

A JUST CAUSE—NOT TORTURE— MAKES A GOOD SOLDIER

THE American public has been greatly disturbed by the brutal training methods which have been adopted by some branches of their armed services. The purpose of the training, the Army explains, is "to prepare American soldiers for the conditions they may expect to face if they are ever taken prisoner of war."

The effect of the training, however, is to brutalise those who are subjected to it and, in some cases, to break them.

It was reported in the American magazine Newsweek recently that an Air Force colonel had been summoned to Washington for questioning about the methods used at a "brainwashing" school he runs on the Nevada Desert for American airmen.

COLLAPSED AND CRIED

"Newsweek" told stories about officers and men who collapsed on the ground and cried after hours of interrogation at the school under conditions which, it was claimed, were "similar to those American P.O.W.s had to face in Korea."

Trainees are turned loose in the mountains to practise survival on limited rations; if captured, they are taken on a "death march." Afterwards they are submitted to endless interrogation, forced to stand shoulder-deep in water, given electric shocks, and subjected to other "mild" tortures.

The justification for all this savagery is that "this

assume leadership responsibility, organisation in some camps deteriorated to an 'every man for himself' situation.

"Some camps became indescribably filthy. The men scuffled for their food. Hoarders grabbed all the tobacco. Morale decayed to the vanishing point. Each man mistrusted the next.

"LACK OF DISCIPLINE"

"Bullies persecuted the weak and the sick. Filth bred disease and contagion swept the camp. So men died for lack of leadership and discipline."

Not because of torture. The Committee stated it "could detect no rigid pattern of Communist interrogation." Pointing out that those servicemen who "exhibited pride in themselves and their units . . . stood by one another . . . did not let each other down," the Committee concluded:

"War has been defined as a contest of wills. A trained hand holds the weapon. But the will, the character, the spirit of the individual—these control the hand. More than ever, in the war for the minds of men, moral character, will, spirit are important. As a serviceman thinketh, so is he."

There may have been isolated cases of ill-treatment of American prisoners, but on the whole the stories of torture have been blown up to conceal the American soldier's lack of "moral character."

SPORTS AND DISCUSSIONS

The Committee noted that the North Koreans tried to organise activities in the P.O.W. camps, not only sports, but also discussions on war and peace and the affairs of the day. The Committee call these "indoctrination classes," but again the concrete evidence they lead points to the weakness of the Americans, not to the "brainwashing" methods of the North Koreans.

Commenting on the fact that many American prisoners signed peace petitions, the Committee said: "Ignorance lay behind much of this trouble. A great many servicemen were teen-agers. At home they had thought of politics as dry editorials or uninteresting speeches, dull as ditchwater. They were unprepared to give the commissars an argument . . . The unformed P.O.W.s were up against it. They couldn't answer arguments in favour of Communism with arguments in favour of Americanism, because they knew very little about their America."

THEY WERE PROSECUTED

Many of the Americans who did try to introduce a little order into the P.O.W. camps, to discipline the hoodlums amongst them, to organise their fellow-prisoners to do things for themselves, later found themselves prosecuted, when they returned to the United States, for collaborating with the enemy.

Nearly 200 American P.O.W.s, on their return home, were faced with these charges though some of the accusations were later dropped. In the trial of one of them, Major Ronald E. Alley, accused of giving military information to the enemy, the defence said it was customary for captured American officers to disclose military information.

The defence counsel read a letter from a South African who had been a P.O.W. in Korea, Lt. Denis J. Earp. He wrote that American officers "generally gave out a wealth of military information, frequently with little or no persuasion. In my opinion there were only two of the 200 (American officers) I came in contact with who behaved in a manner which could be considered trustworthy."

So why should the North Koreans or Chinese use torture to get what they could get in any case "with little or no persuasion?" More and more the stories about torture and atrocities begin to sound a little thin.

The United States Defence Department's Committee recommended to President Eisenhower that U.S. soldiers must henceforth be "fully grounded in the principles of U.S. democracy" before they go to war, because "the Korean story must never be permitted to happen again."

DIRTY WARS—LOW MORALE

But the news from the Nevada "brainwashing" school indicates that the American Army is again missing the bus. You can't produce good soldiers by torturing them. You can only produce good soldiers by giving them something to fight for. The Americans who failed in Korea, the French reservists who rebelled when ordered to go to Morocco, prove one thing—that you can't expect high morale or high moral qualities from troops who are forced to fight dirty wars of colonial oppression.

