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Issued by :

THE PENAL REFORM LEAGUE OF SOUTH AFRICA,
P.O. Box 1385,
PRETORIA.

„EN HADDE DE LIEFDE NIET”

Europa, tuisland van 'n volkegroep
wat Christendom bely, as ons jou nou
in jou vernedering en nood aanskou,
kom uit jou puin 'n stem wat tot ons roep.

Het ons Europeaners in die ry
van wêreldrasse aan die spits gestaan,
in kennis en die wetenskap vooraan
gewandel en die mensdom steeds gelei —

Ja, selfs die lewe en leer van Christus, dié
het ons ontleed met syne kundigheid,
onself verdiep in argument en stryd
oor dogma en oor ideologie —

Soveel het ons vermag, soveel geweet ;
alleen die leer van die liefde 't ons vergeet.

H. A. FAGAN —

„Soos die windjie wat suis”
p. 37

SOLITARY CONFINEMENT

After a visit of the Eastern Penitentiary, Philadelphia, U.S.A.,
Charles Dickens wrote :

“The system here is rigid, strict, and hopeless solitary confinement. I believe it, in its effects, to be cruel and wrong . . . My firm conviction is that, independent of the mental anguish it occasions — an anguish so acute and so tremendous, that all imagination of it must fall far short of the reality — it wears the mind into a morbid state, which renders it unfit for the rough contact and busy action of the world . . .” p.95 “American Notes”, 1825.

Describing the prisoners, he writes :

“On the haggard face of every man among these prisoners, the same expression sat. I know not what to liken it to. It had something of that strained attention which we see upon the faces of the blind and the deaf, mingled with a kind of horror, as though they had been secretly terrified . . .” p.94.

I

STATEMENT BY THE CHAIRMAN OF THE PENAL REFORM LEAGUE OF SOUTH AFRICA ON BEHALF OF THE EXECUTIVE COMMITTEE OF THE LEAGUE

It is with profound regret that the Executive Committee of the Penal Reform League of South Africa announces that Rev. Dr. H. P. Junod has tendered his resignation as Director of the League.

Dr. Junod has always closely associated his work as a Prison Chaplain with his functions as the League's Director. As certain decisions, by the Department concerned, in regard to prison chaplains has placed limitations on his activities in the former capacity, Dr. Junod has felt it incumbent on him to resign from the League.

The League was established in 1946 following on the report of the Lansdown Commission. Dr. Junod has been Director and the life and soul of the League since its inception.

The Executive Committee feels that the value of the contribution made by Dr. Junod to the study of crime, its prevention and, where necessary, its humane and enlightened punishment, is beyond assessment. His place in the League will, therefore, be most difficult to fill. The Executive Committee has, nevertheless, decided to seek a suitable successor to maintain and, if possible, to develop further Dr. Junod's great work.

All South Africans concerned with the problems which the League endeavours to study and help to solve will, it is felt, join the Executive Committee in expressing their deep appreciation for the devoted service that Dr. Junod has for the greater part of his life rendered to the country of his adoption, and wish him God-speed and success in his new field of activity.

Dr. Junod has been offered, and has accepted, a post as Director of an Institute to be created by the State of Geneva for the training of African leaders. He will take up his new duties on the 1st May next.

F. RODSETH,

Chairman of the Penal Reform League of South Africa.

II

FOREWORD

Many members of the League have read in the daily papers that I have offered by resignation as Director and have been surprised, as I was, by the expression used: "Junod resigns — to quit Union". It is my first duty now to inform everyone of

those who have helped us to build the League, about the events which, in my view, made this decision imperative.

During the Emergency, towards the end of May, 1960, as I was going on my regular visits to the condemned cells, the door was abruptly shut in my face; my African colleague entered alone; and this was done after a regular, almost daily ministry of nearly 30 years. In spite of many promises and reassurances, those doors have remained closed, and now are shut for ever to me.

Two young and very inexperienced men called on me to appear before them in order to answer allegations made against me, without any mention of those who made these allegations, in spite of my request to know their origin, allegations which were to the effect that I had fostered African nationalism by making "Freedom" signs and by singing "Nkosi sikelel-iAfrika" in prisons — the first allegation being almost an insult, after a long ministry of complete mutual trust between the prison authorities and myself, and the second being a complete misinterpretation of the use of what I consider to be one of the most beautiful prayers I know, a prayer which we have sung in prison since 1931, and which no one ever took exception to for all that time. —When I tried to approach the high authorities of the Department for redress and to stop this interference with my spiritual duties, I was told it was better not to do anything, and in spite of many visits to Head Office, as from the day I was debarred from seeing my friends, I have been prevented from prison visiting and the prisoners do not know themselves why all my visits have suddenly ceased. —After five months overseas, where I endeavoured to introduce my South African official colleagues to all those I knew at the International Congresses we attended, when I came back to the Union in December of 1960, I asked to be allowed to resume my duties, but I was told in a telephonic conversation that it had now been decided to return to complete denominationalism in prison religious work, and that my services would no more be needed, owing to the fact that Ds. Lückhoff would become the Chief Chaplain and organiser of his fellow-chaplains of other churches. As we write now, this has not yet happened, and during all that time my regular visits have been suspended. It has become clear therefore that this long ministry has come to an end, not because I quitted it, but because it has been decided to introduce a new system with new personnel. —My friends in the League will readily understand that, in view of these developments, it would have been most unfair to them to go on doing a kind of theoretical penal reform work, when the very source of all correct information had been withdrawn, as far as I was concerned. The thought not un-naturally came to one's mind and soul that God had other plans, and it is precisely then that a call from the State of Geneva came to me to assume the Directorship of a Geneva African Institute for the training of African leadership, at a high level of education, offering all the existing Institutions of the city to selected African leaders for specific avenues of learning. It was impossible for me not to see in that call the answer of the Master I serve to my

own dilemma: the doors of the prisons were closed to me by men, and other doors were now opening before us. —It is with profound regret, and after much heart-searching that I have accepted that call for the beginning of May of 1961, and it is my duty now to take leave of all those who have consistently and faithfully helped us to build the Penal Reform League of South Africa. I think at this time of all of them: those who have gone to Higher Service and those who are still at work with us here; I think of those who helped us with substantial material means, and of those whose contributions could only be very small: I would like everyone of them to know that each envelope, opened personally, brought immediately to our lips the prayer: "Father bless him, or her, or them!" I think also of those officers of the State, including members of the Prison Staff, who, for obvious reasons, could not identify themselves with us, but who nevertheless supported us both materially and spiritually. All those deep ties of friendship will never die, and we appeal to all to continue to support with all their might the efforts of those who will go on with our work. The Executive Committee of the League has wisely decided that the work cannot stop, and ways and means are now being considered to go ahead. I have already on many occasions indicated a few of the main avenues of development which might be chosen in the future activity of the League, and I trust that a change in the inspiration, which may have been too clerical, and perhaps also in the emphasis given to the League, which may have identified too much the spiritual activity of the Director and his other duties, such a change may be all to the good. Even in the ministry, an old pastor once said that, when anyone has given 12 years to a congregation, he should think of moving elsewhere. I have already served the League for fifteen years, and so I pray that the right man may be found to further the activity of the League and lead it to greater efficiency and greater heights. Very humbly, and fully aware of what has been lacking in the service rendered, I wish to say farewell to all my friends in South Africa, and I apologize for the obviously personal tone of this last newsletter. I also pray that, even if it was felt that some straight truths could be expressed on this special occasion, no one should be hurt, because we can repeat over and over again that we leave with a heart full of gratitude, without any bitterness, only some sadness that a shadow should have been cast over this last year, and thanking God for a very long ministry, combined with an attempt to serve our multi-racial nation in a field which is perhaps the most difficult of social sciences. I close this personal foreword with an expression of heartfelt joy for all the privileges of these years of service in the Penal Reform League of South Africa, and I repeat the great words of St. Paul: "The harvest of the Spirit is love, joy, peace" . . . and in the coming years, that very Spirit shall bind us in the development of the leadership Africa needs so much, here in the Union, and far away, in our small Switzerland.

H. P. JUNOD.

Pretoria, 9th April, 1961.

N.B.—The new address of the writer of this newsletter will be as follows :

Rev. Dr. Henri Philippe Junod,
Director, Geneva African Institute,
2-4 Route de Drize.
Carouge, Geneva, Switzerland.

It is important to state that, apart from the Statement by the Chairman of the League, and the closing article on the Tsotsi Problem, the full responsibility of all opinion expressed in both the Foreword and the Farewell to South Africa rests on the writer, whose text has not been vetted by any authority nor members of the League. He expresses his sincere gratitude for the permission given him to write in complete freedom, and without any limitation, to all his friends.

III

"FAREWELL, SOUTH AFRICA!"

by

Henri Philippe Junod

Nowhere, on the continent of Africa, has Europe done so much for the development of the land and for the Africans as in South Africa. This is no overstatement. When travelling at the great heights at which airships fly to-day, it is amazing to see the difference between all other African territories and South Africa. After thousands of miles of huge deserts and a uniform yellow-brown surface, with a few greener spots here and there, a few developed cities, the whole territory suddenly looms neatly divided and sub-divided, boundaries and fences start to appear, in perfectly straight lines, even on the slopes of apparently uncultivated and largely unproductive hills and mountains; the most surprising net of well-built roads and highways seems to reach every corner of the country and is, in fact, the most spectacular material achievement of the South Africa nation. Large towns become more frequent and alternate with great "dorps", or villages, so typical centered round their churches, to which the farmers gather from near and far for "nagmaals"; rings of Bantu locations are clustered round the periphery of agricultural and industrial centres. When one reaches Pretoria and the Rand, especially the suburbs of Vlakfontein and Atteridgeville, and above all, the Western Areas of Johannesburg, where over 600,000 Africans have been housed, one cannot but stand in amazement before this wonderful record of intelligent planning, probably unique in the world.

For nearly thirty years, we have travelled to almost all corners of the land; we have seen all the cities of the Transvaal, the Orange Free State, Natal, the Eastern and Western Province of the Cape; we have reached the remotest farms of the Karoo, visiting the Italian prisoners of war for a few years on all the various sorts of labour they were asked to perform, in the heart of our great forests, on large schemes of road construction, on the building of dams, on agricultural work for which their "green

fingers" were so outstandingly successful. We have visited almost all African locations, having been given free access by the gracious goodwill of all authorities. Dear South Africa! —How unjust seems the wholesale condemnation of your record, so often one of extraordinary human ingenuity and perseverance. —And yet, after thirty nine years of spiritual ministry suddenly terminated, how true seems the deeply felt feeling of the wide-world that somehow, deep in the basic motives of men, something has gone wrong, something has hurt the divine motive of compassion and of the true Brotherhood of Men.

For the writer of these lines, a God-given vocation started it all. It was the simple consequence of listening to the words of a dying woman. When she was recalled abruptly to Higher Service in the prime of her years in 1901, at the time of the Boer war, she gave her husband, her children, and the Shangaans she ministered to, this advice, an admirable summing-up of her whole life: "A swi pfuni nchumu loko munhu a tshama la misaveni, a nga tirheli Hosi" — "It is useless for a man to live in this world if he does not serve the Lord". My own dedication to this country was an attempt to follow-up in the footsteps of that woman and her husband. For the last 72 years, it has been our signal privilege to serve God in South Africa and South Africa in God's service. The graves of both husband and wife are here, in two different countries of Southern Africa, one in Northern Transvaal, the other in Southern Mozambique.

How deep goes the love we have for Southern Africa and all her peoples! All the African tribes: Xhosa, Zulu, Swazi, Ndebele of the Nguni group; Southern and Northern Sotho and Tswana; Venda and Shangaans; —and all the Eurafricans: Afrikaners, English-speaking South Africans and Portuguese; all the Coloured people and the Indian South Africans: —this beautiful mosaic of God's children. We have seen, visited and served almost all, in their homes, when sick in hospitals and asylums, when segregated behind the high walls of prisons, and for nearly thirty years, when they were facing ultimate issues, in the condemned cells.

