.

It will also boycott shops and firms which underpay their African employees.

Beer-halls Replace Sports-fields

From Contact Correspondent

JOHANNESBURG: Matters have come to a head at Alexandra township due to the fact that the Peri-Urban Health Board has closed two of the three recreational squares in Alexandra, on which to put beerhalls and gardens.

As a result, many thousands of Alexandra residents will be left without recreational facilities except those on the one remaining square which cannot possibly cater for the needs of those concerned.

In spite of representations, the Board refuses to listen to public appeals on the subject.

The Board's action means that 144 football clubs, three cricket clubs, four tennis clubs and 25 schools will no longer have grounds on which to play. So now, instead of playing games, thousands will be drinking beer with consequent ill-effects and an increase in crime.

Residents claim that the Health Board took over control of Alexandra in February with a view to changing the township, but instead of cleaning it up, it appears that it wants to liquidate Alexandra and move those living in it to Meadowlands and Diepkloof.

This means that many property owners have been left with empty rooms and now find

themselves faced with court proceedings because they can no longer afford to meet their commitments to the building societies.

As regards crime in the township, the Board claims that many notorious gangs have been cleared out, among them the Msomi gang, the Stonebreakers, the Arabians, the Vultures, the Sputniks, the Dead-end Boys and the Red Knife Kids. But crime continues and murders, assaults and rape take place almost every night.

Streets in the township continue to remain dirty and unattended and residents are unanimously dissatisfied with the Health Board. This Board has a fleet of vehicles with its own police who keep on raiding houses late at night searching for illegal liquor, dagga and checking up on permits.

A memorandum has been sent by residents of Alexandra to the Administrator of the Transvaal, expressing their complaints against the Board.

S. W. A. CHIEF



CHIEF HOSEA KUTAKO

HERERO WAR LEADER PLANS U.N. APPEAL

From a Correspondent

OMARURU, S.W.A.: A great South West African leader, Chief Hosea Kutako, although 88 years old, has applied to the South African Government for permission to go to the United Nations to present the case for his people in that organisation.

Chief Hosea Kutako, the acknowledged spokesman of the Herero people, continues to struggle as he has done for the past sixty-five years for his people's freedom from South African colonialism.

Chief Kutako has led an interesting and full life. As a shepherd boy he learned and was inspired by the history and wisdom of his people from the sayings of Chipanganddyera, the great Herero sage. Chief Kutako was the first of his family to be converted to Christianity, and to this day he maintains his belief in the existence of God. As a youth he even considered entering the ministry but abandoned this idea at the start of the first Ohamakari (Herero-German War).

Chief Kutako received military training under the mid-nineteenth century Chief Maharero, and at the outbreak of the first Ohamakari he, along with Mbahahiza Kavikunwa and Hiyakungairi Kahimemwa, led the Herero rebellion against the Germans from 1894-1895. In 1895 Kahimemwa and Kavikunwa were captured and executed by the Germans, thereby leaving Chief Kutako with complete responsibility for the lives and safety of the remaining Herero population.

Chief Kutako himself was at one time a captive of the Germans who left eighty-five indelible wounds and scars on his body.

After his escape from the Germans, Kutako joined hands with the astute Nama Captain Hendrick Witbooi and the Herero Paramount Chief Samuel Maharero to fight the Germans for the libera-

tion of the people from the Germans once and for all.

The three leaders signed a Declaration of War in 1904 which stated: "We shall kill only German men who are soldiers or who may become soldiers, but will spare the lives of all German women and children, the missionaries, their wives and families, and all British and Dutch Settlers, their wives, children and property."

Unfortunately, their humanity met a savage German Kultur which had no room for it. This war (the second Ohamakari) lasted from 1904-1907, and within this period of time, out of a population of 80,000 Herero people, there remained 15,000 starving and fugitive Hereros, and out of a population of 130,000 Nama and Bergdama only 38,000 remained.

Chief Kutako and the Paramount Chief Samuel Maharero managed to escape from the Germans. Kutako gathered and escorted a group of 1,300 men, women and children including Chief Maharero across the border into Bechuanaland.

Now aged 88, Chief Kutako is requesting the South African Government for permission (passport) to go personally to the United Nations to petition for his people. The question to-day, is how long the South African Government will continue to refuse Chief Kutako, Chief Witbooi, Mr. Toivo Ja-Toivo and other South West African leaders of the African people their right to travel to the United Nations to state their case.

BIG
from which
BIG THINGS COME!
"KING KONG"
Music from the All-African Jazz
Opera by the Original Stage Cast
Long Playing record—
Gallotone
GALP 1040
35/6 (Post Free)
DON'T DELAY — SEND TODAY
to
MAIL ORDER JAZZ
P.O. Box 19, JABAVU,
JOHANNESBURG.

CONTACT

Race mixing in modern Asia

IN a most interesting article in *Soviet Survey* for June 1959 the Moslem intelligentsia in the U.S.S.R. is examined. In certain directions successes for soviet policy are chalked up. But in one respect there has been little success—racial integration. The article says:

“... the perennial dream of the Russian authorities that the two communities will melt into one has not been realised. Russians and Moslems live side by side but do not mix... At the bottom of the social scale segregation is total... the Moslem intellectual has not forgotten his mother tongue, but on the contrary is deeply attached to it. He is bilingual and he never uses Russian apart from his work. There is no... cultural assimilation.”

As a result of the continuing inheritance of Islam the article predicts that the Soviet Union is going to be faced, before very long, with the problem of independence in these republics.

This interesting passage is quoted for two reasons: firstly to draw the attention of white South Africans to the situation inside the U.S.S.R., after many generations of coexistence in the Asian republics between colour-blind Russians and Moslems. Although the authorities have wanted the communities to fuse together, inter-marriage was and is very rare. Don't be afraid of miscegenation!

Secondly, and most importantly, that in the long run there is only one way of building a truly united nation, and that is by marriage across the racial barriers. The future South African government, if it is wise, will gently encourage this sort of thing, always recognising, of course, that marriage is primarily a matter for the husband and wife, secondarily for the respective families, and only thereafter for the state.

Not to do so is to allow to continue indefinitely a division that must always be a danger to one community or the other. Not to do so is to insult, by implication, all those South African citizens of mixed blood. Not to do so is to ignore the accumulating evidence from Hawaii, Brazil, and elsewhere that racial mixture can, in suitable social conditions, produce a race of physical and mental magnificence.

But the white community here must cheer up. The experience of the Kashmiris and other peoples of India has shown that if a community is desperately anxious to “marry white” they can do so over the centuries quite easily. The Jews have shown us that if a community is so minded it can maintain its identity for more than four thousand years. So if the South African whites are really anxious to produce pink babies for the next few centuries, this very anxiety will enable them to do so, even in a non-racial democracy, even without an immorality or mixed marriages act.

Let's get rid of all the pathological gloom and see things as they are!

As a footnote, one of the U.S.S.R. Moslems questioned by the author of the quoted article was asked whether Moslems in the U.S.S.R. married Russian girls, said: “We would never consent to marry a *Kafire* (infidel)”.

We seem to have heard that one before!

The Rumbling of Greyling

A FUMAROLE is a small vent in a volcano that rumbles, emits gas, smells bad, and gets hot. Normally it has a short life. There are some political *fumaroles* in this government.

Normally we treat their discharges with the silence of contempt. But occasionally we have to take notice of them. Mr. Greyling's recent speech is such an occasion.

He said that the time had come to ban, like communists, anyone who opposed *apartheid*. They were contradicting the mandate given to the Government by the electorate. “Any man who obstructs *apartheid* must be taken hold of by the throat,” said Mr. Greyling.

Close enough to the Prime Minister to be a greyling eminence, this man uses language that has not been heard from government benches since the high noon of the Hitlerite movement. Mr. Greyling hopes to frighten his opponents: he will find that his wild threats will do nothing but strengthen their determination.

Fear seems to be his currency, for towards the end of his speech he said: “The message of the great African continent, with 250 million blacks and about 5 million whites keeps me sleepless night after night.” Surely Mr. Greyling's aim should be to help rule this country so as to be friends with the non-whites, instead of loud-mouthedly acting in such a way as to provoke right-minded people up and down the continent.

The best comment on this explosion was the fact that the hall at Stanford where he made his speech was half full, only some 100 people being present.

It reminds one of the cold reception given to Dr. Verwoerd's would-be rabble-rousing speech at the language festival at the Voortrekker Monument some weeks ago. The Afrikaners, to their credit, do not seem to be overly worried by “the terrible dangers of Africa”, and seem to be showing better sense than their emotional leaders.

We condemn this disgraceful speech, and we warn that a community that allows its leaders to use this language and these threats is in a serious plight, that dictatorship for all is nearer than many think.

We demand that Mr. Greyling withdraw, or or that the government dissociate itself from his remarks.

CONTACT



“Really, Jan, you don't have to be so fervent. Kissing them would have been quite sufficient.”