I have no doubt that if the American soldier were only given a just cause which he could clearly understand, he would prove himself the equal of any in the world.

But as an unconvinced and unenthusiastic conscript in the anti-Communist crusade, asked to fight wars thousands of miles from his homeland in the interest of gangsters like Chiang Kai-shek, Syngman Rhee and Ngo Dinh Diem, he will continue to display the poorest qualities on the battlefield, despite all the "brainwashing" his own army may subject him to.



Mr. A. Nene and his wife—fined 15 times, a total of £200.

THE ILLEGAL TRADERS OF CATO MANOR

BY JACQUELINE ARENSTEIN

IN Cato Manor, Durban, where the African population of so-called "illegal squatters" is estimated at 30,000, there are over 70 African shopkeepers who carry on this trade although the authorities refuse to grant them licences.

Regularly these traders are charged and fined. Back to their shops they go from the court to reopen the doors. And in file the African customers.

"We want our own shops" is what the African people of Cato Manor will tell you with pride and a sense of victory, as they direct you to the illegal stores.

The background to this fascinating story of Cato Manor's illegal traders is an interesting one.

PART OF THEIR LIVES

In the first place a militant unity has always been part of the lives of the people at Cato Manor, Natal's most extensive slum where the residents are driven to the lowest depths of poverty and misery.

It was militancy born of necessity that brought this African residential area into existence.

At the beginning of the war thousands upon thousands of Africans migrated to Durban from famine-stricken reserves. They were not turned back because growing industrialisation needed them, but there were no homes for these new workers and rapidly they took over the vast area of Cato Manor.

Within a few years thousands of shacks had been erected. It was too late for the authorities to eject these so-called illegal squatters and several attempts to do so with such militant determination on the part of the Africans not to move that the authorities were forced to withdraw.

Unity, therefore, has become one of the traditions of the people of Cato Manor.

COMMERCIAL CLASS

Thus it was not surprising that after the 1949 riots Cato Manor, where trade and transport were the monopoly of other racial groups, became the focal point of the struggle of the aspirant Afri-

can commercial class. It was after the riots that the development of African commercial activities gained tremendous impetus, and everywhere the Africans demanded their own traders and bus owners, sentiments which are still widely expressed to-day.

During the few days of the riots, something like 200 African traders came into existence in Cato Manor. On the streets and in shacks they sold their goods.

The authorities, shocked by the mass riots handled the situation with the utmost care. A small number of Africans were granted licences. Of those who were refused 70 illegal traders still survive.

Realising that the demand of the Africans for licences cannot be ignored, the City Council will shortly build shops to let to Africans despite the fact that Cato Manor has been demarcated a future European area.

The authorities have not gone beyond imposing fines on the illegal shops. Nor have they used their powers to close them down permanently, because they probably consider that more drastic action might provoke dangerous consequences.

In several cases it has been shown how quickly the people react to attempts to frustrate the development of their own commercial class.

WOMEN DEMONSTRATED

Recently an African business-man whose buses operate in Cato Manor applied for permission to extend his route. The Transportation Board rejected his application. A few days later several hundred African women demonstrated through the streets of Cato Manor and the people forced the drivers of these particular buses to ignore the Board's decision. Not many weeks later the owner was given permission to extend his route.

It is this unity and militancy of the people of Cato Manor which has prevented the authorities from closing down the illegal shops.

One of the shopkeepers to whom I spoke, Mr. A. Nene, who is chairman of the African Con-

gress branch in the area, has been charged fifteen times and paid over £200 in fines since 1949 for trading without a licence.

"I will carry on as the people want me to until I get my licence," said Mr. Nene.

No number of prosecutions has deterred the illegal traders. And because they receive the full support of the African people themselves, the authorities have been compelled to recognise the right of Africans to trade and to receive priority when licences are granted for Cato Manor.

WHY SCHOOLBOY WAS REFUSED PASSPORT

Eric Louw Gives Reason

THE 16-year-old African schoolboy, Stephen Ramasodi, was refused a passport to enable him to study in America, because the Government was afraid that, once in the "totally foreign surroundings" of America, Stephen would come to the conclusion that the continued treatment of Africans as slaves in the country of their birth was not to be tolerated.