At this moment when the Wind of Change has closed for us for ever those prison doors through which we passed thousands of times, we think of no one but friends, fellow-children of the same Father, who, when they fell, only needed the true and specific gift of Christianity: not a book alone, precious as it is, two thousand years old; not a series of rigid rules of conduct only, but a Living Presence, informing, giving shape to their individual lives. One is sad that so many still oppose the great religious traditions of mankind. When one has stood in front of the door leading to the gallows together with over eight hundred fellowmen, when one has been taught by them, day by day, reverently blessing God for anything they knew about Him, one comes to understand better the depth of Fenelon's word: "Man always stammers when he speaks of God!" The beautiful stories of Gautama Buddha, the depth of the Laws of Manu, the Upanishads or the Bhagavadgita, the exquisite wisdom of the analects of Confucius and Mencius, the flame of the Koran: —all this

does not detract in any way from the unique gift of the Living Presence which brought almost everyone of those men and women in peace to the other side. The great word remains unshaken: "I shall be with you up to the end of the World".

"Partir, c'est mourir un peu" — "Parting is a little like dying". The Master has called, and the closing of doors leading to other opening doors is a clear sign of that calling. There is nothing but gratitude for the complete freedom enjoyed in a long ministry: gratitude for the privilege of a free assimilation and understanding of Bantu heritage and the Bantu languages; gratitude for the free entry at all times of day and night in the dark cells where fellow human beings have had to live their last days and their last hours on earth; gratitude for the complete confidence and co-operation of those implicated in the awesome process of the death penalty, which brings the community to the very act of the criminal who took human life, and which imposes upon human persons a duty for which they bear no responsibility whatsoever themselves; gratitude for the joy of bringing the only true answer to ultimate issues, day after day, month after month, and year after year. — All this has been an experience of human powerlessness and of God's repairing Grace given to very few men on earth.

I hope it will not be taken amiss by my friends and colleagues if, at this time, in a mood of retrospection as well as expectation, I should use much of the first person and want to say "Farewell, South Africa!", in the special setting of this small "Penal Reform News", on the occasion of its fifty-fifth number, a publication which was started in 1946. In fifteen years, and with the splendid support our members and donors gave us, this quarterly review has reached a large audience, all members of the Judiciary, Judges and Magistrates, all the Members of Parliament, all the Bantu and Social Welfare Officers, all the members of the League and many interested persons in South Africa and overseas. To all, we wish to say farewell, and we therefore humbly ask for the privilege of writing personally to all those whom the Penal Reform League has tried to serve, to all those who have taken an interest in what we have considered always to be the great question in our multi-racial community, namely a correct vision of a colour-blind Justice and a genuine appreciation of the quality of the task entrusted to those who have to be guardians of fallen men. We think of them all with equal indebtedness and friendship, and we include of course those whom we ministered to in our prisons and institutions.

(1) FAREWELL, THE BANTU PEOPLE OF SOUTH AFRICA

FAREWELL, my own Shangana-Tsonga People, whose language I spoke before I knew I did, whose heritage I thus had the privilege of knowing a little from inside! Your folklore, your proverbs, your inimitable ideophones, those little onomatopoeiae which endlessly spring out from your wonderful sensitiveness to nature, to the beauty or the tragedy of life, your matchless sense of humanity: —all this has become part and parcel of our own

self. "Ku famba ku vanga ni nhlomulo!" — "Parting is a source of suffering!" But we have been immeasurably enriched by a true participation in your heritage, which is a genuine pattern of the wealth of Bantu culture in the sphere of humanity. —Farewell, all my Bantu Friends, who taught me so much, not only by this precious treasure of your own, but by your unique perception of the Living Master we serve. At this time, I see in mind and heart the great crowd of those who are now in Higher Service, and who, face to face with unnatural death, have given me a new vision of what faith really means. "Death does not choose", says one of your proverbs. We look above, and see you in the life beyond we know nothing of, except that in the Father's house there are many mansions, and that in Him "Adieu" means "Au Revoir". I could have written many books on all the various facets of your extraordinary humanity, of how the atrocities of your and our sins were superseded by supernatural Grace, and of how you were carried to the life beyond in the everlasting arms. You taught us the beautiful hymns which became part and parcel of your national life and which made of Our Lord the very centre of it. When the last moments come for me, trained to listen to the greatest message from above in J. S. Bach's idiom, whom we call the Fifth Evangelist, I will in the same depth of feeling, D.V., sing with you:

"Kangelani nizibone	Izibele ezingaka
Zityiliwe ngu Msindisi	Owafela thina bantu."
"Lift up your eyes and see	The immense compassion
Which entreated the Saviour	Who died for us men."

May He come for us as He came for you!

FAREWELL. BANTU SOUTH AFRICA! I think of those great men who, in prison, and in political captivity, on their knees, taught us the amazing power of a spirit which could only thank for the blessings and the beauty of life. I think of the very unsophisticated, often uneducated and illiterate, who received the Word so simply, that we seemed to hear the Master say: "I bless Thee, Father of heaven and earth, because Thou hast hidden those things from the prudent and the wise, and Thou hast revealed them to children." I also think of those fully educated Bantu men who paid me the honour of always addressing me in their mother-tongue, knowing well that I felt as they did about the loveliness of that tongue, not in terms of a fetish to be adored because it is the means "par excellence" of expressing humanity, but because it is the tongue which is as dear to the reat as one's own mother. They knew there had been great benefit for me in acquiring through the years what were the obvious ways to their souls. Farewell, o lovely tongues of Bantu South Africa! May they grow in stature, even though they may not be forced to express complex Western concepts of technology or science. They were great enough to give us: "Munhu i vanwana" — "Man is other men", the great proverb which wishes to convey the fact that man cannot live alone, without his fellowmen, that his very life is theirs: a wonderful way of showing the deep humanity of the African people. Sekou Toure of Guinea joins that experience of Bantu South Africa, when he asks as a priority for

the recognition of the "Dignity of Man", in what he calls "l'Afrique Communautaire" — "Communaucratic Africa". This is an inspiration which will guide us in our coming work for you in Switzerland; it will form the very basis of our effort to help Africa to understand the true nature of the confederative idea, so that she may apply it to the whole continent, in order that the endless diversity of her peoples may become a source of strength, instead of a ferment of division. I repeat here the last words of my late father in "The Life of a South African Tribe":

"However bright the future of the Afrikaners, Africa would no longer be Africa, if there were no more Africans! May God bless the Life of a South African Tribe!"

Nevertheless, I would like to add this, nearly fifty years after the above lines were written:

If you, my African Friends, should be instinctively carried away by the tidal wave of nationalism which sweeps the continent at the present time, you should be reminded that you simply follow the trend of all past civilisations, which set nation against nation, race against race, and that there is absolutely nothing new in that development. As one who has fully appreciated what Senghob calls "la negritude" (negroness), and fully admired in it the blossom of a most lovable African humanity, I will never begrudge the African his dream of a fully African Africa. But I am one who believes that, apart from the sacred sphere of authentic religion, there is no escape for man from the forces of dialectical materialism and no run away from the determinism of political antagonisms. In that sense, African nationalism is no better nor worse than its white or yellow counterparts. If it is allowed to sweep away all other forms of culture, Africa may be driven back to the dark ages of a new tribalism which may destroy all possibility of unification, and this under the appearance of the very force which Africans believe represents the liberating drive of freedom in Africa. The Africans have in them a higher and deeper instinct of humanity than present nationalism, which is a natural reaction to the forces of collective white egoism. The true instinct of Africa is a deeper and larger appreciation of humanity than most other people have. When Vasco da Gama called them "a boa gente", in 1498, "the good people", he sensed this true instinct of the Africans; and what some of us expect from Africa, as a unique contribution to the world, is a true return to the innate quality of her peoples in the acceptance of the dignity of all men. Indeed we echo the great statement of Sekou Toure, when he said: "If we prove that, without class struggle, a deep transformation is possible in our land, we shall have given to the world and to political and social science, our contribution." It is customary to hear agitators pretend "ad nauseam" that the very goodness of the African people has been exploited and abused, but that is no reason for abandoning goodness. What has been added to the good name of Africa by the appalling atrocities of the Congo revolution, or by the obscene and degrading oath-taking ceremonies of the Mau-Mau? No collective upheavals in any country of the world ever produced a blossom of peace and kindness; and "a terra da boa gente". "the land of the good people"

has nothing to gain from a tidal wave of violence and destruction.

From one who has loved and cherished all that you and your culture represent, may I give you one last message: If in your heart and mind, you are seeking to free yourselves from the bonds of the past, from the shackles of ignorance and from the subjection of other men, —remember then that there lies before you the danger of an enslavement to political catchwords, to unscrupulous men who will use your numbers to woo your baser instincts and destroy that very freedom of the mind for which you are striving. In your struggle for the recognition of your dignity as men, let not your mind or actions debase you to the denial of that dignity to **others**.

"Nkosi, sikelel-iAfrika"—"Morena, boloka sechaba sa heso!"
Lord, bless Africa (Zulu)—Lord, preserve our nation (Sotho).

(2) VAARWEL, DIE AFRIKANERVOLK!

„En nou, Vaarwel, my vriende, die Afrikanervolk!" For all those past 30 years, we have seen the Afrikaners slowly but surely realise their own national ideal. A Swiss republican by birth, I had no difficulty in following intensely the great wave of collective force which brought back the South African Republic. This does not mean that I underestimate the deep, indeed mystical loyalty of English-speaking South Africa for their King or Queen. But these loyalties cannot be imposed upon others, and the long and sustained effort to return to the Afrikaners own national ideal, to bring to full blossom their language, their own form of Government, we fully understood and appreciated. Quite recently, I preached in Calvin's pulpit in Geneva on the text: "Curse be on him", and pleaded for a better understanding for all in South Africa, pointing out that only that man can be cursed who destroys the Gospel of salvation of all men, that man who refuses to pray with his fellowman. Often, here and overseas, it has been my privilege to describe the fine achievements of South Africa.

Ek sal nou probeer in Afrikaans te skryf, kon ek net dit goed doen :

Die liefde vir die moedertaal, die liefde vir vryheid, die liefde vir die volk: dit alles kan ons goed verstaan. Die ontwikkeling van die nasionale gevoel en eenheid, die stryd vir die vaderland is iets wat 'n mens in Switserland sowel as in Suid-Afrika teëkom: ons albei is kleine volke, boerevolke, met die liefde vir die vaderland. Maar vryheid kan nie vir onself alleen ontwikkel word nie; vryheid is 'n aandrang van die siel, 'n gawe van God self aan die mensdom, en ons kan nie werklik vry voel nie, as ons broedermense nie vry is nie. Switserland se geskiedenis en ontwikkeling is die bewys van hierdie waarheid. As ons nou Suid-Afrika agter moet laat — en veertig jaar is 'n lang tyd in diens van ons medemense in ons kort lewe — sien ons wel die pragtige moontlikhede wat vir die toekoms voorlê; maar die sleutel van hierdie toekoms lê opgesluit in ware samewerking tussen vriendelikesinde gemeenskappe wat met sy hart, en siel, en in dade mekaar probeer voorstaan. Die gedagte dat samewerking noodwendig tot rassevermenging lei moet heroorweeg word; samewerking is die wil van God vir Suid-Afrika as ook die rigting wat deur die wetenskap self aangedui word. As ons

land die ware gemeenskapstand tussen wit en swart aanvaar, is die toekoms seker, die hand van God sal almal seën. Die broederskap van alle mense met die seën van God beteken nie vermenging van die vlees nie, maar weerspieël wel die gees van ons Christelike erfenis. As ek dink aan die honderde Bantoes en Gekleurdes wat saam met my op hulle knieë voor die galg gebid het, is dit vir my duidelik dat die Genade van God en die Verlossing van mense aan alle rasse gegee word; die Koninkryk van God is nie wit nie, nie swart nie, nie gekleur nie, maar die plek van elke gelowige. Die gedagte van algehele separasie is 'n gedagte van tydelike waarde, want die deur van die Koninkryk kan nie slegs vir een groep oopgehou word nie. Ons moet dink aan die tyd wat kom, in die Huis van die Vader, waar alle mense van alle rasse bymekaar sal kom, en ons moet probeer om ons optrede by daardie gedagte te laat aanpas. God seën die Afrikaner-volk en lei hom vorentoe tot sy Goddelike bestemming, d.w.s. die leiding van die volke van Afrika tot die Koninkryk van die Heiland, Jesus Christus! --Dit is tragies as 'n Christelike Volk die gebed van die Heiland nie probeer antwoord nie: „dat almal een mag wees, sodat die wêreld kan glo dat U My gestuur het” (Johannes 17 : 21). Calvyn self het hom op die woord van Paulus „daar is nie meer Jood of Griek nie”, as volg uitgelaat: „Die betekenis hier is dat uiterlike dinge word nie in aanmerking geneem nie, en dat dit van geen belang is nie in watter nasie of toestand 'n mens is nie, besny of onbesny, manlik of vroulik, of in enige ander toestand in die Staat is nie, omdat Christus almal een maak. Die Apostel sê: U is almal een, alle verskille word weggeneem.” --Dit is 'n woord van Calvyn self . . . As 'nCalvinis van Neuchâtel en Geneve, kan ek hierdie woorde aan my mede Calviniste in Suid-Afrika oordra met my weggaan van Suid-Afrika. Ek het nege en dertig jaar met die Bantoes vir die Koninkryk van God gewerk, en ek is seker dat die ware oplossing van die Suid-Afrikaanse probleem in die gehoorsaamheid aan God se woord opgesluit lê. As ons die ware betekenis van ons geloof nie vereer nie, word ons tot die dodelike determinisme van die wêreld sonder God teruggebring „want die een nasie sal teen die ander nasie opstaan, en die een koninkryk teen die ander; en daar sal hongersnode wees en pessiëktes en aardbewings op verskillende plekke.” (Mat. 24 : 7). In die perspektief van God se Koninkryk verdwyn alle verskille tussen die mens, en die ware eenheid van alle mense kom tot uiting in die samewerking van almal. As Regter Fagan gesing het:

„Ek kyk, en sien die skare voor my staan:
 Zoeloe en Kosa, Soeto en Sjangaan,
 en ek, 'n Blanke — vele volk're ja —
 almal verenigd om God seën te vra
 op net 'n tuiste, net een vaderland,
 want die Alwyse het ons saam geplant
 en saam laat wortel in Suid-Afrika.
 „Nkosi sikelel-iAfrika” —
 Seën, Heer, die land wat vele volk're dra!”

In saying Farewell to the Afrikaner volk, I feel that I can appeal to their deep sense of freedom, and remind them that

freedom is indivisible: that is our Swiss experience for 670 years. As long as there is a spirit of division between God's children, as long as we attempt to protect our own life, our own heritage, our own soul, the divine warning comes: "Whosoever would save his life, will lose it!" This applies not only to individuals but to nations. What we received freely, we must freely give. The only Christian way is the way of participation and sharing.

(3) FOUR PARTING REMARKS TO WHITE SOUTH AFRICA

At the risk of trespassing into a domain which political leaders seek to preserve for themselves, I come to speak freely and frankly to my White South African Friends, as I take leave of this land, for over thirty years a beloved homeland. Often have I heard the thunderous cries against those of the ministry who have dared to speak out their minds on matters pertaining to the body politic. For this reason, you have never read a single party political utterance from me in the nearly 40 years I have devoted to Southern Africa, nor have I ever sought to exploit the personal information acquired in a position of trust as prison chaplain to feed the press columns, so gluttonous of sensational news. —But, as I take my leave — which is neither French for the English, nor English for the French, but a straightforward leave — I feel impelled to say a word on four aspects of our national life which have impressed themselves upon my mind as being of fundamental importance to the future happiness of the South African peoples. Indeed this is the first and last time I take the liberty of writing as I do:

(i)

I have already said that the Africans have one foremost need: their **Dignity as Men** must be recognised. —Now I know that a small white people has done more than anyone in Africa for a large, as yet partly underdeveloped, black people in South Africa. But I do suggest, in all humility and in full appreciation of the complexity of our problems, that it is not enough to act correctly under a kind of compulsion to duty; that in human affairs, it is far more important to act in a spirit of true brotherhood, to extend one's hand to the other man, than to build houses, schools or even hospitals for him. To obey a sense of duty with a view to protecting oneself in the process will not create goodwill. All the progress to which we pay the highest tribute is nullified by the simple refusal to shake a human hand, because it is as though every ounce of such progress has had to be torn away from an unwilling giver. There is, in fact, no recognition of the Dignity of Man, nor any love for him, in such an attitude. White South Africa has accepted its duty to raise the standards of living of the Africans, but it has not accepted to treat them, to treat the individual African man or woman as a true human person, as a true brother-man. "Hy is anderssoortig", he is of another human kind for many whites. —That there are differences which go deep into the subconscious or even the unconscious selves of men cannot be denied. Indeed, it is in those differences which have never been carefully scrutinized, because it needs a completely

educated and outstanding African to make his own analysis, it is in that sphere of mental differences that the root of white apartheid must be sought. But those differences are the simple outcome of old family, tribal or social taboos, and to mould our policies on them is to perpetuate ignorance of those much more important common factors which unite us. I ask White South Africa to pause and reflect: Why refuse the simple handshake to an African? Why refuse to render more personal our social and business relationships with him? —Such refusal undoes all the good work done, because it hurts human dignity, it implies that the man is not like ourselves, that he cannot become truly a man in our sense, and to-day, that aspect of race relations is of greater import for Africa as a whole than all the benefits of a material civilisation. Although the handshake may not have been the customary greeting of old Africa, it is now universally accepted and considered as the first gesture of recognition; it is even followed at times by a seizure of the thumb of the persons greeting the other. One often hears that a handshake is a sign of familiarity, that familiarity breeds contempt, etc. But, unless White South Africa learns to extend the hand of friendship to the African people, physically as well as figuratively, and to grant them daily and patent proof of their recognition as worthy men, all other efforts will be of no avail in emerging Africa. The right look in one's eye and the shaking of the other man's hand have become to-day the test of a genuine human approach of the other man. This does not mean that any more than in European society is it demanded of one that one should shake hands with all people at all times.

(ii)

The very grave mistake behind the philosophy which produced enforced separation lies in the unrealistic dream that we can recreate a past which has gone for ever. Not only is the Bantu supposed to live separately, he must still be under a system which suited his forefathers. Writing as one who lived 40 years among Africans and who has made Bantu culture his life-study, I am convinced that tribalism has either gone or is on the way out. The present effort to recreate a tribal chieftainship through the forceful channel of white authorities is killing what may still remain of a genuine tribal system more effectively than anything else, because, inter alia, the Chief, for the Umuntu, is only a Chief if there is no appeal from his authority. Moreover to impose a kind of artificial allegiance at a time when a money economy and a legal insistence on individual responsibility are imposed on all Africans is completely out of tune with the times. For obvious reasons, hereditary Chiefs opposed to governmental policy must be deposed in favour of others whose notions of tribal organisation are rudimentary. Under government protection, these new rulers are tempted to exploit their position of power to their advantage, without the customary marked sense of responsibility which traditionally went with the high office of Chieftainship. The mystical and emotional contents of tribal life have disappeared and, with them, the very concept of group responsibility. Our laws are forcing the individual African to pay individual taxes, to pay individual fines for his individual offences, to go as an individual to prison under a sentence of the court, etc. The policy

of separation is thus fast becoming an anachronism, lulling those who uphold it into a fanciful belief that they are doing something really positive and of permanent value. The Bantu proverb is apt: "Yesterday does not come back". Enforced separation cannot build the future on unreality; it cannot recreate the past.

One of the corollaries of this unrealistic policy is the continued **paternalism** and condescension which many of us affect towards the simple "grown up children" Africans are supposed to be, an attitude which has led to disrespect for Africans and also to a refusal to listen to African opinion. This has been one of the reasons for the lack of consultation of the people who are supposed not to know what is good for themselves. Chiefs are imposed who obey the whites and are not, as in all original Bantu tribes, under the constant check of their subjects who could depose them. The State is at present, perhaps unwillingly, but nevertheless quite clearly, supporting and protecting chiefs who are using apartheid or communist slogans to silence opposition from some of their subjects, and with a view to enriching themselves. Paternalism and self satisfaction at compliments willingly bestowed by interested parties are the unfortunate features of a policy which seeks to perpetuate the past. The child is fast maturing and his emancipation must of necessity bring him not only a freedom to choose, but a freedom even to do wrong, if the decision to do right is to have any value.

(iii)

One of the most serious consequences of the policy of enforced separation is that it **breeds a complete ignorance of the other man's needs and aspirations**. It deliberately seeks to destroy all natural bridges between the races and imposes an "official" bridge which, in fact, does not bring the races together at all. If one insists, as we always have, on the right to give our hand to the African, to take him to our table when he is sufficiently well educated to take his rightful place there, when one insists on the right to accept an invitation to join him at his table, and to preserve thus perfectly natural relationships with him, enforced separation points an accusing finger at one, indicts one as a proud individualist ignoring the true "way of life" accepted in South Africa, and brands one as a communist. This tragic policy of breeding ignorance of the other man, of destroying personal contact one may have with him, is in fact the direct cause for many having to leave South Africa at this time. —What I say here may be the very thoughts for which I stood condemned in the eyes of the authorities when they shut the prison doors in my face. Let them know, however, that I have ever been the defender of all that is positive in our South African life and that, before foreign audiences I have ever sought to bring an understanding of this small Afrikaans people whose survival in the face of a world language and a world culture is something truly remarkable and indeed admirable. Let them know too that if I speak as I do on the eve of my departure, I have never betrayed my position of trust in the prisons by trying to propagate views on matters outside my ministry.

At present, owing to the policy of enforced separation, South Africa has lost her leadership in the Continent. The return to

tribal colleges, instead of the growth of fully equipped universities, with the true university freedom in research and study — the insistence on a tribal language as a medium in the colleges, the decision to close white universities to the Bantu people — all this has destroyed the possibility for South Africa to have a leading part in the Continent South of the Sahara; it has killed our influence further North. Formerly, we provided many a trained man to Northern territories, and many a student from those territories came here to be equipped. To-day, this has been destroyed. We have broken the bridge which could have provided for a greater and more beneficial influence of this great country, with all her possibilities, on our African friends further North. I am convinced that all this comes from a lack of vision, encouraged by the illusion of separation, from a doctrinaire and rigid way of thinking, from the fact that persons in position of responsibility have really lost contact with the rank and file they are governing, and have, of course, refused to listen to those who try to keep an independent outlook, and refuse to be dictated to.

No policy has any hope of success in the long run, if it is contrary to the wishes of those to whom it is applied. Have the authorities made really any headway, during the past thirteen years, in their efforts to convince the Bantu that apartheid is the real solution for them, except for those few who derive direct material benefit from the policy at present?

(iv)

The fourth remark is twofold; it firstly relates to the so-called granite-like character of the policy, the unbending and stubborn determination to defend it at all costs, the unwillingness to consider the arguments which oppose it. All this is not a mark of strength at all but on the contrary a sign of grave weakness. The refusal to face facts as they are, to concede ground where true realism advises to do so, the refusal to adapt oneself to truth is most dangerous. No wise individual adopts this policy easily, and that is why individuals often show concern when found alone. But when persons comfort each other, and persuade each other within their community that their stand must be right, even when the whole world condemns that stand, the situation becomes dangerous. The lack of realism behind this form of collective thinking is most unhealthy, and one can only hope that, as it is unworthy of our Christian heritage, it will be overcome by a return to the spirit of true Calvinism which is the recognition of the Sovereignty of God over all authority. —Secondly, it is a very grave offence against common sense to assert that, if any concession is made, the white man will have to give way all along the line. No attempt is made to differentiate between what is perfectly justified in the claims of the emerging Bantu people, and what is unreasonable. It is always asserted that by giving an inch, the Bantu will take a mile. Again on this point, the rigidity of abstract thinking on human affairs is vitiating the whole approach of the other man. Christian people seem to have forgotten that the only specificity of Christianity is the Living Presence of the Master they serve between them and any other man. —There is still time for a change; we pray that wisdom may prevail. The Bantu say it is found "on the way" and not in hard and fast unpractical principles.