They “Escaped” from South Africa

IS SOUTH AFRICA becoming the “Iron Curtain” of the West? When one takes into consideration the number of deportation orders that are occasionally served on people and also the number of others who slip out of the country, then one cannot but fear that that is the case.

Towards the end of last year, a white woman, Miss Hazel Slade Wehler, who used to teach at an Indian High School in Fordsburg, Johannesburg, was deported. This happened a short while after she had been arrested and charged with entering a Reserve without a permit. This took place in the Eastern Transvaal where Alfred (“Tough”) Hutchinson's father, is a successful farmer.

A few weeks following Miss Wehler's deportation, Hutchinson skipped the country. The couple met again in Accra where they later married.

Hot on the thorny trail of Hutchinson was another treason trialist and newspaperman, Tennyson Makiwane. Makiwane slipped out of the country and is said to be in Cairo where he was supposed to attend a Youth Conference.

Two of my best friends from Sophiatown, a township in the throes of death, have also crawled out of the Union. They are now in Great Britain.

The first to skip was pint-sized, blues-singer, Cameron “Pinocchio” Mokaleng. He left early last year. Mokaleng left Johannesburg for Cape Town with a touring troupe of musicians. He later vanished into thin air. Everybody was worried. Where was “Pinocchio?”

At the time we were asking ourselves the question, Mokaleng was on board a ship that was heading for England. A

stowaway! Later news broke out that Mokaleng was in a Southampton prison. He was charged with entering Britain without a passport and the necessary papers.

Luckily for him, the local musicians there rallied to his help.

I can understand why Mokaleng had to run away. At heart, he is a musician and all he wanted was a break—which his country could not offer. But when Mokaleng's school pass expired and he went to have it fixed and was instead endorsed out of Johannesburg, his bitterness knew no bounds. He felt that the whole Union was against him and the poor boy just had to scoot.

Another Sophiatownian who has skipped the border is William (“Bloke”) Modisane.



“BLOKE” MODISANE

I used to call him the Black Scotsman because of his namby-pamby ways. (He served us tea with loaf sugar!)

Modisane went around life with a constant ear-to-ear grin that belied the rebellious wail of a soul in pain. Modisane was bitter. He tried to drown his bitterness in the arts and a mad search for knowledge. He worshipped Sinatra and Tchaikovsky—but the latter sounded incongruous when played

against a background of drunken noises and shattering shrills of police whistles. Still, it was a staff he could lean on when hope was at its lowest ebb.

He got himself a wife and a daughter—but his soul still cried out for a life in which he could be accepted as a human being and not just a number in a Reference Book or “dom pass.”

Around April this year, he came to me and said, “Bye boy! If all goes well you'll hear from me within a few weeks.”

Modisane had hitched his wagon to one of the stars that blink over England. He skipped. He had to go that way. Applying for a passport would have been useless.

About two years back he was offered a plum job in the United States of America and when he applied for a passport, the police indicated that he might get one if he were prepared to spy on his colleagues (*Contact* 31 May 1958). He refused, so the passport authorities refused too. They refused him once, they would refuse him twice, was his argument.

He is thankful that he has already reached England—and, as far as he is concerned, life! His only worry is that he had to leave his wife “to the tender mercies of the Government”. He revealed on TV that he had to get out of South Africa “to escape the coming bloodbath.”

That's the reason he gives, but I still believe that he left because he was bitter and unhappy. Time and again he used to tell me he found life here “suffocating.”

And as long as life here continues to be “suffocating”, more and more Modisanes will map out their “secret routes” and, motivated by whatever reasons they prefer to give, will slip out of the country—a country that has become a glorified Concentration Camp.

By HERBERT MOFULATSI

LUTULI BAN - A SIGN OF NATIONALIST WEAKNESS



Peter Brown, Chairman of the Liberal Party.

TWO DAYS after I had written my last "Long View" Chief Lutuli was banned. This comment on the ban is late, but it is not too late. The ban is of such importance to South Africa that the longer we discuss it and the more it is kept before the public eye the better.

This is not the first time that anyone has been banned from attending meetings anywhere in the Union, nor is it the first time that anyone has had his movements restricted to a particular magisterial district. It is not even the first time that somebody has been so banned and confined for so long a period. Without most of us even being aware of it quite a number of our fellow-citizens are serving five years bans right now, without ever having been found guilty of any offence in any court. Nor is this the first time that Chief Lutuli himself has been banned.

If bans are so common and if they have been placed on Chief Lutuli before, why is there such a fuss about this one, this time? There are a great many reasons why there should be a particular fuss about this particular ban and all of them are good.

In the first place, the fact that a man of Chief Lutuli's prominence has been banned has jerked many of us out of the complacent torpor into which we have been lulled by the fact that bans in South Africa have become so common that they are no longer even newsworthy. They are not widely-publicised, so most of us know nothing about them, and we may even assume that the Government has thought better of the autocratic methods it used almost weekly against some opponent or other five or six years ago.

This ban reminds us that the Government is no less autocratic than it was five years ago. If anything, it is more so. Its ends remain the same and its means to those ends are unchanged. All that has happened is that many of us have got used to the means and no longer find them as objectionable as we once did.

In the second place, there has been a significant change in the CONTACT

attitude of many white people towards the African National Congress during the last few years and this change has been brought about very largely by Chief Lutuli himself. During the last year in particular, Chief Lutuli has gained the ear of a steadily-growing white audience. He has spoken at dozens of meetings arranged by white or mixed groups. Sometimes the groups have been political, sometimes they have been study-groups or lunch-clubs.

Everywhere he has spoken his presence and his words have had an impact which his listeners have not easily been able to shrug off, whatever their political views might be, Chief Lutuli, in the last year, has started to make white South Afrika think. And once white South Africa starts to think its next, inevitable step will be to start asking questions. And once that starts the grand edifice of apartheid will dissolve into the mirage it surely is.

Above all else this ban is a sign of Nationalist lack of confidence and of their inability to cope with the problems of the middle Twentieth Century. They find themselves a part of a continent which is on the march. It marches towards independence, whether they like it or not, and there is absolutely nothing they can do about it. Nothing can stop that march, certainly not Dr. Verwoerd. But within his own borders he is determined to have a try. And within his own borders, Chief Lutuli speaks the language and is the voice of that Africa on the march. So he is silenced, and in silencing him the Nationalists show their weakness, not their strength.

Quite apart from its vicious stupidity there are some strange ironies in Mr. Swart's action. It will not stop ideas. It will make no friends for Dr. Verwoerd nor will it influence people in the direction he would like them to take. On the contrary, with one stroke of his pen Mr. Swart has advertised to the world the true nature of the regime of which he is a part. So is what bottom there was to it, knocked out of the State Information Office's futile attempt to persuade Africa of the virtues of Bantustan. Six month's desperate effort by everyone in the Government, from Dr. Verwoerd downwards, to persuade Africans of the changing face of Afrikaner Nationalism, its desire only to assist along the road to independence, not to dominate, is dissipated.

The second irony of the ban is that it will draw international attention to the role Chief Lutuli has played in South Africa during the last ten years and show how poorly Dr. Verwoerd's record measures up to it. For Chief Lutuli's record in those years has been a remarkable one. He has, as I have said, been banned on two separate

occasions. He has been arrested for treason and, after spending a year in and out of court, he has been released because there was no case against him. He has been publicly assaulted by a group of hooligan supporters of the Government.

In the face of all these provocations he has persistently, and on every possible occasion,

preached the doctrine of non-violence and proposed the creation of a non-racial democracy in South Africa. He has certainly had hard things to say about the Government, but he has consistently refrained from attacking any South African group, even that which provides most of the Government's support. What man could be bigger than Lutuli has been? Con-

trast the narrow bigot, Verwoerd!

The last irony is the strangest one of all. It is widely recognised that the driving force of Afrikaner Nationalism is fear. Fear of being swamped by the Black Africa which surrounds it. Chief Lutuli, more than any other single man in South Africa, has the power and the ability to create a situation in which white South Africans need have no such fear for their survival. But Dr. Verwoerd won't let him.

Now that the voice of statesmanship has been silenced, who knows what will take its place?

FAIR COMMENT

by Patrick Duncan

A CORRESPONDENT has asked that each fortnight we try to report something good. I shall try. This fortnight I would like to comment on the recent statement by Rabbi L. I. Rabinowitz that all the Jewish farmers in the area of farm labour exploitation, with the exception of one, had voluntarily released "that labour" and would no longer employ it. The Rabbi was referring to the Transvaal area where cheap farm labour is obtained by scandalous and illegal methods, with the connivance of the Police.

An act like this is worth all the condemnatory speeches and statements put together. May this Jewish example be followed first by the solitary Jewish farmer who has not yet followed it, and then by all farmers.

IN our issue of 16 May we ran an article proving, from official statistics, that Dr. Verwoerd's apartheid townships were costing the railways £50 million pounds, expenditure which would not have been incurred if he had allowed Africans to live in the traditional South African way near the cities.