The Government's fear was made clear by the Minister of External Affairs, Mr. Eric Louw who released for publication extracts of a letter written by a Herero, who in 1952 got a passport and went to study in America. The extracts were recently reprinted in Die Suidwester, organ of the Nats in S.W.A.

WILL NOT BOW

Writing to his former employer the student said: "I am very sorry to realise that my people are being lowered to a status which is not worthy of being called human . . . the twentieth century has shown the outside world that Africa will no longer bow under the humiliation of the white man, which is being imposed under the cloak of colonialism and imperialism."

"Our present generation of Africans are inspired by the desire to become independent of the white man's rule. We want to be free to manage our own affairs . . . My people should be free in the

"WE WANT PROPER HOUSES," Say Tvl. Women...

JOHANNESBURG.—The recent conference of the Women's Section of the Transvaal African National Congress rejected outright the site and service scheme and condemned it as a "dishonest attempt on the part of the City Councils to avoid their responsibility for the housing of the African people."

"You expect a house," said one woman speaker, "and you find only a lavatory built." "When we say to the government give us homes," they give us only a lavatory."

The conference passed a unanimous resolution demanding proper housing accommodation for Africans, with full property rights.

"NO PASSES!"

This conference also rejected the attempts of the Government to force African women to carry passes. It called on the national leadership of the Women's Section of the A.N.C., to immediately draw plans for a nation-wide campaign against passes for women.

The conference received enthusiastically the proposal that together

with other women's bodies co-operating in the S.A. Women's Federation, a mass inter-racial women's delegation to the Minister of Native Affairs should be organised. The deputation will demand the withdrawal of Bantu Education, the ending of the re-classification of Coloureds under the Population Registration Act, proper housing instead of site and service schemes, and the repeal of other repressive laws.

AGAINST BANTU EDUCATION

The conference also called on the women to "strengthen the struggle against Bantu Education, to overcome all difficulties and endure all hardships until victory is won. Conference calls on the women to take the lead in the formation of cultural clubs in every location."

"My womb is shaken when they speak of Bantu education," said Mrs. Lilian Ngoyi.

Support was extended to the Coloured people "in their bitter struggle to defend their rights and nationality."

The Freedom Charter was unanimously endorsed.

They Signed For Peace

CAPE TOWN.

Over 1,500 people signed the peace petition calling for the banning of atomic warfare in Cape Town last Wednesday, at special tables organised by the Cape Town Peace Council.

"The response of the public was even better than the first time we launched the petition in Cape Town," the Council's secretary told "New Age." "Since the Geneva Peace Talks, people are more than ever aware of the dangers of atomic warfare and the urgent need for peace, if we are to save civilisation."

Some 30,000 people have now signed the petition in South Africa. The World Peace Council also reports greater enthusiasm for the petition. Over 650 million people from all parts of the world have now signed the appeal.

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SALES UP— PAPER STOCKS DOWN

OUR steadily increasing circulation has brought us face to face with an immediate problem. The printers have informed us that our stock of paper can only take us to the end of November.

That means that we shall have to order new supplies within the next two weeks to ensure that it will be delivered in time for us to continue printing. The cost involved is almost £800, and the cash must be ready when the ship docks at Cape Town.

We could, of course, postpone the evil day a little longer by cutting down our consumption of newsprint. But that can only be done (a) if we deliberately restricted circulation or (b) went down to four instead of eight pages.

However, neither method would really solve the problem. Our task—which means your task as well—is to see that 'New Age' gets to more and more, not less and less, readers. To restrict circulation deliberately, under the present political conditions, would be nothing short of a crime.

Going down to four pages would

certainly help to conserve newsprint but would, at the same time, affect our circulation adversely, play havoc with our sales and administrative machinery and lead to a decline in circulation revenue. So, in addition to our ordinary monthly expenditure, we shall just have to find that extra £800. The total amount involved, taking everything into consideration, is approximately £2,500. We shall have to raise that within the next ten weeks. That is a lot of money and we shall only be able to raise it if each and every one of you is prepared to play your part in keeping 'New Age' alive. We are depending on you to do so. DON'T LET US DOWN!