It has always surprised us that so few among Afrikaners should understand that their own long and painful fight for their national ideal has been the most potent object lesson for the Africans of to-day. The drive which informed all this immense collective effort and brought the present South African Republic is the very pattern of the drive which is impelling Africans in their fight for true recognition as men, and for their own emancipation. It is therefore astonishing that, at a time when the Africans rightfully claim their rights to self-government and expression, they should be hampered by those who for so long have fought for the obtention of the very same rights for themselves. It seems that it would have been so much more within the Christian calling of white and black in Africa if those who have realised their own nationhood and culture had become the elder brother leading the younger brother to the fulfilment of his own mission as a full member of the community of civilised men. For this to be effective there must be full consultation and a measure of acceptance on the part of the younger brother. Of course the younger brother may ask for the mile, whilst he can only be entitled by his own effort to a hundred yards. The world would not insist on his being granted the full mile at once; but the true and only right course would have been started, and we would ourselves have the full benefit of a clear conscience.

What it has been my privilege to see of the true qualities of White South Africa still gives me a great hope that, once we have understood the full material, economic and spiritual resources of this land and the fact that in depriving others of a growing share of those resources we hurt ourselves, and once we have understood that only full co-operation can develop those resources for both white and black, South Africa may turn away from the policy of despair of enforced separation which reminds one of Schopenhauer or Spengler, and continue to increase more and more her wonderful record of material development, free from the paralysing shackles of group egoism.

(4) FAREWELL, ENGLISH-SPEAKING SOUTH AFRICA!

Words cannot express adequately my feelings, as I leave my English-speaking friends. I owe them the admirable language in which these newsletters should have been written, were it not that a gallic turn of mind often imposed a different kind of background. I wish to apologize for the defects of the past 54 newsletters and 8 pamphlets issued by the League, fully aware of the inadequacy of my knowledge. But my friends knew the spirit which led the mind and the pen, and they read beyond the partly erroneous semantic expression of a thought which had at least this advantage of the Latin mind: clarity. I wish to express to my English-speaking friends my gratitude more especially for what I owe them in the realm of the Majesty of Justice, and what they so admirably call the Rule of Law. —It is because of their support, material, practical, as well as in planning, that our efforts have been made possible. The urge for fairness, for equanimity in human affairs, the desire to remain cool and untouched, even aloof; all this has had a deep influence on us, and we are grateful for these gifts of the anglo-saxon character. Of course, indifference

and impartiality may be pushed too far, as for example in the retention of the penalty of death which has been discarded now by a majority of legislatures, but the present remargable resistance in England to the return of general flogging of violent offenders is a good sign that reason will prevail. Above all, I thank the British people for the object lesson they have given in the development of a civilised approach to the provoking features of modern crime, when they enhanced the principle of true self-control, which is not the condoning of evil, nor feeble-mindedness, but a correct appreciation of human frailty, a deep appreciation of the limits of human responsibility and also of the fact that society is itself "criminogenous". — I would like to pay homage to those in South Africa who accepted the relative anonymity of our work and the relative lack of immediate importance of this effort, and preferred it to the lure of party-political popularity. At a time when I am compelled to leave the field of Criminology to return to the urgent needs of African leadership, I pray that at all times, the vision of all they taught us about the great scope of humble, faithful and disinterested service of our fellowmen, may remain in us for ever.

Farewell, all those in the Judiciary, Afrikaans and English-speaking, who consistently helped us and gave us counsel and advice, even though at times your high office may have prevented you from direct action for the sake of your complete impartiality and independence. I hope that our small efforts have opened a little the way for consultation between judicial officers which is so necessary at present. May I, in parting with you, plead for a return to what the civilised world considers as a priority, namely your visits to the penal institutions, with a view to supervising the carrying out of the sentences of the courts, a feature which recent legislation has abolished. I consider that it is a great tragedy when prisoners are left without any contact with those who passed sentence over them, and when the sentencing authorities take no interest in what happens to the persons they send behind bars. — I know that I have failed to bring South Africa to put the penalty of death in abeyance, as an experiment. But I trust that, with further proof in coming years that this sentence does **not** deter, and that it is the only sentence which is irretrievable and uneducational — (which mother would teach her child **not** to do a thing by doing it in front of him?) — this great country will see that there are no "reasonable" reasons for keeping capital punishment in the Statute Book.

Farewell, my co-workers in prisons for nearly 30 years. Perhaps we have succeeded in showing the community that you are the most important tool of the Law and the Spirit in the whole correctional system, because you have to **do the job** of rehabilitation. I cannot be grateful enough for all you have done to enlighten us. Some may have considered penal reformers as impractical sentimentalists; but they were themselves giving way to sadism; and most understood that the real motive behind all we tried to do was to prepare for you a better chance of mending the "human broken pots" put in your charge. At all times there has been a desire to keep prisons closed from the world, to set them aside from ordinary life, to segregate them from the normal thoughts of normal men. We hope that all we tried to do will

prevent a return to closed preserves, where the personnel is isolated from the community, as well as their wards. This tendency is contrary to the whole trend of the civilised world of this day. The deadening automatism of prison life can only be broken by fresh air from outside, and souls, little by little, wither without it. —Farewell, all my friends of the prison personnel; may your difficult task be eased more and more through a fuller understanding by the community of your daily efforts to recreate in criminals a true humanity! In saying Farewell to the highest authorities in the prisons, there is a feeling of gratitude for their understanding and co-operation, especially when we remember that for nearly thirty years there was absolute mutual confidence between us. May our common efforts bring the necessary change which will commit to the care of competent personnel only those who really need that care. I leave you with thankfulness for all the help received, with no bitterness in my heart, asking for God's blessing upon all those who have the onerous duty of looking after their fellowmen who have fallen by the wayside and need to walk again in the light of day. May all those officers who still have some tendency to sadism — and who try to imagine that it is common sense — be freed from what is, in fact, a form of the very evil we are fighting in fallen men, and be brought to the rehabilitative policy of this day, which can bring their good selves under the overwhelming power of the Spirit, and make of them builders of character!

Farewell, my Colleagues in Criminology. Our science is still in its infancy; it is obvious that we must appear to walk where angels fear to tread, and perhaps deserve the name applied to such trespassers. But the sciences of man are not exact sciences, and even exact sciences have become more modest since the relative freedom of neutrons has partly broken the old scientific determinism; we now know that scientific endeavour is a growing approximation to truth. At a time when I am debarred from a life-long direct contact with criminals, I return to my specific field which is the study of the man of Africa, and an effort to help him to formulate, in an atmosphere of complete and unfettered freedom, his own solution of the problems confronting his Continent; but I would still like to state how much I owe to my fellow-criminologists for all they taught me. I pray that their endeavours may give modern man a better way of fighting crime. With them, I believe, and will always insist on others coming to understand, that in a criminogenous society, **prevention** will always be infinitely better, cheaper, and in fact easier, than cure. We know well how insidious is the aloofness of the community in our field, how exasperating is the constant emphasis by authority and people on **remedial** measures in a situation where **changes** in the community itself are the only true answers to crime.

Even though our efforts may often appear ineffective, we have no reason to lose heart: immense progress has been achieved, and with the full co-operation of all, in research and in the framing of correctional policies, — legal, penal and penitentiary advance is assured, and there is substantial and reasonable hope that positive results will be forthcoming.

To all my colleagues in this field, a field which is among the

most interesting and fascinating of all human endeavour, to all criminologists, governors of prisons, administrators of departments of correction or parole, prison officers, fellow chaplains, and to all those who, behind high walls, I have visited and tried to help, — to all my friends in the United States of America and Canada, in South America, in Britain and on the Continent of Europe, in all African and Asian territories, in Australia and New Zealand, — to all I say "Farewell and God speed!"

V

A LAST WORD TO THE CHURCHES

The last word is NKOSI SIKELEL-iAFRIKA! — LORD, BLESS AFRICA! May this great hymn which sprang from the depths of a Bantu soul, which we often sang in prisons, in its true meaning, be more than a surge of nationalism, or an urge to gain more material power and to return mankind to the life of an ant-heap! May it become the real prayer it is, that each and every human being in Africa will become part and parcel of a divine plan for the Continent! Here I would like to give my fellow ministers in all churches what I would ask them to consider as, if not a last will, at least a last wish :

Let all Churches re-examine their position as regards persons in prisons, let them merge all their differences for a common witness there. More especially, thinking in terms of all the inadequacies of a 30 year old ministry in the condemned cells, we wish to plead for a reconsideration of the whole approach to men and women facing ultimate issues. The churches have a sacred duty unitedly and unreservedly to bring the only needful thing to those who reach that tragic situation, not because they were members of a particular denomination, but because they were tempted and fell; they seldom have any church allegiance at all and are often unsophisticated persons without an experience of God. Although we are now withdrawn from that scene and carried to other tasks, we pray that the Universal Church, the True "Catholic" Church which we saw at work for so long — in spite of the present over-emphasis by the authorities upon our differences — will recreate the wonderful, indeed miraculous atmosphere of nearly all those thirty years past, in which the unity of approach has given many souls which were lost the true vision of restitution and of the divine grace answering it. Let the Churches remember that no messenger or priest can ever be as efficient in his witness as a fellow-condemned person in spiritual action upon another condemned person; the breaking-up of the influence of the prisoner who has been saved upon the one who is still fighting uselessly his own conscience is a tragedy, and the full freedom which existed for so long should be fully restored. To all those who remain behind on this holy ground, officials among whom we found perhaps the humblest and most effective witnesses for God at times, and disciples, I say: "Farewell in God's Grace. May Christ be with you until we meet again, if not in this world, surely in the life beyond!"

H. P. JUNOD.

Pretoria, 11th April, 1961.

THE TSOTSI PROBLEM

(Continued from previous edition)

The second category comprises adolescents who go about in small groups of four or five known as "chommies" — friends. They roam about aimlessly, often meet together in gangs called ranges and pass their time drinking, smoking dagga and in general loitering about. Like the learners they are not yet organised and have no names for their loose groups. Here they start using the tsotsi "flaaitaal" and each gets a new name. In olden Bantu culture this age group was in a stage of adventure — initiation, introduction to manhood. The fact is that the African youth still has it in his blood that he must at a given period of his youth be recognised as an adult; failing which he will force — ho titimela — this recognition by hook or by crook. Hence many urban boys go through this stage without necessarily indulging in all the mischief I have mentioned above. This period of idleness is nevertheless the most decisive period during which the youth is likely to go wrong. Months of idleness kill desire to seek work. He naturally finds himself in this group; he meets friends of a feather, i.e., fellow-idlers, and is free from molestation because he is recognised as "'n ou wat notch" — one who understands. On the other hand if he remains aloof, he finds no one to pass the time with and he is regarded as a fool — "'n moggo". He will have to stay at home for fear that as soon as he stets foot on the street the tsotsi will pounce on him with special malice. Now let us suppose that our young man joins this middle category. While idling and looking for a suitable job he is always in need of money for manly activities like drinking and getting around. Many of the boys get money from their family, a family already resigned to unemployment and perhaps no longer seeing any evil in it. The rest of the boys have to resort to illegal means of obtaining something for their precarious existence. They are all periodically employed, after buying some fancy clothing they start saying "die land is blind" — and that is the end of it — the white man is no good. They quit their employment to return later when their new clothes have seen better days. This stage is the parting of the ways. Either a boy starts working seriously though sometimes keeping sporadic contact with his old friends or else he gets into the third category.

The third category comprises the real tsotsis, who call themselves "die majitas," "die clevers," "die manne." Whereas the one working seriously and finding himself settled gets opportunity for thinking, thereby orientating himself to ordinary life, the youth who joins this group becomes restless. They form gangs under a leader; that is a basic characteristic. Here all their criminal tendencies find an outlet. The tsotsis will kill for money or for pleasure. The names of their gangs are derived from bioscope films, Wild West stories and any fancy stuff they come across. From the very outset the tsotsis has always affected cleanliness in his dress — more or less. He wears fashionable clothing e.g., brown and white shoes, chalk stripped trousers, a flowered shirt, an Iris and Smith cap, a two-piece suit and other material of that standard. A ragged youth is not a typical tsotsi. Their language is basically Afrikaans but is mixed with many other languages: e.g.