The news has just been released that the total loans by the World Bank (International Bank of Reconstruction and Development) to the South African Railways has now reached the 137 million dollar mark. And \$137 million is almost exactly £50 million.

So, in effect, the world's scarce capital resources, needed for dams in India, industrialisation in China, Africa and Latin America, are being tapped to pay for the lunacies of apartheid.

Does the World Bank know this?

IT'S curious how small dogs often make more noise than big ones. Of the two white settler communities in Southern Africa—the Union and Southern Rhodesia—there is no doubt but that the Rhodesians talk more and are more irresponsible than the Nats. Lord Malvern the other day said "Europeans here are sensible enough not to care two hoots what is said in the House of Commons. The formula for those in control of the Federation must be: for overseas critics as much contempt as you can, and for our own people keep the public sweet."

And—on paper—the House of Commons has the power to veto anything that it does not like in Southern Rhodesia which discriminates racially!

I HAVE just addressed the following letter to Mr. J. C. Greyling, M.P.:
Dear Mr. Greyling, I see in the Cape Times this morning (June 15) that you have publicly said that "any man who obstructs apartheid must be taken hold of by the throat". As my paper is obstructing apartheid, I am enclosing, for your information and possible action, copies of the last two issues.

SO TSHEKEDI KHAMA has gone! He will be sadly missed by the Bamangwato people, by the Protectorate as a whole, by Southern Africa, and by his old opponent the British Government.

He was a tough fighter for what he believed to be right. He could hammer his people—he forced them to contribute to schools and progress generally, and he stamped out the vicious semi-slavery under which his people had oppressed the little Masarwa bushmen. He could show himself a formidable opponent when he believed that the British were not doing enough to help his people to progress—and he won most of his clashes with them.

The recent negotiations with Prain of Rhodesian Selection Trust and Oppenheimer of Anglo-American reveal the man's character. It is rumoured that earlier negotiations with Anglo-American foundered because Tshekedi insisted that if, as a result of prospecting, companies were formed, the Bamangwato must have a representative on the boards. In no other way, felt Tshekedi, could the real profits from the metals benefit the people. In no other way could inflowing capital give up its foreign character. A.A., it is said, would not agree to this, but R.S.T. accepted Tshekedi's view.

Over the last few years he has been watching the Basutoland constitutional scene with attention, and, as he often disclosed to me, he has been determined that Bechuanaland follow suit. Now that this is happening he would have been the king-pin around which these developments would have revolved. He would have been the strength of the coming legislature. The whole people is thus bereaved.

It is a measure of the failure of the Southern African whites that such a man was not vested with the highest responsibilities, and that "TK" had to spend so much of his life-energy in merely defending his people's rights to their own future, to their own assets, to their own dignity.

All sympathy to his widow, his family, and his country.

THE "upside-down stamp" idea is spreading, and *Grocott's Daily Mail* of Grahamstown has given it a whole column of editorial comment. The editor makes the excellent suggestion that everyone, in putting stamps upside-down, should write nearby the letters VMG (Verwoerd Must Go).

A WARM welcome to *Commonwealth: A Socialist Review* a quarterly published by the British Labour Party (in other words by the indefatigable John Hatch who called in here the other day on his way north.) Address: Transport House, LONDON S.W. 1.

The current issue documents the Federation crisis better than has been done anywhere else. From it I cull this gem by Lord Malvern: "The Victoria Falls Conference (to set up Federation) had degenerated into a native benefit society meeting led by the former Colonial Secretary, Mr. Griffiths."

KENYA

NEW HOPE FOR PEACEFUL POLITICAL EVOLUTION

From a Correspondent

NAIROBI: People who are optimistic about a softening of political attitudes in Kenya are talking about the "new look" here. The casual visitor may see little that is startlingly new, but the portents of change are there. When a columnist in a settler paper sees fit to compliment Mr. Tom Mboya on two speeches made in the Legislative Council, and the Legislative Council Chamber itself is wreathed in smiles instead of scowls, there does seem to be new hope of peaceful evolution in the long-troubled colony.

Two more seriously significant developments recently have also provided optimistic pointers to the future. The first was the Government's prompt acceptance of the Council of State's recommendations about two instances of race discrimination contained in draft legislation.

The Council of State is a multiracial body charged with safeguarding the interests of all communities against discriminatory legislation by exercising powers of delay and reference. Its intervention once before led to a revision of hotel regulations and helped to make many of Kenya's hotels adopt a new multiracial policy.

Electoral Bill

Recently it met because of the objections raised to four clauses in the new Electoral Bill. The Bill was merely consolidating a measure bringing together four separate pieces of legislation. But in the words of the Chair-

were debarred, was discriminatory. But Mr. Coutts did not make it clear whether the Government will amend the Bill to exclude Africans as well, or to open candidature to other races.

The Government did not immediately reply to the Council's objections to the fact that, apart from residence qualifications, Africans are required to pass literacy and understanding tests not required of the other races. But at least it has given some evidence of a new flexibility that may help to produce a new look.

Land Tenure

The second pointer to a new look was the statement by the Government about Kenya's outsize bone of contention—the White Highlands.

Towards the end of the debate on the Bill opening the way for a new system of individual tenure to replace tribal ownership in the African reserves, Mr. Coutts told the Legislative Council that it could expect the Government to put before it soon proposals affecting land tenure in the White Highlands. It was the Government's aim, he said, "that the basis of tenure and management of agricultural land will be similar throughout Kenya, regardless of race or tribe, as far as local, economic and ecological factors will permit."

There would, he said, be an amendment to the existing system of tenure and prevailing machinery for control over transactions in land in the White Highlands and possibly other Crown land. "Leases between races in all areas" was envisaged. Couched in very general terms, this statement was nevertheless seen by many Europeans as the thin end of the wedge which will open up the White Highlands to Africans.

But, oddly, there has not yet been the explosion among white settlers that would have been a certainty only a few months ago. Africans generally do not believe that it is the Government's intention to give them with this new measure a share of the White Highlands which they have so long demanded. They fear that European demand for the white-dominated control boards will be acceded to by the Government and thus effectively nullify any "open door" gesture. But even so, the Government's announcement and the white settlers' equanimity about it, point to Kenya's new-found ability to look the new look in the face.

"Home Leave"

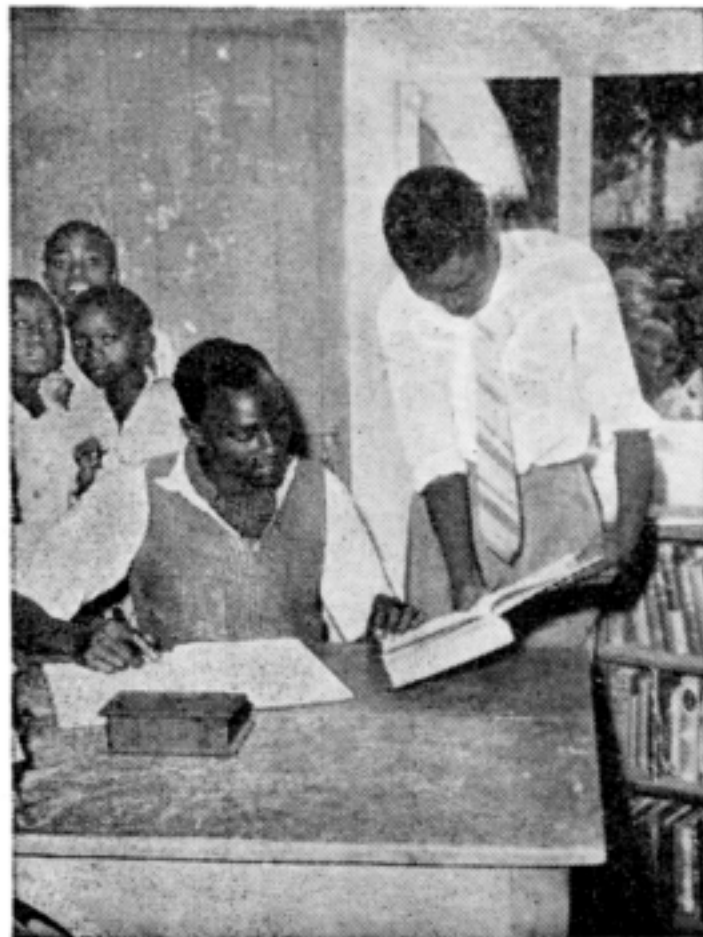
Another sign of the changing times in East Africa has been

the notification by a number of commercial firms to prospective employees that they cannot expect "home leave" contracts which have made African service so attractive in past years.

The prospect of three months' leave in the United Kingdom every 18 months—with passage paid—has long been a major recruiting factor in tropical climes. But Sir Roy Welensky's call in the Federation of Rhodesia and Nyasaland for "civil servants who go home every night—not every 18 months" has struck a responsive chord in the breasts not only of African-born whites but of African nationalists too.