Fred Carneson.

Remember our addresses:
Cape Town: Room 20, Chames Buildings, Barrack Street.
Johannesburg: No. 5 Progress Buildings, 154 Commissioner Street.
Durban: 6 Pembroke Chambers, 472 West Street.
Port Elizabeth: 9 Court Chambers, 129 Adderley Street.

Ngotyana Convicted Under Section 10

CAPE TOWN.

FOUND guilty under Section 10 of the Urban Areas Act, Mr. Greenwood Ngotyana, African leader in the Western Cape, was last week fined £5 (or one month's imprisonment) by the Native Commissioner at Langa, Mr. B. F. Lizamore.

Immediately after sentence was passed, the court was cleared and an inquiry under section 14 of the Act was opened to decide on Mr. Ngotyana's removal from Cape Town. The results of this inquiry have not yet been made known. Meanwhile, an appeal against the sentence has been noted.

Mr. Lizamore found that Mr. Ngotyana was in the proclaimed area of the Cape for a purpose other than that for which permission to remain had been granted him. Had he not found that, said Mr. Lizamore, he would have found that Mr. Ngotyana's permit to be in Cape Town was valid and that it had not been terminated by reason of his going on holiday to the Transkei.

Mr. H. J. Saacks (of S. Kahn & Co.) appeared for Mr. Ngotyana.

Momentous Issues Before Transvaal ANC Conference

JOHANNESBURG.—This year's annual conference of the Transvaal African National Congress will be a momentous one, said a Congress spokesman, commenting to New Age on the issues to be discussed at the conference. It will be the first conference since the adoption of the Freedom Charter, and also since the launching of the campaign against Bantu Education.

The conference, he added, will also be held at a time when the government is threatening to extend the pass system to African women; has given us site-and-service schemes instead of housing; and is trying to impose ethnic grouping on us. "The conference will actually be held in the heart of the 'black city,' Orlando, where ethnic grouping is beginning."

All these issues will be debated by delegates from branches during the three day conference from October 8 to 10. An appeal to all branches

to participate in the conference in their full strength was made. Representatives from Sebatakgomo, the peasants' movement, and the S.A. Congress of Trade Unions will be invited as fraternal delegates.

Africans in the countryside are faced with many pressing problems and the conference will also discuss the orders to cull cattle, the insecurity suffered by squatters, many of whom are being issued with "trek passes" and told to "move on," and also the reduction of their field portions on trust land.

WORLD STAGE BY SPECTATOR

is what the Communists would do to them anyway if they were captured." Thus the fiction of the torture of P.O.W.s by their captors in Korea is perpetuated. The truth is very different. Conditions for the Korean people during the war, invaded by the enemy, napalm-bombed from the air, their towns and villages in many cases destroyed, were tragically difficult.

WILL POWER, DETERMINATION

It was only the will-power and determination of the Korean people, fighting for their homeland, that enabled them to survive. But in the process, tens of thousands were killed, and countless others died of starvation or disease.

Taken prisoner, the Americans had to snare the conditions of their captors—and on the whole they showed they couldn't take it. It was not torture, but in most cases plain hardship which led to the American prisoners cracking up in Korea.

The British correspondent Alan Winnington wrote in August, 1953 from North Korea about the behaviour of the American soldiers in the P.O.W. camps.

"Certain Americans," he said, "who start a black market wherever they go, were actually selling rumours for five dollars each. They also sold their buddies' drugs and let them die, and they stole each other's food and sold it."

AND DESPAIR

"Only with the greatest difficulty was it possible to get them to co-operate to improve their life. They would not at first even clean their rooms or wash themselves. Many Americans gave way to despair."

Winnington commented that the morale of the Americans was far below that of the British prisoners, who lived under the same conditions. But the British, because they had a different mental outlook, survived the ordeal better.

"The British were mostly trade unionists," Winnington wrote, "with traditions of co-operation. There you have the essential difference in the camps, and it accounts for the lack of whining by British soldiers."

COCA-COLA SOLDIERS

"The fact is, that for all the American tough talk, when it comes to the point American Coca-Cola soldiers can't take it. Robbed of machines, tanks, planes, napalm, atom bombs and Coca-Cola movies, the American superman cannot fend for himself, cannot rise to the occasion and create drama, sport, and a new life as the other prisoners did."