Daar kom die nylon: there comes the police van.

Die te het die chommie geneine: the police arrested a friend.

Kom ons dak: let us go.

Possess my daardic ding: give me that thing.

Money is merging; a tickey is dree; girls are cherries. The language of course, does not remain static but is continually modified to prevent the police from learning it.

Activities:

Gambling with speckled dice takes up a great deal of their time. They gamble in little groups forming circles and each group they call a school. There are tickey schools, sixpenny schools etc, according to the minimum required for the stakes. The game appears to be above board, but a fool is not allowed to win; his money is forcefully taken from him at the point of some lethal instrument. On the appearance of the police, the dice vanish and the real gamblers appear to be innocent onlookers.

Drinking and smoking dagga are normal occupations. The tsotsis are on good terms with shebeen queens — many of them having secret love affairs with these women; hence they can always drink on credit. Even without this consideration, tsotsis make good customers — they are good payers. Their 'desert' is dagga which they call a sense of knowledge, a sense of logic. Some Chinese and Indians with whom they are on the best of terms will supply them with any illegal thing they need — fire arms, dagga, brandy, contraceptives.

Theft and extortion are the rule. The reign of terror which these youngsters inflict on their own people cannot be overstressed. Their brutality knows no bounds. On pay-day they walk up and down bus queues, railway stations and taxi ranks. As soon as they suspect someone to be a "container" as they say, they simply point a fire-arm at him or put a knife to his throat and demand the money. Not one of his fellow bus users in the queue will come to the victim's assistance. Whoever intervenes on the side of the victim is at once stabbed in the back. You can never tell whether the fellow behind you belongs to the gang or not. The tsotsis waylay people in all public places and conveyances; but lonely streets are their most favourite haunts.

Pick-pocketing and robbery have been developed into a fine art. Movements of potential victims, such as people who habitually have to carry money from one place to another, business people and public servants, are carefully studied and watched over long periods, and they are assaulted at the appropriate moment.

Victimisation is yet another common practice of the tsotsis. Anyone who does not conform to decisions of some Congress is ear-marked and will be attacked under cover of darkness. The same happens to anyone who dares to witness in a court of law against a tsotsi.

Finally, the tsotsi is a master **idler**. He will go aimlessly from one place to another, now standing at a corner, now he is lounging in front of an Indian shop, and so it goes on until he pounces on some poor unsuspecting victim. The gangs joyfully seize upon opportunity for mass action. During riots and bus-boycotts they are in their element. They are usually starving for action and when such opportunities arise they are ready to jump into the lead. During the bus boycott at Evaton the tsotsis had more than enough to do; keeping the people from boarding the buses, helping to set some of the buses on fire, aiding the "riders" against the "no-riders" and enjoining everybody to resist the police.

The tsotsis form therefore a homogeneous group. They have much in common; they have grown up under the same conditions, have more or less enjoyed the same standard of education, are faced with the same problem in regard to employment offered, have a common dwelling-place, namely, the locations which are everywhere the same. Add to this the fact that they have a common language and that they wear the same type of clothing, and it is understandable that the same attitude to life is apparent among them all. As a case in point, the bioscope which they all attend leads to the same approach to life as exemplified in the gangs, names and attire.

Basic Causes.

All this shocking, terrifying and irresponsible activity of the tsotsis can be traced to its causes. There are many such causes. We enumerate only four of them.

1. **Sex and Kinship and the Family.** Overcrowding is a real evil. The government is building better houses for Africans, but they are overcrowded. Despite the attempt to clear them, slum areas are still plentiful. In both the new locations and the slums, we find a big family occupying a two-roomed house — boys and girls sleeping in the same room. As a result, children see and hear and therefore learn things not fit for them. They read nasty literature and soak up all the rubbish the bioscope can offer. Add to this that both parents are usually out at work so they have no control over the children. Many places have no recreational facilities, except possibly a football field without proper provision for spectators. Beyond that the people have the street or the open veld to go to. Much of the tsotsi's frustration is undoubtedly physical; he has no decent outlet for his energies. Illegitimacy comes next. Girls staying on the employer's premises have a little room behind the house, and there they can be — and are — visited by young men. In hotels and flats too, the girls' quarters are a favourite haunt of young men. Illegitimacy arising from this factor and from other factors has reached most frightful proportions. In Alexandra Township seventy-five per cent of the children are illegitimate. These parentless children are usually looked after by their grandmothers. As soon as they are six years old or so they get "beyond control". Indeed, old women are not the people to train these children.

2. **Economics.** Many people have no sense of economy — or frugality. Numerous men drink nearly a quarter of their salaries away, while the women are after the latest fashions in both clothing and furniture.

The net income of the family is always far less than the expenditure. Nearly every family will say: "Come at the end of the month" and this phrase is multiplied indiscriminately until at the end of the month every penny is absorbed to pay debts. Consequently, the people try to make ends meet by illegal and self-destructive means. The children are given no food in the morning or at lunch; they get only one full meal a day, viz. supper. Thus the young ones have to fend for themselves during the day, or, granted they do get some bread and coffee at home during the day, they are forced to pilfer some biscuits from the China Shop to make a little change in their menu. Here is one direct cause of juvenile delinquency. Further, many of the illegal means adopted directly militate against any religious education of the children who have to keep a lookout for the police while the most heinous things are going on in the house — smoking of dagga, drinking

of illegal concoctions, prostitution and adultery. Yes, the delinquency of the rising generation in our townships, crystallised in the tsotsi, is not a moral question so much as a social question.

3. **Employment.** One of the most important factors contributing to the Tsotsi Problem is unemployment. Take a young man who has just left school on the average after passing Standard VII and analyse the employment possibilities open to him, and it will be apparent how difficult it is for him to establish himself in life at this juncture:

(A) **Industrial Workers:**

- (i) **Untrained Manual Labour.** The boy between fifteen and twenty-one will not take this job. It is far too hard for him and he looks on himself as entitled to a better job by his education. Here the attitude of the youth and the objective unsuitability of the job are the obstacles.
- (ii) **Semi-trained manual labour.** Adults with some experience are preferred. Here it is the attitude of the employer that obstructs.
- (iii) **Lighter manual labour.** Cold drink manufacture, laundries and bakeries. These places would do, but they are always full up and discharging rather than taking on more hands.

(B) **Domestic servants:** hotels, shops and cafes. Here the urban youth objects to floor-polishing and to the notoriously low wages offered.

(C) **Messengers and Clerks:** This is par excellence the most desired avenue of employment. Education is not only demanded, but a knowledge of the city or town is essential. But these avenues are also always full and almost proverbially few.

So the location youth has few types of employment open to him. The possibilities of finding suitable work for him are limited. Thus the urban youth goes into decay physically, mentally and spiritually.

4. **Disintegration.** The prominent feature of urban native life is disintegration. They have no longer any tradition of their own. Where in the traditional way of life we found a closely-knit community, with a strong sense of unity, with its own institutions, outlook on life and code of conduct, we now find a group loosely linked — without any of the necessary unifying factors. There is a new atmosphere, a new attitude to life and new ideas. The newly-acquired Western values which the African accepts have not yet been assimilated or understood; he merely imitates the European way of life. It is a world-wide phenomenon that in communities of this sort, delinquency is rampant and the formation of gangs is inevitable. In effect the process of urbanisation basically represents the same as the process taking over a new culture; the Bantu in towns may be regarded as immigrants who have not assimilated their new environment.

POSSIBLE SOLUTIONS.

Having seen the problem and its causes, it remains for us to seek some solutions. We have to recognise from the very start, however, that certain matters such as cultural transition are beyond our control. Ours is the task, therefore, to find some practicable line of action appropriate to these

circumstances — in other words, to ameliorate the evil effects of the problem and to nip it in the bud whenever we can.

We are mainly concerned, therefore, with our Catholic duty in this respect. We could take a more definite lead and throw ourselves unstintingly into the Aspostolate. By distributing some of our Catholic pamphlets and magazines and by apologetic lectures at street corners, we could do much to spread a knowledge of the true Christian life, thereby giving the African a new hope, the hope of a new life beyond the temporal oppression he is suffering. This would not only influence the families but the youth, because by touching the former you touch the latter.

In many missions in urban areas, the priests are trying to keep their youth in clubs and occupy them in healthy recreation. We could give a morewhole-hearted support to our own bioscopes, to our dance clubs, and our Catholic football teams. Not only working youth, but any youth could thus find himself in a clean Christian atmosphere, as indeed many already do. Moreover, there is the necessity of a library in every parish and this should be demanded. Granted the demand and the help of his people, every priest would welcome the idea.

Through our own enthusiastic support of such vital movements as the Young Christian Workers, we could do much to give our youth some protection and a right attitude to life. The Y.C.W. is intended precisely for the young man who has just left school. It should be our earnest endeavour to get everyone of our employed and unemployed youth into this association. First, each of them would find himself in good company all the time; secondly, he would be occupied all the time with ways and means of helping as an apostle; thirdly, his ideal would be the life of the Gospels; and fourthly, they could help each other to find some good jobs. Indeed, the Y.C.W. is one of the most practica and effective immediate answers to our problem.

For his part, in general the priest must be the leader and the most interested of all in the bove movements and interests of the laity. The library, the Y.C.W., the football team, all these must find in him a whole-hearted supporter.

The priest will make it a special point to watch and help his school-leaving youth. Visits to the family and talks with the parents and the youth himself individually will help enormously. The youth will soon realise that what he lacks is employment; he has otherwise everything and everybody on his side. This would counteract the feelings and alone-ness and unwantedness which induce frustration.

Many of our young men still think that if they do not get a job in the O.K. Bazaar, they cannot find it anywhere. But once all our boys are members of some Catholic club or association, we could talk to them about employment possibilities for African boys in urban areas. To be sure, it would be advisable to have some pamphlets or statements of the Race Relations Institute in this respect. I know of some boys who are just sitting at home convinced that there are no jobs for the moment, so they are waiting for a new firm to be started. This is far from being ridiculous; it shows how much the youth can discourage themselves in the absence of some guidance.

The Africans in townships have their part to play. Through some movements, the Bantu sub-letters could be persuaded to lessen their rent charges

and to refuse to hire out a single room to a family. Such control of overcrowding would help to minimize our difficulties at least in places like Alexandra Township, Evaton, Lewisham and a few others.

We could assign bursaries to our deserving youth through which they could become social workers. It is amazing what a single social worker can do with the youth — organising sports, games, concerts and a number of other things which will keep young people off the streets.

These are not comprehensive solutions, but they represent the sort of action we could take to help lessen juvenile delinquency in our townships and to counter the growing menace of the tsotsi, while waiting and working for more fundamental social reform.



In a letter received from a reprieved condemned Coloured man, sent for Christmas, I read :

"The noblest, purest and most fruitful lives have always been the lives of sufferers. There are elements of loveliness in the depths of every human soul which the fires of pain alone can bring out. The photographer carries his picture into a darkened room to develop it. God often takes his children into the chamber of pain and draws the curtain while he brings out the features of His own image, which before had been therein but dim and shadowy outlines. We who have passed through a season of suffering and stand beyond it, have new light in our eyes, a new glow in our hearts and also new hopes, a new sweetness in our voices, a new consecration in our lives. We did not want to stay in the shadows of sorrow, but to come again out of them, radiant with light of victory and peace. ...The comfort that God gives always put (sic) new joy into one's heart and anoints the mourner or sufferer with a new baptism of love and power. — In closing, I would like to wish you a Happy and peaceful Christmas and a Bright and prosperous New Year, together with all my friends in Pretoria."
(Christmas 1956)

H. P. Junod.

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"SOCIETY STINKS"

If ever there was a valid reason for the statement often printed with an article to warn readers that the views expressed do not necessarily represent the opinion of the editors or of the particular organisation, this is such an occasion. The allegation contained in the title of this editorial is not shared by the executive nor, for that matter, can it be deemed to be the considered opinion of the members of the League.