Commerce has been quicker to react to this than the Government. But another wedge is being driven into the privileged white front with the decisions of so many commercial firms to do away with the old preferential contracts.

ANXIOUS TO LEARN



A literacy test as one of the qualifications necessary before Africans can be allowed to vote has been criticised by Mr. Tom Mboya in Kenya Legislative Council. Travelling libraries run by the East Africa Literature Bureau of the High Commission are helping to raise educational standards. This picture shows one of these "libraries on wheels" in Kenya.

Nigerian Olympic Hope

LAGOS: At a short ceremony recently at the Federal Supreme Court, Lagos, the Chief Justice of the Federation, Sir Adetokunbo Ademola, in his capacity as the President of the Nigeria Olympic and British Empire and Commonwealth Games Association, received the official invitation to Nigeria for the XVIII Olympic Games in Rome. In accepting the invitation, Sir Adetokunbo expressed the hope that Nigeria would take the opportunity of the congenial climate of Rome and put up a good performance.

man, Sir Donald MacGillivray, it highlighted "such differences as do exist in methods of application of the franchise to different communities." An opportunity was therefore provided for the Council to pass judgment on laws passed even before its inauguration a year ago.

It agreed unanimously that the clause requiring an African to have been born in the colony, or to have lived there for 10 years, was unfairly discriminatory. And the chief secretary, Mr. Walter Coutts, responded immediately that the Government accepted this criticism as valid and was prepared to amend the Bill to make residence qualifications uniform for all races—a year for those born in the colony and two years for immigrants.

The Government also accepted the Council's argument that to allow Africans employed by the Government or High Commission to stand for the Legislative Council, while European, Asian and Arab civil servants

Ghanaian reactions to trends in Africa

From Contact Correspondent

ACCRA: Since Independence Day in March 1957, the Prime Minister of Ghana, Dr. Kwame Nkrumah, has reiterated that "the freedom of Ghana has no meaning while the rest of Africa is in chains". He is not the only Ghanaian who feels this way. And "since Accra," the All African People's Conference held last December and the recent troubles in the central African Federation, the ordinary, literate Ghanaian has frequently expressed the same sentiment.

Ghanaians—those who know and are interested in politics outside their own country—proudly feel that they can do something definite and concrete to help liberate the rest of the continent. The Accra Conference, which Dr. Nkrumah referred to as "the blowing of the whistle to start the liberation struggle", was a Ghanaian idea and almost completely financed by the people of Ghana.

They were not asked for their opinions, but they have endorsed government's action and what has since followed it. Today, as a result of one of the Conference's resolutions, a Permanent Secretariat has been established in Accra. The president and secretary are Ghanaians, paid indirectly by the government.

Most of the Ghanaians who endorse the government's standpoint on African affairs and talk of "we" when they discuss government sentiments are still woefully ignorant of the intricacies of politics in the rest of Africa and even the geography of the con-

continent. Their knowledge of the oppression of fellow-Africans in other countries is equally limited. All they know is that these countries are ruled by white men who oppress their brothers. They cannot understand why these Africans cannot, as they did, get self-government now. And they feel offended when told that, comparatively speaking, they were given their independence "on a plate" and did not have to struggle for it. They regard the three ex-servicemen killed here in 1948 in a protest march as martyrs.

But, since the conference, those who attended it or have read the papers have a glimmering of the difficulties facing other countries. They now know that their oppression during the Colonial Office days would be regarded in East, Central and South Africa as a rather healthy state of affairs. So now they are wondering if it will be possible for these countries to attain their freedom without violence, as the conference advocated.

Thus when in January riots flared up in Leopoldville, the local

pro-government papers jubilantly pleaded guilty (even before they were accused by the Belgians) to being responsible for the violence through the conference. Beware! they warned Belgium and other colonial powers. We have awakened the Sleeping Giant!

And when the trouble followed in Nyasaland a local paper proudly labelled Accra the "storm centre" of the awakening, and called the Permanent Secretariat of the Conference "Trouble Incorporated".

Dr. Hastings Banda has been hailed as the Dr. Kwame Nkrumah of the South who, like "The Hero of Africa", has been arrested by the imperialists.

The biggest colonial culprit in their eyes is South Africa, which they rightly or wrongly hold responsible for the race attitudes in the Federation and in East Africa. And they cannot understand the black South African's attitude, as explained at the Conference by former Johannesburger Ezekiel Mphahlele, that he is prepared to share his land—but on equal terms—with the white man. Why, they ask, can't the white man there be put in his place (that of a foreigner) as they have here, where whites have no political rights?

And they are fervently in favour of a trade boycott against South Africa by Ghana (but one materialist was wondering where he would get equally good orange juice from!) other African territories and especially the big Western Powers.



SAM SLY'S CORNER

FORTNIGHTLY NOTES ON BOOKS AND THE PRESS



Not good for a laugh

Probably the best-known writer who will be at the "Bantu Authors' Conference" being held at Atteridgeville next month is the Rev. James J. R. Jolobe, Presbyterian minister at Lovedale. He is a prolific novelist, poet and essayist in Xhosa and English—poems in his collection *Umyezo* he translated as *Poems of an African* but not well I think. Mr. Jolobe, who is 57, is related by marriage to the artist Selby Mvusi, whose black Adam and Eve put Durban's pink citizenry in a tizzy at a Nata' Society of Artists exhibition a few years ago. No such liberties will be taken at the Authors' Conference, which Mr. Jolobe will address on "The Writer". Other speakers like Dr. Oosthuizen of *Bona*, Dr. Hennie van Zyl of the Bantu Education Department and Professor Ziervogel will not be good for many laughs and although the Convenors are the Literature Commission of the South African Churches, officialdom's long face is apparent. Larking about will be frowned upon, and there will be much calling of mna. and mnu.

Toothsome fivesome

I looked at a proof copy of *The Black Unicorn*, a highbrow

thriller with a political setting in District Six, Alexandra and stops between. It is by Miss June Drummond of Durban and it tickles one's jaded appetite for four more titles that Gollancz are to publish this year. *Old Africa Rediscovered* by Basil Davidson is also due in September, as is Anthony Sampson's *Commonsense about Africa* (in a new series to include India, Russia, China and the Arab World for a start). Nadine Gordimer's next short story collection *Friday's Footprint*, will be here in November and *Road to Ghana* by Alfred Hutchinson, the treason trial dodger, in December or January. We shall review this fivesome, whose publisher has long backed good books from Africa: from *Time Longer Than Rope* to *This is Apartheid*.

Missing link in Brazil

I hate to think of the constitutions Mr. Arthur Barlow will bring back from Brazil. Mr. Barlow, once known as the "Missing Link" (and not for the involved political reason he gives in his memoirs) has another distinctly simian trick, of comic imitativeness. Give him some facts or a story and with a few scratches and a stream of sharp chattering noises, he will reproduce them

as a travesty of their original sense and accuracy.

Nowise in confidence

He wrote last week that "Milner was a German". I know that's not true. In his memoirs he wrote that Clements Kadalié was only 19 when, as secretary of the I.C.U., he met Hertzog; that Piet Grobler was no relation of Kruger's; that he himself was one of "the Fathers of Union". True or false? *Almost in Confidence* will be a headache to future social historians, for whom it will otherwise be a useful source book of the squalid side of politics. Can one believe anything in the book? Of the model republic: "in the early days neither Jews nor Catholics were allowed to serve on a Free State jury nor could they be elected to the Volksraad". Right or wrong? The kind of theories that Mr. Barlow brings back from South America will show the extent of his veneration for the old Free State constitution.

One toot

An intriguing exhibit in the brush between the Swedish journalist, Per Wästberg, and Rhodesian bumbledom is a letter that reached him after his very unflattering profile of Welensky had appeared in *Dagens Nyheter*, Stockholm. It went: "Dear Sir: I have read your article about me in *Dagens Nyheter*. Yours faithfully, Roy Welensky". Was this a "one toot and you're oot" threat, or a boast that he could read Swedish, or read at all?

Translation risks

Per Wästberg, student of Uppsala and Harvard, is at 24 a rising novelist in Sweden. Swedish writers have to "break through" before publishers will risk the £1,000 English translation fee for a novel like his latest, called *Arvtågaren* ("The Air"). This shuts important Swedish writers off from English-readers. Wästberg has in English a few stories in *The Harvard Advocate*—but rather than bad translations for less money. The Nobel winner, Per Largeqvist, has not always been well translated and has suffered. Wästberg's charming wife Anna Lena says that another of her husband's novels, "Half of the Kingdom", would do well in English, but not at this risk. I am sure Rhodesia, if not the Union will appear in his books to come. He spent three months there, covering the "emergency", and made close friends with Stanley Samkange, Anthony Sampson and the *Dissent* editors.