"These American prisoners are victims not of the Koreans and Chinese, but of their own unhappy way of life."

Confirmation of Winnington's despatches was provided by an Advisory Committee appointed by the United States Defence Department to investigate the whole issue of American P.O.W.s in Korea. Here are some extracts from the Committee's report:

"By design, and because some officers refused to



DAGGA SMOKER'S DREAM

2nd Prize Winner in New Age Competition

OF course there were times when he had to have it. This wasn't one of them. There were times when the craving gnawed inside him like the longing for a soft girl, when the world spun around that longing, and dragged him into the whirlpool—spinning and longing, and longing and spinning, and holding on tightly although there was no grip. There were times when the longing became a passion, a thirst that left the throat burning, that no amount of "Van der Stel" could satiate, and there only remained the desire to sink away into nothingness, forgetfulness, muddled oblivion, which merely sharpened the appetite not reduced it.

Karel wanted to forget, but not merely for the sake of forgetting. He wanted to forget that he had kicked Honey, that he had almost kicked her insensible, that he had not used fists but feet, and kicked and kicked till the sole of his shoe glowed red with blood—a bewitching, fascinating red that made him wish to paint it redder with sheer brutality. He had to forget because he did not know why he had kicked her. She had sat on the pavement sipping a "Bunny" and twirling her shoe with the end of her toe and he called her in, and he had kicked her, and kicked and kicked.

Grimy steps and dirty bow-legged, pot-bellied children. Neon lights shining apologetically over District Six. The children fascinated Karel. Dirty children with running noses and spindly legs, and there, leaning against the wall, the dagga peddler who recognised him. Forgetfulness, to forget that he had kicked Honey. Sixpence worth of forgetfulness that bought oblivion. Oblivion for sixpence, all this for sixpence and one became a man. Six pennies made one strong so that one could draw one's breath through one's teeth and defy the world. All this for sixpence, and neatly wrapped up in brown paper at that.

The notice-board on the train became difficult to make out. S . . . L . . . E . . . and where there should be a letter there is nothing, nothing but hysterical laughter at finding nothing. Peals of hysterical laughter because he had a right to kick Honey if she exhibited her brown body in the street. Not jealousy but respectability, even if she wasn't his wife. Maybe a little jealousy. Bodies on exhibition and a blur where G should come, to spell out "SLEGS BLANKES" which meant whites only, and which also meant he would have to run down on wobbly legs to the Second Class compartment. A crowded train going God knows where, but then he was going God knows where. And why should he sit even if there were seats? Standing against the door people could see him, could laugh with him, or maybe at him, as his friends raucously did. They were his friends at the back of the train, that's why they laughed with him. He was popular at the back of the train, and everyone getting up and grinning at him. Salt River . . . Plumstead . . . Retreat. Retreat . . . Plumstead . . . Salt River. What the hell did he care, everybody staring at him, everybody except the white man reading a book, what the hell did he mean by reading a book in a second class compartment? . . . a white man in a second class carriage. Reading a book while he was entertaining the people and the train jolting? Who did he think he was? a white man? and he, Karel, a dagga smoker. People are looking at me and he is ignoring me. Reading a book. He

and that girl in front of him.

"Hallo darling!"
Peals of laughter from his friends at he back while he sidles next to the girl.

"Hallo darling!"
"Leave me alone!"
"I'm only saying hallo darling! sweetheart!"

More laughter.
"Leave me alone!"
"Ag, I only want to touch you, jy's mos 'ie kwaad 'ie?"

"Leave me alone!"
A long pause broken by the tittering at the back.

"I'm not one of those girls you pick up at Minny's."

"Leave the girls at Minny's alone, bokkie, what kind of girl are you then?"

"I said leave me alone!"
"Ag man, let me put my arms around you!"

"Don't you dare touch me!"
"I'm a brown man and you're a brown girl, or do you only want white men?"

The white man went on reading.
"If you smoke dagga, smoke it for yourself. Now let me go!"

"You pertickler, hey, only want white men, hey!"

Karel looked round at his friends at the back and met the eyes of the white man who stared coldly at him. Karel stared defiantly back then dropped his eyes. Shame and self-consciousness in a muddle of bravado.