The scathing condemnation of society emanates from deep inside our prisons in the form of a tattoo mark on the body of one of the inmates. Now, the tattooing of the arms or the chest or the back is common among hardened criminals although the reasons for or motives behind this form of physical adornment remains somewhat obscure. Quite often one sees a ship's anchor, probably as an expression of a need of security and stability; a pierced heart signifying disappointment in love; a butterfly symbolizing an unconscious yearning for a carefree life amid glittering lights and a dazzling array of colours; and many more similar indications of a feeling of inferiority. But in this one case there is no anchor, no pierced heart, no flaming dragon, no butterfly — only the words: Society Stinks.

In the absence of an explanation from the young man himself, one can only speculate on the reasons behind this singularly unique tattoo mark. His condemnation is not aimed at the police who may have arrested him early in life when he started his criminal career as a juvenile delinquent and whose duty it was to bring him to justice for subsequent transgressions of the law as an adult criminal. He has no animosity towards the magistrate who may have sent him to the reformatory. Apparently he does not harbour a grudge against the authorities in the youth institution. Nor do the words imply ill-feeling towards the presiding officers, whether of the lower or the higher courts, whose public duty it was to punish him for his continued anti-social behaviour. If he had been in prison prior to 1953 he may have become embittered by the treatment meted out to him there, but even this possibility can be ruled out because he does not say that prison stinks. With the humane treatment and opportunities for rehabilitation offered in our penal establishments under the present enlightened regime he can have no axe to grind. By way of summing up one can say, therefore, that the possibility of a traumatic shock resulting from his contacts with the law and its application must be disregarded in the quest for motives.

His condemnation is terse and to the point: society stinks. Here we have an individual who, from birth, perhaps had very little opportunity in life. He may have been born in poverty, often feeling the pangs of hunger and want when all around him there was luxury, selfishly and jealously guarded by a begrudging society. On the streets and at school he may have been jeered at by his fellows because of his dismal appearance. Lacking in education and training — often also the price of poverty — he may have been

turned away by employers and in difficult times he may have been one of the first to be laid off. And after his first conviction? Since then a complacent society kept pointing an accusing finger at him. No matter how good his intentions might have been to turn over a new leaf when he came out of goal the first time, society always refused and still refuses to grant him a new lease of life. "Sorry, we have no place for jailbirds!" No wonder he goes back to prison time and again where society and its taunts cannot reach or hurt him but where, within the close confines of a cell, he is free to nurse the indelible conviction that society verily stinks.

THE INFLUENCE OF CRIMINOLOGY ON PENAL PRACTICE IN THE NETHERLANDS

by

Ernest Lamers

The author who, since 1948, is Director-General of the Netherlands Prison Administration, is an internationally recognised authority on penal policy and administration. Prior to becoming head of the Prisons Department he occupied various important legal positions, the last having been that of Judge of the Regional Court in Amsterdam. He is a member of and/or general rapporteur for a number of international bodies, e.g. the International Penal and Penitentiary Commission, the Consultative Group of Experts of U.N.O. on the Prevention of Crime and the Treatment of Offenders, the European Committee on Crime Problems of the Council of Europe (Strasbourg) and the Penitentiary Benelux-Committee. Not only is he a wellknown figure at world congresses but he also wrote numerous articles for scientific journals of international repute.

If we are to consider the execution of prison sentences in the Netherlands, we must first survey the development of the philosophy of criminal law, as the views about punishment, offence and offender have had great influence on the practice of penal execution in the Netherlands, and notably on the execution of imprisonment.

Criminal science is distinguishable from criminology. In its researches, criminal science concerns itself with criminal law: it is pre-eminently a juridical science. Criminology on the other hand, is concerned with crime, the wrong deed, not as an act made punishable by the law, but as an unsocial act or omission. Moreover, it investigates how and by what means crime can be prevented or combated. Such means are not intended to be sanctions attaching to the infringement of legal rules, but measures to protect society.

But although it is possible to distinguish between criminology and criminal law, they cannot be separated. Criminological research provides the legislator with data that are important for making legal provisions to serve the objective of criminal law, which is maintenance of legal order. Within the subject of my report, I wish to limit myself to tracing the influence of science, and criminology in particular, on the execution of punishment against the background of the development of the Dutch penal system.

Historical development

For a brief description of the development in the conceptions of punishment and criminal law, a suitable point of departure would seem the time when a conscious break was made in Europe with the criminal law that had applied previously. This happened during the French Revolution. Fostered by the movement designated by the German word "Aufklärung" (Enlightenment), the view developed that Governments should respect the individual freedom of the citizen as much as possible. It held as an absolute requirement for judicial infliction of punishment that there should be previous legal provision for any sanction. This school of thought, called in literature the "classical school", was based entirely on the abstract idea of individual freedom, and constantly endeavoured to strike the best possible balance between crime and punishment. It regarded the criminal as a normal human being, and emphasized the typically human responsibility.

In the second half of the nineteenth century a new school emerged, which strongly opposed the classical school's concept of penal law based on guilt. This so-called modern school, which was strongly influenced by the natural sciences, based itself on investigation of concrete facts and sought to adapt penal law to the individual qualities of each wrongdoer. It is not by chance that the same period saw criminology make its entry in the field of criminal law. The first unchallenged leader of this young science was Lombroso, whose theories were also accepted by many jurists.

This new school abandoned the criterion of retribution, and set about to create a complete system of measures which, although called by the name of punishment, were actually purely protective measures, directed against more or less dangerous individuals. The concept of guilt was abandoned, and the danger of the criminal to the community was placed in the foreground.

The appearance of this new school gave rise to a controversy which led to the so-called struggle of the schools. The outcome was that the penal system of criminal law based on the guilt principle was maintained, although with a certain individualization of punishment, while on the other hand a system of protective measures was designed for certain categories of criminals.

In the Netherlands too, the struggle of the schools affected the system of punishment and measures. Since the introduction of the Dutch Penal Code, there has been a continuous tendency to humanize criminal law, which shows various aspects of the classical school, such as the principle of guilt, but also aspects of the so-called modern school.

The Netherlands Penal Code

The year 1886 saw the introduction of the new Netherlands Penal Code which had been completed in 1881. The conscious intention of the legislator at the time was to lay down in this code a simple penal system, based on the view that punishment should be seen as vengeance for the act committed, and that, in the interest of public order and security, punishment must be in accordance with the perpetrator's guilt and with the seriousness of his infringement of the standard, while the interest of the criminal should be considered too.

Originally, this setup left little scope for a system of measures which later became known as safeguarding measures. Yet some of these measures were found even in the 1886 Code: in fact one might include among them the power granted to the courts to commit perpetrators of crimes to mental institutions when retardation or pathological defects of their mental capacities made it impossible for them to be held responsible for their acts. One might also include among these measures the authority granted to the civil courts to place in State reformatory schools, until the age of 18, children under 10 and to the criminal courts to do the same with juveniles between 10 and 16 when they had acted without discernment.

As supplementary punishment, the law further provided for commitment of mendicants, vagrants and drunks to State labour colonies after completion of their principal penalty, which was served in prison.

Individualization of punishment

The Netherlands Penal Code has since lost its simplicity. A number of statutory changes have given the Dutch penal system a more graded character. This is certainly partly due to the influence of the views propagated by the "Union Internationale de Droit Pénal". The ascendancy of the principle of special prevention has been another very important factor. Although the essential nature of the punishment, as vengeance for the guilt attaching to the crime, was maintained, the Dutch penal system became increasingly adapted to efficacious treatment of the individual delinquent, especially with a view to his re-adaptation to society. This trend led first of all to the so-called individualization of punishment. Through incidental changes in legislation the courts were given ever greater discretion in inflicting punishment. Where the courts had originally been bound to inflicting prison sentences pure and simple — although the general minimum of one day left them a wide scope — the individualization of punishment is now expressed *inter alia* in the legal provisions as regards probation. This term refers to judgments by which the court does inflict punishment on the convicted offender, but orders at the same time that it shall *not* be carried out unless the court should decide otherwise later if the convicted offender fails to fulfil the conditions specified in the judgment during such probation period as the judgment stipulates.

It was not until 1915 that probation was included in Netherlands law. In its form it is chiefly modelled after the Franco-Belgian

conception. In the Netherlands too, the infliction of punishment, the conviction, is unconditional; only the execution of the punishment is suspended conditionally under an express order in the court's judgment. However — and this is the chief feature in our legislation — the aim is positive, namely reform of the convicted offender. For this reason, the imposition of special conditions and the institution of special supervision was included in the law as early as 1915, whereas in 1929 the positive aim received even more emphasis. Under the revision of 1929 the possibility for the courts to impose special conditions was extended, and it is precisely this possibility that makes probation in our penal system an institution of inestimable value, because these special conditions provide the courts with an infinite series of specially preventive means.

There is yet another possibility for individualization of punishment at the disposal of the courts. This is the power granted them in 1925 in respect of offences carrying a maximum sentence of six years or less, to impose a pecuniary fine even if the law does not make such offence liable to a fine as an alternative to imprisonment, or to impose a higher fine if the law does provide for an alternative fine, but it's maximum is not deemed sufficient. These powers apply when the court, if it had preferred imprisonment, would not have sentenced the offender to more than three months.

All this concerned the individualization of punishment in its infliction, but one may point with equal right to the individualization of punishment in its execution. The most noteworthy in this respect is the very radical possibility of releasing prisoners on parole. This possibility was introduced for the first time by the Penal Code of 1886. Under this provision prisoners could be paroled upon completion of three-quarters of their actual sentence, provided they had been in prison for at least three years.

This was changed in 1915. The objections to long-term confinement in prison were growing, partly as a result of the increasing activity of the prisoners' aid societies. Under present-day legislation parole may be granted to prisoners upon completion of two-thirds of their actual term, provided they have served at least nine months. As with probation, parole may be granted on special conditions. These special conditions are intended to secure for the delinquent the aid and assistance of the prisoners' aid societies and to afford protection against the dangers threatening him. Since it was introduced in 1915, parole has been granted on a large scale.

Differentiation in the Dutch penal system

The endeavour to make the punishment serve at the same time the delinquent's re-adaptation to society has also resulted in differentiation of the penal system according to categories of criminals, while it has become possible to impose safeguarding measures on certain delinquents to a larger extent than could be done previously.

Besides punishments aimed at expiation of guilt, present-day criminal law also provides the courts with all kinds of measures to be applied in addition to the punishment or even in its stead. Deserving special mention in this connection are the separate punishments and measures which the law provides for juveniles.

Special provisions for children guilty of indictable offences existed long before the present Penal Code. Yet in 1901 these provisions underwent drastic modification. The main outlines of the present legislation are the following: a child having committed an indictable offence is liable to one of the sentences provided by the law for juveniles, viz. confinement in an approved school, a pecuniary fine, or a reprimand. In addition, the courts may apply either of the special measures specified by law, which are: return to the parents without infliction of punishment, and placing the child at the disposal of the Government, which is to provide for his upbringing. As a rule the latter measure is also without infliction of punishment.

As for adults, persons suffering from retardation or pathological defects of their mental capacities come under a separate provision of penal law. The chief deviations in this matter are in respect of the legal provisions for the measures applicable to psychopaths. The term "psychopath", which the law has borrowed from practical usage, has been given juridical content in the Netherlands and is now being used for persons living in a mental no-man's-land, a category between certifiably insane and the mentally normal. After years of Parliamentary disputes, the so-called "Psychopaths Laws" were adopted in 1925 and implemented in 1928, under which separate provision for this category of delinquents was included in criminal legislation. In addition to, or instead of the infliction of punishment, it was made possible for the courts to place them at the Government's disposal, which meant that they could receive treatment in the Government's care. The courts can apply this measure only if the interest of public order expressly so requires.

The implementation of the measure of placing psychopaths at the Government's disposal is roughly the same as that of the similar measure in respect of minors. In either case the person placed at the Government's disposal can be committed to a State institution, or placed under private care. The difference in implementation is the immediate object: the measure in respect of the psychopaths is aimed at treatment, and that as regards minors at education.

These examples indicate an endeavour to give certain groups of delinquents such special treatment as is most suitable for them. The punishments themselves are aimed increasingly at making the delinquents more capable of behaving themselves in society. In view of this idea of re-adaptation of the delinquent to free society, it is understandable that preference is given more and more to treatment of the delinquents outside the institution, in the community itself, for which they are to be made fit again.