A Birthday Greeting

... to S. V. Petersen (born 22nd June 1914), commemorating also the award of the 1959 medal of honour of the Suid-Afrikaanse Akademie vir Wetenskap en Kuns, and the close of the *Wonder van Afrikaans* language festival. We are grateful for permission to reproduce one of Mr. Petersen's most celebrated poems and a few lines of his lightest prose.



PETERSEN

Sydney Vernon, "Poet-Author-Scholar-Humanist", teacher, b. 22 Jun. 1914, elder s.o. Sydney Petersen, saddler, Riversdale, C.P. and the late Mrs. Maria Petersen. Educ. Trafalgar J. and H.S., Cape Town; Battswood T.C.; Univ. of C.T. (gold medal for Afrikaans, B.A.). Has taught at Ladismith, District Six, Battswood, Athlone H.S. where princ. since 1947. M. Miss Mavis Hanmer, Cape Town. 1 s. Sydney, b. 1949. Pubs.: articles in *The Sun*, *Naweek* etc., verse in many periodicals and anthologies, *Die Enkeling* (poems, 1947), *As die Son Ondergaan* (novel), *Die Stil Kind* (poems, 1948). In preparation *Die Kinders van Kain* (poems). Awarded medal of honour, S.A. Akademie vir Wetenskap en Kuns, Cape Town, 15 Jun. 1959. Res. Garcia, Park Rd., Rondebosch, Cape.

BEDE

Laat dit dan wees, O Heer, dat ek 'n duisend jaar geleë teen God en mens gesondig het . . . Dan weet ek nou, op U bevel is hierdie skurfte blootgestel:

In watter dieptes, stankbesmet en met verrotte slym besmeer het ek nie daar versleg, dat selfs U, Heer, van my moes wyk . . . my nie wou reinig van die slyk?

Laat my dan maar soos Lasarus tevrede wees, met streling van elk honger honde-tong; Dan weet ek tog, dis U besluit, die vloekstraf van 'n donker huid.

As dit U straf is, dat ek so moet ly, dan wil ek swyg, o Heer; Leer my berusting dan; Laat my dan maar my kruisweg gaan, tot waar ek voor die donker staan . . .

TEACHER'S LAMENT

Jy vra wat van die kleinspan, Swaer? Nee, ek wil tog nie van die lieue bloedjies kla nie, anders kry ek sowaar Maandagmôre meer sonde met die ouers. Buitendien—die ergeis met die kleinspan bestaan tog per slot van rekening net hierin dat dit hulle skuld is dat daar ouers in die wêreld is.

En probleemkinders? Gits, Swaer; daar's mos nie sulkes nie;

nie probleemkinders nie, maar probleemouers! Mense wat jou vergesel selfs tot in jou slapensuur sodat jy daar seker van kan wees dat, as die merrie-in-die-nag jou ry, jy dit met 'n ouer te doen het.

Ja nee, Swaer. Alte dikwels word mens daartoe gedryf dat jy ewe weemoedig terugdink aan jou dae van vryheid toe die kommer en sorg nie soos nou soos 'n swart skaduwee jou spoor bly hou nie.

Moenie mens dus nog weemoediger maak om nou van Stilbaai se dae te praat nie. Hulle is sover hiervandaan; hier waar die sondesoekende ouers so dag vir dag terg aan jou siel!—„Sonde met die Ouers" 1946.

A DELICATE FEAT

BRITISH POLICY IN CHANGING AFRICA. By Sir Andrew Cohen (Routledge, Kegan Paul)

The author held an influential position in the Colonial Office ten years ago. Since then he has been governor of Uganda (where he deported the Kabaka without ceremony in a crisis) and he is now the British member of the Trusteeship Council. Thus he is well qualified to survey Britain's colonial policy and he does so concisely and informatively.

He has learnt from his own experiences and from the quickly moving situations in Africa.

Among the things he has learnt in New York is how to tailor a set of lectures to fit the preconceived ideas of an academic American audience. This was quite a delicate feat because Sir Andrew also had to keep in mind the present defences of the Colonial Office.

He contrives to balance his claims on behalf of British policy with some important admissions of past failures (colonial failures are always in the past, never in the present).

Sir Andrew is silent about the Central African Federation (of which he was a leading sponsor and about which he is said to have personal regrets). He fails to emphasize properly the colonies' need for industrialisation, the lack of which leaves them at the mercy of fluctuating world commodity prices.

In 1957-58 the under-developed countries lost £700 million in income through the fall in prices of their exports, a sum ten times bigger than all the financial aid they received from any sources. No wonder they want to modernize their economies by adding industry to mining and agriculture.

By avoiding this aspect of colonialism, Sir Andrew's discourses leave one with a sense of

JULIUS LEWIN

27th June 1959

JUTA'S BOOKSHOP

CAPE TOWN AND JOHANNESBURG

OUR CHOICE OF RECENT BOOKS

NON-FICTION

- THE HARMLESS PEOPLE by Elizabeth Marshall Thomas (Secker & Warburg) 25/6
- AFRICAN NATIONALISM by Ndabaningi Sithole (Oxford) 13/6
- ENCYCLOPAEDIA OF OLD MASTERS (with hundreds of colour plates) (Thames & Hudson) 35/6
- MISTRESS TO AN AGE: THE MEMOIRS OF MADAME DE STAËL (Hamish Hamilton) Book Society Choice 21/6
- NO ROOM IN THE ARK by Alan Moorehead (a three year journey through Africa) (Hamish Hamilton) 25/6

NOVELS

- MY FRIENDS THE MISS BOYDS by Jane Duncan (Macmillan) 15/6
- CHILDREN OF PRIDE by Reginald Griffiths (Jarrols) 15/6
- ARTURO'S ISLAND by Elsa Morante (Collins) 16/-
- ELEPHANT HILL by Robert White (Bodley Head) 15/6
- SOLDIER'S PEACHES by Stuart Cloete (short stories) (Collins) 15/6

JUTA and Company Limited

South Africa's leading booksellers for more than a century

Church Street,
P.O. Box 30
Cape Town.

Pritchard Street,
P.O. Box 1010,
Johannesburg.



A Christian Approach

AFRICAN NATIONALISM. By Ndabaningi Sithole (Oxford University Press) 13s. 6d.

OUR cover pictures shows the ordination of the Rev. Ndabaningi Sithole, and on another page we give a short account of his life. It is fitting that we notice and review here his book, published two days ago.

Let it be said at the outset that this is no text-book of African nationalism; no putting it in a wide historical and geographical framework. Nor is it a study of African nationalism by itself. Nor does the work disclose any remarkable insights.

It yet remains a book which will be remembered by those who read it as a highly personal reaction by the author to life in Southern Rhodesia, and as an intensely-felt reaction of a black Southern Rhodesian to the world in which he has grown up and taken his place.

He is appalled at the wrong which racial discrimination is doing and has done to Africa and to his own country. He longs to remove these wrongs, and his strategy is basically to appeal to those whites who seem powerful to end these wrongs.

There is no word here of an appeal to inherent African strengths, of the organisation of African mass movements. Rather is there an appeal to the West to liberate Africa before Africa turns to communism.

And to the Southern Rhodesian whites there is the appeal to decency, combined with the reassuring message that African nationalism is really nothing to be afraid of.

Mr. Sithole gives a whole chapter to a debunking of Stuart Cloete's *The African Giant*. I dislike this book, with its patina of knowledge, and its deep-down hatred of the black people of Africa. So my joy knew no bounds when I read this quiet, humorous, devastating refutation of Cloete's hatreds. Cloete's statement that there is no word for 'thank you' in the African languages is followed by a list of the word for thank you in seven African languages.

"But let us have no illusions" says Cloete, adding illogically,

"The black man hates the white. Above all he hates him for being white, because this is something he can never be." The "because" is delightful. The white man can never be black either. On Cloete's logic the white man ought therefore to hate the black. Fortunately all white, or black, people do not think as Mr. Cloete thinks. I hasten to add that Mr. Sithole refutes this particularly unpleasant piece of hatred-peddling more urbanely, with more humour, than I have done.

Mr. Cloete says "They [the educated Africans] are neither trusted nor liked by their own people." Mr. Sithole gently and humorously mentions names like Nkrumah, Mboya. I would like to add the name of Sekou Touré. There are few examples of trust between human beings which excel that shown to Mr. Touré by the Guinean nation at the present moment.

I have dealt with this chapter at some length because the Cloetean generalisations have been eagerly swallowed by many white people in South Africa, and have done the cause of good relations between white and non-white a great deal of harm. Mr. Sithole's chapter applies a soothing and healing balm to the wounds which our fellow-countryman has inflicted.

African Nationalism, highly personal, somewhat rambling, but always alive, will give many much to think about. It is a personal document of a life that began in a pole-hut and that is now serving Africa and Christianity with distinction. It discloses a personality of great charm, and can be recommended as another all too rare window into the heart of the sort of men who are busy remaking Africa on their own. African pattern.