"I say, give me a kiss, my bokkie!"

"Mind, let me get out!"

He refused to let her pass. He felt humiliated by her attitude, crushed, he did not know how. His only thoughts were to taunt her and keep his admirers laughing, to hear them click their tongues and remark what a devil he was when he had dagga in him, to behave like someone who was a devil when he had dagga in him, even though his spirit was crushed with humiliation and the longing to forget.

"Kiss me firs', bokkie, then you can go, net een soentjie!"

"Let me pass, I'm telling you!"

"This is a silly goose, she won't even give me a kiss," he said turning to the white man. No response. Why the hell didn't he open his mouth?

"Ag I don't want you for a girl anymore!"

"I'm not your girl-friend. Let me pass!"

She appealed to the white ticket examiner.

"It's only my girl-friend guardjie!"

"I'm not his girl! Let me pass!"

"Komaan laat haar verby, jou dronk skepsel!"

"Allright guardjie! All forgotten! Solong sweetheart!" She gathered her bag and made for the next coach. Karel felt rather than saw the white man's eyes on him. An overwhelming feeling of humiliation, of doing anything to boost up his ego, of showing the white man he was Karel.

"To hell with everyone in the train!"

No response but further peals of laughter.

"I'm born in District Six, in the Mokies Buildings and I'm prepared to knock hell out of everyone here." The pathetically thin figure with pupils low in the eyes. A drunk figure, drunk with power because his oaths went unchallenged.

"These bloody whites who can't afford to sit First Class. I'm a Coloured man and I can't sit 'Slegs Blankes,' but they can sit where they blooming-well like. These whites must clear out!" Spume fluttering.

"I'm not afraid of anyone!"

By RICHARD MOORE

Black or white! I'm born in District Six!"

Plumstead . . . Retreat. The white man shut his book and opened the door.

"To hell with you all!" Karel almost wept, "To hell with you all! Open the bloody windows. Why do Kaffers ride Second Class? the bloody place stinks!" He clambered over a passenger, stumbling on the seat, and amid raucous laughter proceeded to open all the windows.

Adjudicators' Note:

As it stands, this story inevitably gives the impression that it is 'unfinished.' No doubt the writer felt at the conclusion that he had said all he wished about Karel, but the reader will be left unsatisfied. So why did we feel excited by "Dagga Smoker's Dream" and vote it an award?

First, consider the credit side. In three sheets of typing this writer has conveyed a truly vivid picture of a character; he has caught something of the essence of the South African tragedy; he has given a really startling indication that he can write with economy, tension and from an impressive level of understanding. If

we look beyond the story itself to the talent of the writer it is because his entry suggests outstanding possibilities.

The opening is striking. At once we are carried with stark and uncompromising realism into the heart of the situation. The dialogue in the train is sharp, vibrant and shows the writer's gift. As it stands, this dialogue sequence is too long for the shortness of the rest and unbalances the story. But one feels that with the material at his fingertips the writer will be able to take far greater advantage of his theme and bring the story into better shape, more cohesion, tightness with the construction built round one central point.

A serious weakness is the almost complete failure to exploit the motif suggested by the girl Honey. We find Honey being kicked insensible in the second paragraph and then she fades out. Karel's disgusting burst of temper against his girl-friend has started him on this terrible downward spiral. He is guilty, ashamed, self-conscious and crushed with humiliation—all suggesting there is a better spirit within him. Yet he seems, after a blurred thought, to have forgotten Honey. Perhaps this is intentional. On the other hand, Honey might be worked into the story as a kind of leit-motif in Karel's thoughts, drifting in here and

there between the dialogue like a haunting, broken melody or a burning reproach.

During the scene in the train, one is shocked at the suggestion that the crowd are so passive, laugh at his quips and make not the slightest move to protect the girl from insult. Also in the opening, did no-one stop him from knocking Honey about? If the writer really means this, it certainly needs justifying. Are the Coloured crowds so inured to misery and unhappiness that they can look on scenes of sadism with indifference or laughter? Maybe Karel merely thinks he is getting away with his pathetic show of authority (over Honey) and power (in the train). If so, this should be brought out sharply.