Netherlands prisoners' aid, formed by a number of private societies whose object is to make penal treatment outside the penitentiaries possible, has been given a legal basis in the penal system. The function of prisoners' aid was originally twofold: to promote re-adaptation of the prisoners during their stay in the penitentiaries, and to assist them after discharge. Gradually, the emphasis has shifted to the second function of after-care. The term prisoners' aid is now being used for the rendering of assistance and support to released prisoners and all other persons who have come into contact with criminal courts, or are in danger of so doing.

Besides the after-care of persons who, for the purposes of criminal law, are of age, the after-care of minors under criminal law and of psychopaths has developed in a similar way. The co-operation between the prisoners' aid societies and the Government has been further strengthened by the institution of the pre-sentence investigation. In most cases the Prosecution and the courts seek the advice of the prisoners' aid societies by asking for a pre-sentence investigation report.

The execution of punishment and measures under the new legal provisions

It can be claimed simply that for a large percentage of the delinquents, crime can be combated in other ways than by inflicting imprisonment. Nevertheless, under present-day conceptions prison sentences continue to be necessary for a considerable category. The endeavour to make the Netherlands penal system an even more efficacious instrument for the treatment of individual delinquents should partly be seen in this light. In the new Bill of Principles, 1951, and the connected modifications of the Penal Code and the Code of Criminal Procedure, one finds the realization of a coherent group of proposals for revision of the Netherlands penal system, and a reform of the prison regime in a specially preventive direction. These proposals have been worked out in the so-called "Uitbouw Gevangeniswezen" (Prison Reform) report.

This report was presented to the Minister of Justice in 1947 by a committee instructed to study what organizatory measures might be possible to achieve a beneficial and efficacious execution of prison sentences. A few outlines of the new legal provisions containing the committee's recommendations may be briefly mentioned here.

In the execution of imprisonment, a predominant place is reserved for communal life, whether complete or restricted. Separate confinement during the night should be promoted as much as possible, whereas further separation appears to be possible in certain well-defined cases.

The new Bill of Principles provides for differentiation in prisons on the principle that each prisoner should as far as possible be placed in an institution where the régime is best suited to his personality, with a view to both the length of the punishment and the rehabilitation possibilities for the prisoner.

Another principle which has been included in the law, is that of selection prior to commitment to prison and a further selection during detention. Under the latter, so-called internal selection, prisoners may inter alia be divided into groups, for progressive grading, for work outside the institution without supervision, and — on a limited scale under well-defined conditions — for home leave towards the end of the detention term.

The Bill of Principles also provides for spiritual care for the prisoners, which is a wider concept than religious care.

Governors of penal institutions have been instructed to pay attention to the education and recreation of the prisoners, and also to assist the prisoners in finding a solution to the social difficulties

connected with the fact of their detention or with the circumstances which have led to their offence.

As regards labour by the prisoners, it is provided *inter alia* that it should be endeavoured to have their performances equal those of free workers, and that the work should as far as possible help increase professional skill.

Finally, the new legal rules contain special executive provisions for delinquents placed at the disposal of the Government. Under the law, this measure is implemented preferably in private psychiatric institutions, or in some cases by family treatment. In practice, however, the majority of these delinquents are treated in Government Asylums for Psychopaths.

The governing principle in present-day execution of punishment in the Netherlands

I have just given a brief survey of the outlines of the new legal provisions. The basic idea, running through these provisions like a golden cord, is laid down in section 26 of the new Bill of Principles, 1951, which reads as follows: "While maintaining the character of the punishment or the measure, their implementation shall also serve to prepare the return of the prisoners to society".

The intention of the legislator is clearly that the punishment or measure, without losing its penal character, should be implemented in such a way as to have a positive effect, which is to make the prisoner fit for return to society. Thus, the return to society also means the greatest possible re-adaptation to and re-inclusion in society.

If a prison system is to fulfil the duty entrusted to it by the law, its actions should be characterized by the following features:

1. Creating for the prisoners a situation resembling as far as possible life in free society, or in a negative sense, estranging him from free society as little as possible.
2. Giving him the widest possible opportunities for spiritual and moral rehabilitation.

Differentiation in institutions and selection of prisoners

The trend towards individualization, also in the execution of punishment, requires the possibility of placing prisoners under a régime which for each of them is the best suited to the goal of re-adaptation to society. This presupposes that the régimes may differ in the various institutions while also, within the institutions, there should be slight differences between the régimes for the various categories of inmates.

This alone is not sufficient, of course. Differentiation in the institutions would have no sense, unless the greatest care is taken towards efficacious selection of the prisoners. Netherlands legislation provides the possibilities for meeting both requirements.

Significant in this respect are the criteria which are used both for the differentiation of the institutions and for the selection of the prisoners, whereby, especially for the differentiation, the influence of criminological research may be of vital importance. After all, through this research criminology will be able to furnish the answers to the questions what categories of prisoners require

a separate régime and what division is desirable — whether according to the offences or according to the personality of the delinquents — whereas it may also help in finding out what additions or changes the régime requires to be more effective.

In the selection of prisoners too, criminology has an important task. In its ultimate form, selection will have to consider the entire personality of the delinquent, as well as the factors which have contributed to shaping the personality. Only after all these factors are understood, one will be able to speak of a justified personality examination, and consequently of the best possible selection.

Netherlands law provides for a differentiation system according to sex, age, length of term, professional and habitual criminality and other forms of unsuitability for life in community.

Selection of the convicted prisoners is carried out by special officers, called selectors, one for each of the five areas of jurisdiction of the courts of appeal. The establishment of a selection centre for people condemned to prison sentences is being considered. It will have a scientific staff and will deal with those whose selection presents special difficulties.

The juvenile delinquents category

There are separate institutions for the category of juvenile delinquents between the ages of 18 and 23, or even up to 25 years old in cases when commitment to such institutions appears desirable. Although these ages do not mark any definite period in the personality development of the young man or woman, this phase has been chosen on purpose on the assumption that during this period juveniles are still capable of being educated.

In 1929 a provision was included in the Penal Code authorizing the courts to commit juveniles of 18 and older, but under 23, to a special penitentiary for juveniles to serve terms of not less than one year and not more than three years. It was not until 1937 that the first Youth prison was opened in Zutphen, the special character of which was manifested by its régime. Here the so-called progressive or graded system was used, and the emphasis lay on vocational training. The fairly long stay in the youth prison made it certain that there was sufficient time for the indicated penal treatment, which is of a more marked re-educational nature than that of the adult delinquents. In addition, with a view to the special character of the penal treatment of juveniles, which required a longer term of punishment, the legislator made it possible to release these delinquents ahead of time on parole. Those serving sentences not exceeding 1½ years may be paroled already after 6 months, and those serving longer terms, already after one year. This possibility was created to see to it that discharge could take place at least to some extent at the optimal moment in the penal treatment, namely when a point had been reached at which the discharge could be expected to yield the most favourable result.

Differentiation according to term of sentence

The law provides for differentiation in the institutions according to whether the actual term of imprisonment is either more or

less than 6 months. The point of departure for this differentiation was the view that the brief duration of the detention is insufficient for penal treatment aimed at the delinquent's resocialization to have its full effect. In general, the short sentences can be regarded as a reaction intended to bring the delinquent, through the suffering inflicted by deprivation of his freedom, to reflection and make him realize the seriousness of infringing the standards of criminal law. It will not have the necessity of an intensive penal treatment for background.

It is evident that, when designating institutions for delinquents sentenced to terms of more than 6 months, the category of those sentenced to much longer prison terms will have to receive special consideration. The problem of very long prison terms with their many artifacts is such that for the time being it appears correct to designate separate institutions with régimes aimed at preventing undesirable secondary consequences of long and very long imprisonment. Past and present criminological research in this field has shown that all the problems arising with the execution of such long and very long terms, are not yet completely understood and, if known, are not easy to solve. Extensive scientific research will have to throw light on the possibility of further differentiation in the duration of punishment in order to promote more purposeful penal treatment of people condemned to imprisonment.

The category of professional and habitual criminals and others unfit for life in community

The law requires that special institutions be designated for the detention of professional and habitual criminals. The term professional and habitual criminals comprises all those who are to be deemed unfit to serve their sentences in a community with other prisoners, either because of their personality or because of their criminal past. As a matter of fact, it is a fundamental principle of the execution of punishment in a community that the possibility of infection of individual delinquents by hardened criminals must be avoided.

Commitment to an institution intended for professional and habitual criminals is reserved for convicted prisoners who:

- (a) are 25 or older;
- (b) have been sentenced to prison terms of 6 months at least, or have been detained in such institutions previously; and
- (c) have had a certain number of convictions.

The differentiation system further distinguishes the category of convicted prisoners who are unfit for confinement or continued confinement in ordinary prisons because of mental defects. This applies for the larger part to mental defectives who must be regarded as not quite responsible for their actions, most of whom — apart from having been sentenced to ordinary imprisonment — have also been placed at the Government's disposal, a measure which is executed after completion of the prison term.

Finally, the law refers to other unfits for imprisonment in a community, who are to serve their sentences in special institutions. They are the convicted prisoners who manifest their unsocial behaviour otherwise than by their criminality, or have a bad in-

fluence on their fellow prisoners because of their character or disposition.

Closer examination of this division into categories of unfitness for life in community prompts the question whether the employed standards are a correct basis for a justified differentiation of penal institutes. A recent investigation, for example, showed that from the viewpoints of criminology, sociology, psychiatry and psychology, there is actually little demonstrable difference between, on the one hand, professional and habitual criminals, many of whom appear to be also mentally retarded or pathologically disturbed, and on the other hand, the so-called psychopaths placed at the Government's disposal. Here too, further research is to show the way along which the present differentiation system should develop.

Other aspects of penal treatment

Of all the elements playing a part in the implementation of punishment or measures, I wish to mention spiritual care of the prisoners, prison labour, and finally, social welfare work and recreation of the delinquents.

The spiritual care of the prisoners has undergone an essential change, both through intensification of pastoral care as such, and as a result of the new conviction that modern spiritual care should not be limited to the abstract theological field, but rather be given an opportunity for fruitful team co-operation with other branches of the prison service. In this way the contribution of spiritual care to the re-socialisation treatment of prisoners has become much more valuable. The Government has contributed by organizing special courses for spiritual welfare workers to increase and deepen their knowledge in the field of psychology and criminology.

Since its inauguration, the social welfare service in the Dutch prisons has gradually developed and has come to occupy a central position in the penal treatment of prisoners. Briefly, the contribution of this social welfare work can be described as follows:

- (a) general orientation and collection of data about the personality of each prisoner and the circumstances of his life so as to be able to determine the correct treatment, especially in view of his re-adaptation. These data can also be used as a basis for advice on application for pardon, parole, etc.;
- (b) care for the social interests of the prisoners in close co-operation with the private prisoners' aid societies..

The co-ordination and organization of general social and cultural education, as well as the recreation of prisoners in general, requires the special attention of the prison governors. As a matter of fact, recreation occupies a very important place in the life of people deprived of their freedom. The use of leisure time is therefore an important element of penal treatment.

Finally, attention should be given to prison labour, which is generally recognised as having great influence on the execution of imprisonment. Work prevents harmful idleness, promotes discipline, enables the prisoner to earn some money and achieve professional skill, and helps to accustom him to regular labour.

The prisons are paying special attention to vocational training.

The appreciable increase in the working tempo in very many prisons may be considered a favourable factor for such training. In most institutions vocational training is provided as an integrant part of normal daily productive labour. In addition, practical and theoretical courses are given, often in the evening hours.

Fixation of a correct wage scale for prisoners is extremely difficult. In many countries there is a trend to bring prisoners' wages into line with those paid for similar work in free society. The results of a study of this problem by a special committee have recently been published in a report. These results are still being studied, but they will no doubt contribute to a more justified use of the possibilities offered by prison labour.

The open institution

The endeavours to meet to the fullest possible extent the requirement of the law that the punishment should also serve to prepare the prisoner for his return to society, has resulted in the introduction of open prisons, both for juvenile and adult prisoners, also in the Netherlands. The first open institution for adult prisoners, called "Nivelsteen", was opened at Eygelshoven in 1957. The youth prison at Zutphen had, it is true, an open annex already, but this was consciously intended as a last phase in the transition to freedom, and continued to be part of the closed parent institution. The novelty of the institution opened in 1957 was that it housed adult delinquents.