PATRICK DUNCAN

Ambulando

STRIDE TOWARDS FREEDOM. By Martin Luther King (Gollancz)

ONE afternoon a negro woman in a typical town in Alabama boarded a bus. Tired after long hours on her feet, Mrs. Parks sank down with relief on to the first seat behind the section reserved for whites in the front part of the bus.

Soon after she had sat down, more white passengers got on. The seats reserved for whites being full, the bus operator, in accordance with local custom, told Mrs. Parks to move further back so as to extend the white area. As every seat in the bus was by then taken, this meant that if Mrs. Parks did as she was told, she would have to stand, while a white man who had just got on, would sit. So Mrs. Parks quietly refused—and was arrested.

This was the unplanned incident that started the bus boycott in Montgomery in 1955, an affair that lasted a year, was heard of right round the world, and resulted in the complete collapse of segregation on the buses in this Southern town.

It was not as easy as it sounds in calm print. Fortunately, the hour of crisis produced the man who could lead the people to victory.

He was the Rev. Martin Luther King, who tells the whole detailed story in this modest book. It is a fine story, showing what can be done, even in the face of racial antagonism, by a united negro community under splendid leadership.

It is worth noting the elements that brought success. First, there is the personality of Mr. King himself, a factor naturally ignored in the book but none-the-less a strong factor, as shown by the reputation Mr. King has since acquired far beyond the Southern states.

Secondly, there was the pool of 300 cars (owned and lent by negroes) which relieved the worst hardship among the 18,000 people who walked twelve miles a day.

Thirdly, there was the heavy financial loss sustained by the white bus company.

Fourthly, and not least, was the discipline and restraint shown by the negroes.

Mr. King understood Gandhi's doctrines. Like Gandhi, he had read the famous essay on civil disobedience, i.e. passive resistance, by the American writer, Henry Thoreau.

Even after the courts had held that bus segregation was unlawful and "integrated" buses became the rule, it needed high courage for individual negroes to ride with whites. (Among the instructions issued by Mr. King's organisation was this:

"For the first few days, try to get on the bus with a friend in whose non-violence you have confidence. You can uphold each other with a glance or a prayer."

In a final chapter Mr. King says some wise things about changing race relations in the United States. The negroes must depend on themselves mainly; they cannot wait for "a change of heart" in white folks, least of all in the South. "It is immoral to compel a man to accept injustice until another man's heart is set straight."

JULIUS LEWIN

FOR A WIDER AUDIENCE

BETI. By Daphne Rooke (Gollancz) 14s.

DAPHNE ROOKE deserves a far wider audience than she has received. Her novels *Mittee* and *Ratoons*, and the Zulu tale *Wizard's Country* have had a reception from the public that has been mediocre in comparison with the literary praise they have won.

In *Beti* she has once again shown that within the limits of a short novel, she can condense a story packed with situations, containing a variety of characters, all woven into a gossamer, almost fairy-like atmosphere.

What she lacks in profoundness (and this is a serious limitation) she tries to make up for in fantasy. The book is set in India, where old and new meet. It is modern and yet a place where "it is a sign of a thunderstorm when a peacock dances". *Beti* had been kidnapped twelve years before and now returns to the House of Peace where her character further develops in contrast to that of her sister Larki. From the peaceful atmosphere of this place, where one can think holy thoughts in a quiet courtyard, the plot accelerates until it finally bursts into an inferno at the Pool of the Octopus.

Miss Rooke traces the inconsistencies of India, beautiful but warped, strong though with delicate patches.

"I could see mango trees with their leaves of gold and red in the sunlight. Further on, clear of the grove, there is a lemon tree, gnarled and bent, like a beggar apart from the mangoes, and covered with leprous patches."

The book is not without pathos and humour. Simple-minded Larki has built up a strong kinship for her sister *Beti*, but she finds the latter to be "the sister of splendour and power." *Beti* is led to whisper pathetically "I hate you." It also has its light-hearted moments. Rupa the profligate had been brought up in Bombay "and learnt to boast there." He is to be sent to boarding-school for he will recover his wits there. Mapa the monkey can distinguish good people from bad. But his predictions prove to be erratic.

Her characters tend to be inconsistent and as unpredictable as the monkey. Tender-hearted Larki, who is frightened at stories can bodily face a cheetah, and Ramnohum can be converted from a petty trickster to a disciple of a holy man when he hears that his mother had not sold him to *Jai*. But Daphne Rooke makes up for these inconsistencies by a superb and frightening picture of *Jai*, the symbol of evil, who, though never met, dominates the atmosphere throughout.

"One thinks of *Jai* as a king. Some people never see the king all through their lives yet they obey orders given in his name."

The limitations of *Beti* are compensated by the first-class writing of an author who deserves better than to go unappreciated.

RICHARD RIVE

NEXT ISSUE

Anthony Delius reviews *Domestic Interior and other Poems*, by L. D. Lerner; Jack Cope: *The Last Division* by Anthony Delius; J. Rudner: *The Harmless People* by Elizabeth Marshall Thomas, etc., etc.

CRITIC AS JAZZMAN

THE NEW YEARBOOK OF JAZZ and THE BOOK OF JAZZ. By Leonard Feather (Arthur Baxter)

The New Yearbook is the third volume of the highly successful *Encyclopedia of Jazz*-series bringing up to date the biographies and activities of musicians in recent times. Together, with the mother-work, the voluminous *Encyclopedia* this work is an indispensable reference-book for listener and artists alike. (Volume 2 you may skip, as most of the biographies in the present work date back to 1956, when the first volume appeared.) Amongst the more than 500 biographical entries I like the one: "Presley, Elvis. Inducted into Army, Mar. 58." Fullstop. And thus forgive the author for including the Pelvis amongst musicians.

There is also a chapter "the Jazzman as critic", where Mr. Feather recalls reactions of musicians towards records played, without information about the personnel, etc. ("blindfold test"). Willie "the Lion" Smith on a J. R. Morton disc: "those guys should be driving trucks" . . . or Roy Eldridge, who insisted he could tell coloured performers from white: "couldn't tell you. Could be Eskimos for all I know".

An article by the excellent critic Martin Williams—a name to mark—deals with jazz in relation to other forms of art, such as the "poetry-cum-jazz" vogue in the States.

The results of jazz-polls in various countries show a significant tendency among the American public no more to select its favourite musicians according to their (white) colour, as was the case for years. But despite their popularity, Ella or Duke are still waiting for their own TV-programmes because the big companies are afraid to offend the southern "cracker" audience.

Some 50 pictures, unfortunately many badly retouched, complete this comprehensive work on the youngest of the arts.

The Book of Jazz has a new approach: chapters are devoted to particular instruments and the evolution of Jazz is followed in terms of the work of major exponents of each instrument.

This is very illuminating since previous influences on his instrument have been a major part of everybody's style. These chapters take up the bulk of the book. Under another heading "New Orleans—Mainspring or Myth" Feather denounces clearly the "Jazz - was - born - in - Storyville - came - up - on - the - Mississippi - riverboat - to - St. Louis"-legend of so many more poetic than

(Continued on page 11)

27th June 1959

NEW AND TOPICAL PUBLICATIONS

Racialism and the Trade Unions

by Muriel Horrell — 4/6

The Betrayal of "Natives' Representation"

by Donald Molteno Q.C. — 2/6

From all good booksellers or, with 3d. postage, from the

S. A. INSTITUTE OF RACE RELATIONS,
P.O. Box 97, JOHANNESBURG

Let's Vitalise The Theatre

THE EMERGENCE of young playwrights in Britain and elsewhere, with their collective insistence on a rejuvenating vitality in the theatre, puts South Africa in an invidious position by comparison. Everywhere young people feel, rightly or wrongly, that they have something important to say and they are saying it!

The appearance in South Africa of an edition of Sheila Delaney's *A Taste of Honey** raises the question why we have produced no young playwrights in this country to give a dimension of youthful insurgency to our national theatre. Sure, you have the Lewis Sowdens and the Basil Warners; but where are the Osbornes and the Delaneys?

To say that the kind of playwright that Mr. Sowden represents is a conservative one is not to minimise his importance in a theatre so cowed by the fear of the controversial as ours. It is merely saying that the kind of problems that preoccupy Mr. Sowden have no special relevance to the youth beyond a certain point; and that the manner in which he comments upon these problems is certainly that of a conservative.

For instance, the solution that Mr. Sowden offers as a way out for his interracial couple in *The Kimberley Train* strikes one as having been begotten by a conservative mind.

Even Mr. Athol Fugard, who is back on the Johannesburg stage this month with *Nongogo*, a deeply stirring exploration of a shebeen queen's level of consciousness, is not, broadly speaking, creating a new image peculiar to my generation.

Although he is the most spiritually-satisfying young playwright commenting on the Township scene to-day, the people he has written about in his latest play could live in Paris, for all I care, and would still have to come to grips with the same problems.