A great deal more could be made of the ending. As it stands, it is not clear. Is Karel referring to the white man as a Kaffer? Is this the greatest insult he can think of? Opening the train windows, the Coloured man is really closing a window in his own heart. This incident could have had a searing symbolism for the whole of South Africa and, if the story were filled out, would round off the picture of Karel with a terrible irony. As it is, the point is largely missed and we are left with a story that excites mainly by its potentialities.

BOOK REVIEW

"THE WAY OUT"

by Uys Krige

TO those who question whether the experiences of a prisoner of war could be of interest to readers ten years after that war has ended, and at a time when the public has been sated with war stories, POW stories, escape stories, etc., the re-publication of Mr. Uys Krige's "The Way Out" provides an answer which is always interesting and often moving

Mr. Krige is to be congratulated on having written it, and on having re-written it. In re-writing one feels he always "chooses the final and inevitable way of expressing a thought or feeling out of the seven or eight ways open." The style is sharp and clear, the use of words economical and the images fresh.

Mr. Krige tells a story, not so much about himself, as about the Italian people, to whom he gives a warm and compassionate salute for their courage and generosity in aiding him and others to elude the German troops. Without their readiness to take incredible risks and face the reprisals of a ruthless foe, he acknowledges that neither he nor many others would ever have reached the safety of the Allied lines.

Mr. Krige makes one wonder at the poverty-stricken Italian peasants who, after 20 years of fascism, could yet respond so spontaneously to the call of freedom as to keep the prisoner-escape routes open, playing their part in the whole epic of liberation.

Such deeds, set against the magnificent background of the Italian mountains, go to make up this story of danger, hardship and courage which is as fresh today as when it was first written—indeed, as when it first happened.

One could wish that "The Way Out" were published in a cheap edition, and also in the author's mother-tongue, so as to reach the widest possible audience in this country.

H.G.

They Spoke of Freedom

THE Call Committee of Durban are to be congratulated on "They Spoke of Freedom," a special pictorial issue of the Congress of the People, which they have recently published.

A great deal of care and imagination has gone into the compiling of this album and freedom fighters in South Africa can wish for no better or more inspiring souvenir of the historic Kliptown rally.

The booklet contains special messages from Chief Luthuli and Dr. G. M. Naicker, as well as many pictures of the C.O.P. and the full version of the Freedom Charter. "Every person in South Africa, whether he be a peasant or a worker, a teacher or a miner, a farm labourer or a domestic servant will find reflected in the Charter his most cherished desires," states the booklet.

"The task of the liberation movement in the months to come is to go to the people, not only in the main urban centres but also to those in the countryside and obtain their support for the Freedom Charter."

"They Spoke of Freedom" is obtainable from The Call Committee, P.O. Box 700, Durban, at 2s. per copy. * N.S.

Challenge to Indian Youth

THE Transvaal Indian Youth Congress has issued an attractive and informative booklet to celebrate its 10th anniversary.

The tone of the booklet is set by the challenge appearing on the first page, under the picture of Dr. Yusuf Dadoo. Dr. Dadoo, says the T.I.Y.C., is the only man whom it could have called upon to write the "Introduction" or "Foreword" to this publication. But "because Swart's fascist hammer struck first at this great son of our country, he is prohibited from writing for us.

"This throws out a challenge to every Indian youth, wherever he or she may be. For how long are we going to allow this man to arbitrarily remove from our ranks leaders whom we have elected, whom we love and respect?"

Copies of the booklet, and information about the T.I.Y.C., are obtainable from Box 2948, Johannesburg.

S.A.C.T.U. Bulletin

JOHANNESBURG.

"Workers' Unity," the bulletin of the South African Congress of Trade Unions, is a stirring record of the struggles of the militant unions for higher wages and better conditions, and of the campaign initiated by SACTU to organise unorganised workers.

This monthly cyclostyled bulletin, in its latest issue, reports on the struggles of African engineering workers; the toy workers; Non-European railway employees; and the Nelspruit agricultural labourers, 3,000 of whom struck last month.

The bulletin carries articles in English as well as vernacular.

General articles discuss the relations between the trade unions and the Congress movement and the role of women in the South African trade unions. Walter Sisulu contributes an article on "The alliance of the trade union and liberatory movements in Africa."

"Workers' Unity" can be obtained at 4d. a copy from P.O. Box 6781, Johannesburg.

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