I am all too anxious not to give the impression that this is a bad thing; what I am doing is merely to discount Mr. Fugard as a voice that speaks for the youth of this country; the shambling, surly, rebellious ducktail or tsotsi; the spiritually-needy young people crowding the vice dens in quest of personal and emotional identity; and all the young people everywhere who are caught in the emotional crossfire which has arisen out of our social experience.

This image has not been presented in the theatre with any meaningful consequence.

One comes to the conclusion that my generation does not only lack a common mood in the sphere of the arts, but also lacks an experimental theatre which it can use as a playground of ideas. Our young writers do not get together, have no chance to discuss and experiment. The young writers in Britain may hate any label that lumps them together, but there is no doubt that however various the voices, there is a single collective temper that is so compelling as to make labels not only persuasive but permissible. We have nothing of the kind here.

In ending I would like to extract some lines from a tape-

BY
LEWIS NKOSI

recorded interview with an old hand who has reflected deeply on the cultural problems of her time, the anthropologist Margaret Mead. She says: "I think we have a better chance for good writers if, out of a large number of kids, the ones who are writers have a chance to get together, and if we encourage those who are interested in writing, to write for each other, to start publishing school magazines that are their own and not commercialised and run on a grand scale, but something that they do themselves and mimeograph, and sit up nights and sweat to do."

"If you look back through history your great periods of writing, your writers have clustered, they've known each other, they've lived in the same spot . . . and they see each other all the time, they talk about each other's work, they stimulate each other, and they are continually straining after some-

thing that is beyond where they are."

It is my and I hope every young writer's sincere aspiration that soon enough we should give birth to a theatre that will faithfully illuminate the darker areas of our social experience.

* *A Taste of Honey*. By Sheila Delaney (Methuen) 5s.

AFRICAN WRITING

HORIZON WIDENERS

JEOPARDY AND A JEEP. By Dorothy Rogers (Robert Hale)
BERBER VILLAGE. By Bryan Clarke (Longmans)

“WHAT? Two ladies?? Alone??? No MEN along????” This represents the kind of question continually asked of two American university ladies, Misses Rogers and Ostberg, as they circuited Africa in a jeep. It also represents Miss Rogers's prose style, which is a tiring one.

Happily, the zest and energy that propelled them round the continent is catalyzed by their disarming and uncritical frankness. They believed everything they were told and got much of it wrong at the note-taking stage. Result: facts and figures that will madden the fussy reader.

Yet I liked the book well enough to wish it in the hands of some of our own university staffs, whose horizons could do with a bit of widening now and again.

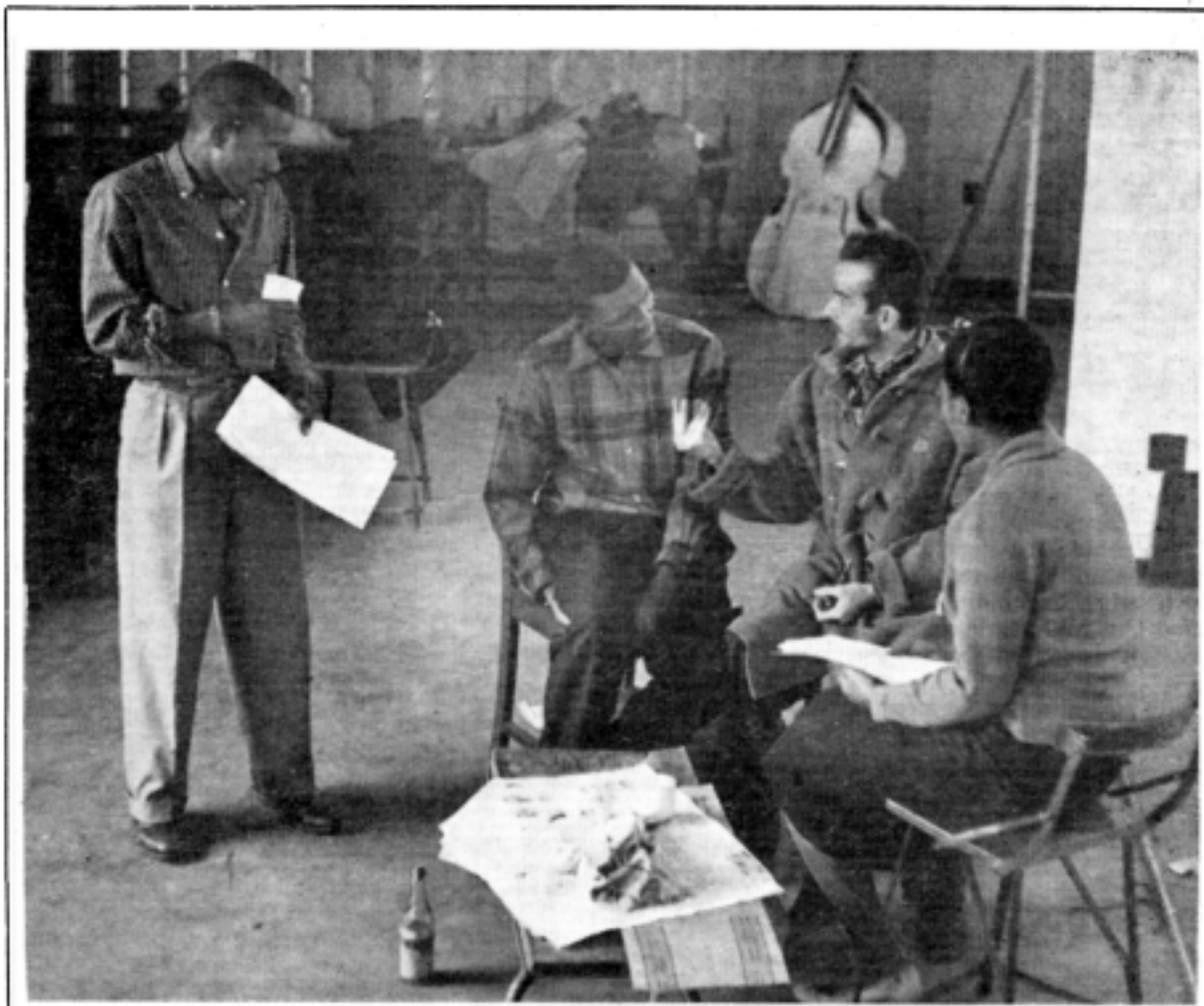
The childish exuberance and immaturity of Miss Rogers, a psychology lecturer, is absent from the more sophisticated *Berber Village*, by Bryan Clarke, an Oxford undergraduate. In a summer vacation, he led a student expedition to the High Atlas Mountains of Morocco. After Marrakesh, they set up

camp at Idirh in the Ait Rbaa valley, where they looked for insects, plants, animals and rocks, and doctored sick Berbers in the villages.

This is no heavy scientific work for the Oxford University Exploration Society, but the quite inspiring record of a group of original-minded young men studying a patch of a distant African land with love and concentration.

Mr. Clarke makes the record an entertainment, with turns from the nicest irony to low farce. Back in Oxford, they met friendly inquiries like "Hear you've been in foreign parts. Hope you didn't have too much trouble with the wogs". Mr. Clarke wrote the answer down still warm for our enjoyment and profit.

H.F.V.



In the cluttered atmosphere of a Johannesburg studio, playwright Athol Fugard briefs young actor Connie Mabaso for his part in "Nongogo" while Miss Tandi Kumalo and Solomon Rachilo (sitting) listen in.

Critic As Jazzman

(Continued from page 10)

factual writers. There is also a questionable comparison of classical music and Jazz, pointing out that Jazz within its 60 years went roughly through an evolution for which it took the classical music the whole period from pre-Gregorian Chant to Debussy, to complete. This seeks to explain why so many present-day jazzmen find it difficult to listen to, say, Johnny Dodds or Bessie Smith.

Jazz Improvisation is given a near-analytical treatment with music-examples, and it takes some knowledge to fully understand this most important essence of jazz-playing.

"Dizzie" Gillespie, who wrote the foreword, once said that God didn't give any one race something that another couldn't get, if they had the facilities. Feather hits the same groove in his most compelling chapter "Jazz and Race", where he makes some axioms: "Jazz is a social, not racial music. It wasn't the Negro, but the segregated Negro, who brought us this music."

One can easily notice that the greatest performers were nearly all Negroes, and I notice that the best of the remainder were Jews. Which seems to prove something.

The position here in South Africa is rather the same. But is there really nothing deeper in a race that produced an Armstrong, an Ellington, a Tatum, a Lester Young and a Charlie Parker in half a century? This "environment-is-everything" reminds me too much of writer Richard Wright's communist views. Of course, many continental critics have gone far too far in their race-ridden theories, which allowed a white musician hardly a chance of inclusion in a poll. These are aptly referred to as "Crow Jims".

Certainly, the musical distinction becomes less and less evident the more integration goes forward, and Jazz will, ultimately not be the music of the American Negro, nor the American, but of the human being.—As Louis Armstrong once said: "All music's gotta be 'folk'-music. I ain't never heard no hoss' sing a song . . ."

PAUL MEYER

PHOTOGRAPHS WANTED

- * CONTACT invites its readers to submit photographs for publication in its columns.
- * They must be ON GLOSSY PAPER.
- * THOSE USED WILL BE PAID FOR AT

25/- each

CONTACT

P.O. Box No. 1979 Cape Town.

Why Get Excited?

SIR, I fail to see why some writers and some sections of the South African press should get all excited over the fact that one or two Afrikaner Professors and a Nat. M.P. have been slightly braver than the rest in voicing their doubts over some *apartheid* measures.

These people, although they may be in a so-called "revolt," still support the broad principle of *apartheid*. It is only a slight variation in the "white man boss at all costs" theme. These "Revolt" people have not joined the Liberal Party yet.

Also, I am unable to share some people's optimistic enthusiasm that South Africa is now approaching or is already in a "new era". On the rural platteland there is not the slightest sign that we are in a "new era".

In conclusion, I should like to state that I believe South Africa should have left the Commonwealth long ago, for the simple reason that we are following "isolationist" policies here, which other Commonwealth members would not tolerate, and in actual fact we have become a sort of "foreign" member, which will cause increasing embarrassment to our friends in the outer world.

ROY A. COVENTRY
Bergville, Natal

To Correspondents

Because of shortage of space many of the letters which we publish have had to be shortened. Other things being equal we will give priority to letters that have been kept as short as possible.

Mayor's Threat to Letter Writer

SIR, For publishing the attached letters in *The Friend* of March 9 and March 18, I was called by the Mayor of Brandfort to his office, and he said to me that I should stop sending letters to the Press or he would deport me from Brandfort by writing a letter to the Minister. He also said the Council of Brandfort "*sal die wêreld vir jou swaar maak*", and secondly I was visited by a Special Branch detective from Bloemfontein who stated that they would ban my movements under the suppression of Communism act.

Since then *The Friend* will not publish my letters nor reply to my letters.

Here are the letters involved: March 9.

SIR,—Bantu are unemployed in Brandfort, but our local authorities appear to do nothing.

Our municipality is very strict on our people who owe rents or a lodger's permit fees in the native village.

They are being prosecuted if they fail to pay the fee, yet they cannot transfer from Brandfort to other towns in order to get work.

Here in Brandfort, local Europeans and the municipality hire prisoners from the jail for employment . . .

No. 2 of March 18.

SIR,—How are members of the Native Location Advisory Board at Brandfort elected?

When they hold a meeting, they do so privately I believe and they do not put forward our point of view.

We have a lot of things to tell these board members, but there is no way open for us to do so, because they do not arrange for public meetings where we may meet them.

I suggest that the members of the board should arrange that general meetings or public ones be called at regular intervals of a month, so that the residents may have a chance of giving the board their views.

There is virtually no link between the Town Council and the residents of the Brandfort location.

"DEPORTATION THREAT"
Brandfort

EXTEND ENQUIRY

SIR, Referring to *Contact* II, 12, p.3. (13. vi. 1959). Racial Views in University. It is much to be hoped that this type of enquiry should be extended.

R. WEBB
Paarl

P.S. Herewith a small donation to *Contact*.

A.N.C. BOYCOTT: A SUGGESTION

SIR, As the proposed A.N.C. boycott of nationalist firms was announced so long ago, it is evident that the threat, and not the boycott itself, is intended to be effective. Just how do you define a Nationalist firm—do you go by the directors, the shareholders, the customers . . . ?

I suggest a much more effective boycott, that of the Nationalist Press. Their daily papers are easily identified, and all they have to do to avoid a boycott is quite simple—present both sides of political questions to their readers. They could start with Prof. du Plessis' articles, which no Nationalist newspaper would publish.

What could be simpler than buying a Nationalist daily every Monday, and boycotting all the goods advertised in it for the rest of the week? Advertising is a newspaper's main source of revenue, and if you get that reduced, you hit at the main propaganda organs of Nationalism.

ED. DYER
Cape Town

Reply to Mr. Behrens

SIR, Mr. L. F. Behrens of Manchester pays us a compliment, or is it a challenge, in stating that it is only the Liberal Party in South Africa which can modify the policy of our Government. If that be true, the passing of resolutions by overseas organisations can only be of consequence to the extent by which they inspire, or dismay, members of the Party.

Any expression of no-confidence in policies of racial discrimination can only substantiate our own political philosophy and reinforce our determination to remove this canker from the South African

scene. Outside of the Party, such resolutions are as obnoxious to the prejudiced as they are welcomed by the vast majority of our population. Towards which group does our major responsibility lie, and from which are we most likely to obtain support?

If the Liberal Party's tactics are to woo the disgruntled of the electorate and the so-called Liberal wing of the United Party, we must be as prepared to sacrifice principle to expediency as are the U.P. in attempting to woo supposedly anti-Verwoerdian Nationalists. And with what example of success?

P. M. HARKER
Muizenberg

CLARKE'S BOOKSHOP

(Second-hand and antiquarian)
211, Long Street, Cape Town
Telephone 2-7852

All the books mentioned below are in good condition unless otherwise stated.

		£	s.	d.
AFRICANA				
Walker.	The Great Trek	1	5	0
Walker.	A History of South Africa. 1940	1	0	0
Saron.	The Jews in South Africa. 1955	17	6	
Cory.	The Rise of South Africa. Vols. 1-3 (i.e. up to 1838) . . .	10	10	0
Bird.	Annals of Natal, 2 vols.	12	12	0
V.R. Society.	A complete set from 1 to 39 in very good condition	115	0	0
—	The Open Universities in S.A. 1957	5	6	
Wagner.	Poverty and Dependency in Cape Town (1936)	7	6	
Herrman.	The Jews in South Africa. 1930	12	6	
Letcher.	The Gold Mines of Southern Africa. 1936	2	5	0
—	Ghana is Born. 1958	5	6	
Stapelton.	The Wealth of Nigeria. 1958 . . .	6	6	
Baldwin.	The Niger Agricultural Project. 1957	7	6	
RACIAL				
Odum.	Race and Rumours of Race. 1943	5	6	
Woodruff.	The Effects of Tropical Light on White Men. 1905. Fair only	4	6	
Radin.	Method and Theory of Eth- nology. 1933.	6	6	
Johnson.	The Negro in American Civil- ization. 1930. Signed Copy . . .	15	0	
Johnson.	Black Manhattan. 1940. Fair . . .	5	6	
Ibbetson.	Panjab Castes. 1916. Poor copy	5	6	
Turner.	The Negro in Pennsylvania. 1639-1861. 1912	4	6	
Turner.	Nationalities and Subject Races. 1910	4	0	
Spiller.	Papers on Inter-Racial Pro- blems. 1911. Fair	12	6	
Stone.	Studies in the American Race Problem. 1908. Poor.	4	6	

The books given above are only a few of those I have in stock. POSTAGE. When ordering please add 6d. a book to cover postage.

CONTACT SMALLS

Office: Fourth Floor, Parli-
ament Chambers, 47, Parliament
Street, Cape Town.

Telephone: 2-4524.

Postal address: P.O. Box
1979, Cape Town.

SMALLS RATES

1d. a word minimum 1s.

AFRICANA

Offered.—Books on Africa,
South of Sahara, old and new.
Write for requirements.

Valuations of books and
antiques undertaken and advice
given for disposal.

FOR SALE: Complete set
Theal's History, 11 volumes.
Price on request.

Write M. K. Jeffreys Afri-
cana Consultant Box 4232,
Cape Town.

WANTED

Agents wanted to sell
CONTACT

Good commission offered
Write Manager: **CONTACT**

BOX 1979
CAPE TOWN

MISCELLANEOUS

Read 'LOTUS' Rhodesia's
Liberal Asian Monthly. Annual
Subscription 10/-. Box 998,
Bulawayo.

MISCELLANEOUS

The Liberal Party of South
Africa (Cape Division) wishes
to make it known that it has
been allotted a telegraphic
address. This is: LIBERA-
TION, CAPE TOWN.

Prompt Watch Repairs

FREE! FREE!

JUST ARRIVED!

Have your Watches tested by
the wonderful new ELEC-
TRONIC CHRONOSCOPE

BOBBY'S WATCH WORKS

78 VALBRO CHAMBERS
115 VICTORIA STREET
DURBAN Phone 64564

SIGNWRITING

Signs, Posters, Banners etc.
Mallo Signs. Phone 69-3558.
22, Coronation Road, Walmer
Estate, Cape Town.

CORRESPONDENTS

WANTED

We need correspondents in
all cities, townships, and
reserves. Perhaps you could
help. If so send us your
name and address.

Contact,

Box 1979, CAPE TOWN.