The conditions for admission to this institution are:

1. The delinquent must have completed part of his term in a closed institution. (It is felt that immediate commitment to an open institution is impossible until more precise methods of observation and selection have become available as a result of experience).
2. The actual term must be at least 9 months and, when placed in the open institution, the prisoner must be eligible for release on parole not more than five months hence.
3. There must be a fair chance that the prisoner will be paroled.
4. The prisoner must be able and willing to serve the last part of his sentence completely voluntarily under a régime based on confidence. The voluntariness is expressed in the fact that the prisoner himself must desire his commitment to the open institution.

The inmates of the open institutions are employed by private employers in the vicinity, and receive the same wages as are paid to free workers. Partly as a result of this, they are able to provide for their families, which may have a very positive influence and strengthens the sense of personal dignity.

The open institution makes exacting demands on the inmates and presents them with a constant challenge of their sense of honour and pledged word. Experience to date may in general be termed very favourable. In view of this experience a second institution of the same kind was opened in the beginning of 1959. For the Dutch penal system this is an experiment of which we have

high expectations and which is certain to have its effect on the entire penal practice. In the beginning only first offenders were admitted to these open institutions, but now we have got so far that a number of recidivists are also eligible for this form of penal treatment.

The care of mentally defective delinquents

Here we are concerned with two categories, viz. those whom the courts have placed at the Government's disposal because of their mental defectiveness, which measure may possibly be implemented after completion of a prison sentence, and those whose defect disqualifies them for confinement or continued confinement in a prison.

With the development of psychiatry, psychology and criminology, the conviction has grown that changes should be made in the differentiation of institutions for those placed at the Government's disposal, in the therapeutic possibilities of these institutions, in the indications on the basis of which people are placed at the Government's disposal, and in the opportunities for instructing the Administration as to the treatment of convicted prisoners showing symptoms of mental defect. This conviction became the basis of the present Selection Institute, inaugurated in 1952, which is to advise on the commitment of people placed at the Government's disposal to State Asylums and private care.

An important improvement in the care of mentally defective delinquents was the establishment of the Psychiatric Observation Clinic of the Prison Administration in Utrecht. The object of this clinic is advanced clinical-psychiatric, biological, psychological and social examination to obtain a better understanding of the causes which have led to the commission of certain indictable offences, or to the mental defects observed during detention so as to furnish better information to the courts and the Administration.

For convicted prisoners who are unfit for continued confinement in prison because of their mental retardation or pathological mental defects, there is a special prison where psychotherapeutic treatment can be given. Moreover, the law makes it possible in exceptional cases to transfer prisoners of this category from prison to a State Asylum for Psychopaths.

The theoretical possibilities for the commitment of mentally defective delinquents are many, but in practice each case involves great and often insurmountable difficulties, which are largely due to understaffing especially in the State institutions. Besides, in view of the escape danger, private institutions are generally hesitant to take delinquent patients.

For this reason it is endeavoured to establish special institutions for the hospitalization of "patients of justice". In this connection I would call attention to the "Dr. van der Hoeven Clinic" which was opened by the Minister of Justice in 1955. This centre can take about one hundred mentally defective delinquents requiring intensive psychotherapeutic treatment. Also for scientific research on mental defects, this centre has proved to be very valuable indeed.

Conclusion

Our prison system has passed through a long evolution, which has surely been largely determined by the development of criminological thought. Constant study of the correct approach to the problem of crime contributed to the great changes in the practical implementation of punishment.

Under the system of uniform execution of punishment the individuality of the prisoner was insufficiently taken into account. Present-day ideas about the execution of prison sentences are different. Under the influence of criminology, psychiatry, psychology and sociology, the importance of this individuality has come to be clearly understood in every phase of the execution of punishment. Whether detention is to take place in a cell, in a community, or in a combination of both, is something which the law makes dependent on the personality of the convicted prisoner. To this purpose Science and practice are influencing each other in the penal field.

ANNUAL GENERAL MEETING, 1961

The annual general meeting of the League took place in Pretoria on Wednesday, August 16th, 1961. The following were re-elected as office bearers:

Chairman: Mr. F. Rodseth, M.B.E.; Vice-Chairman: Father O. Clark, O.M.I.; Joint Honorary Treasurers: Mr. A. Ross Glen and Mr. J. Bloch; Members' Representative: Ds. J. Reyneke.

Advocate F. P. Junod, son of our former director, was elected as the other representative of the members while Mr. F. W. Mullan will serve on the executive as a co-opted member.

On the subject of finance a special appeal was addressed to members (a) to remember the League when making bequests; and (b) to enroll a friend as a member.

It is regretted that the full text of Prof. A. M. Lamont's excellent and most interesting address, entitled Forensic Psychiatric Practice in a South African Mental Institution, is not available. He was kind enough to let us have the following summary:

- "1. Experience teaches that the psychiatrist should narrow his field down to eliciting and classifying psychiatric signs and symptoms in individual cases, and relating them to known diagnostic categories of mental disease. Decisions as to certifiability and criminal responsibility are made by judicial officers.
- "2. The provision of medical care for mentally disordered and defective patients in mental hospitals does not rest on medical considerations alone. The incidence of patients suffering from various forms of mental disorder or defect varies according to sex, race and the socio-economic background of the patient.
- "3. Where inadequate mental hospital beddage is provided for a community (3 beds per 1,000 population), relatively more patients facing criminal charges will be admitted to mental hospitals from that community. If we divide crimes into violent and non-violent types and mental

disease into episodic disturbances of behaviour with relatively normal intervals on the one hand, and steadily deteriorating cases associated with continuous bizarre behaviour on the other, we find that:-

- (a) the episodically disturbed people tend to commit crimes of violence; and
- (b) the steadily deteriorating and obviously disturbed patients tend to commit non-violent crimes."

SOUTH AFRICAN RESEARCH IN JUVENILE DELINQUENCY

Venter, Herman: *Youth at the Crossroads*, HAUM, Pretoria, 1959, pp. 57.

The reasons for disquieting occurrences in the life-pattern of modern youth are analysed with special reference to certain pertinent factors basic to our system of human values. Claiming rights for oneself also necessitates the acceptance of corresponding responsibilities or liabilities. These opposites always go together in all situations whether they be personal, social, national or international, but to-day behaviour is characterised by an attitude of "make and break as I please" with a complete disregard for the rights of others or of own responsibility. The modern family, in relegating its major functions to other institutions, lost control over its members thus failing to regulate and guide their conduct in accordance with accepted social norms. In to-day's school system the authority of the teacher is being flouted by parents and children alike. Instead of parents and teacher working together for the ultimate wellbeing of the child, parents and children now get together in a kind of "unholy alliance" against the teacher. The attitude towards labour is no more one of pride and joy in work for its own sake, but rather of doing as little as possible in return for as much as possible. Morality and religion is considered to be old fashioned. Moral abandonment and licentiousness prevail. Instead of faith through religion there is a glorification of man's scientific and technological achievements. In the past material culture kept pace with spiritual culture and material values had their anchor in spiritual values. To-day the situation has changed to one of disharmony. Millions are spent to make material culture blossom while the spiritual culture and values are neglected. The outstanding creations in the world of art, music, etc. are supplanted by galleries of cultural pathology without harmony or intrinsic value. In the absence of a feeling of security based on a strong system of values youth is seeking escape in such things as juvenile delinquency and ducktailism. Post-war delinquency has taken on a more serious trend.

Venter, H. J., and Retief, G. M.: *Bantoe-Jeugmisdaad*, HAUM, Pretoria, 1960, pp. 284 (with English summary).

This research project was carried out in the Boksburg location. The personal and social backgrounds of 200 Bantu youths who appeared in the juvenile court during the period 1st August, 1951,

to 31st December, 1954, were compared with those of 200 Native school children living in the same location. Analysis of factors relating to age and sex, personal background, family and home conditions, broken homes and child neglect, the neighbourhood and gangs, and recreation and leisure time activities brought to light more or less the same casual connections as in the delinquent behaviour of white youngsters. But for adults and juveniles alike detribalisation, urbanization and the westernization of the South African Bantu are factors of major criminogenic significance. In the cities of the white man many of them have become so confused that they find themselves in a cultural vacuum. Many are perhaps separated from all family and tribal connections; tribal unity and loyalty collapse; values are confused; and many factors which stabilised, regulated and ordered tribal life, have disappeared. The white man's laws do not have the same emotional meaning for these people while the court procedure is strange. For a considerable number the dilemma is increased by general backwardness and immaturity of mind which prevent such persons from improving their standard of living. Thus conflicting cultures arising from differential value systems stimulate anti-social behaviour in Bantu youths and are conducive to adult Bantu criminality.

FamilyLife Research Commission: *Ontspoorde Jeugdiges*, N.G. Kerk Publishers, Cape Town, 1960, pp. 150.

Data were collected about the personal and social backgrounds of 320 boys and girls who appeared in the juvenile courts of South Africa during the twelve months October 1951 to September 1952 and in respect of whom the presiding officers called on probation officers for case reports. In the analysis of causative factors 81 statistical tables are used. The relation is discussed between juvenile delinquency on the one hand and factors such as the age of the offender on the occasion of the first and subsequent transgressions of the law, types of delinquent behaviour, place of birth and place of residence, scholastic achievement, economic status of the family, broken homes, home and environmental conditions, companions and the gang, previous institutional treatment, etc. on the other hand.

The most important contribution of this research is, however, the analysis of the courts' reaction towards the offenders. In more than 40 per cent of the cases the courts resorted to corporal punishment — mainly in respect of delinquents between 13 and 16 years of age as well as the group 17 years and older. But in spite of such drastic action delinquent behaviour continued. Those under 12 years of age usually received a warning or a suspended sentence or were turned over to their parents for appropriate remedial action. A relatively small proportion was placed on probation (about 22%). Sentences involving institutionalisation increased from 7 per cent in the case of the first offence to 13 per cent in respect of the latest court appearances.

This volume is the fifth report in a series of twelve projects carried out at the University of Pretoria. The director of research is Prof. G. Cronjé who also is the editor-in-chief. The research report in this case was prepared by Prof. H. J. Venter.

Strating, H. H.: *Wangedrag van Dogters*, HAUM, Pretoria, 1961, pp. 150.

The research group consisted of 1,347 girls who were committed to institutions as being in need of care. Of this group 546 were guilty of delinquent behaviour, mainly sexual misconduct (41%), theft (23%) and truancy (23%). Parental neglect appeared to be a major factor in all cases. The atmosphere in the homes of these girls left much to be desired, with poverty, overcrowding, and discord between parents adding to the emotional burden. Many fathers and mothers were guilty of anti-social behaviour themselves thus setting a bad example to their children, e.g. 47 per cent drank excessively, 40 per cent lived immorally, while 227 fathers and mothers had appeared in court on criminal charges.

Lötter, J. M.: *Die Herinskakeling van Blanke Jeugoortreders*.

A follow-up study of 544 ex-pupils of the Constantia Reformatory was completed during September, 1961, and the results will be published next year. According to the research report which is to be submitted to the University of Pretoria towards the D.Phil. degree, a great majority of these boys failed to adjust satisfactorily five years after release from the institution. Of this group some were returned to Constantia for further treatment; some were released from the provisions of the Children's Act and sent to prison on fresh convictions following relatively minor offences; while others turned out to be hardened criminals many of whom are now serving time in maximum security prisons.

PENAL REFORM TOUR OF EUROPE, DECEMBER 1962 — JANUARY 1963 (34 Days)

FARE PER PERSON FOR A FIRST CLASS TOUR: R590 (£295)

In co-operation with a Johannesburg travel agency it is intended to arrange a Penal Reform tour of Europe for early December, 1962. It will be a FIRST CLASS tour, i.e. first class air travel to Europe and back, transport by luxury bus on the continent, accommodation in first (please note, not luxury or five star) class hotels, two meals per day (usually breakfast and dinner), and incidental expenses such as portorage included. There are other, slightly cheaper, tours but then the hotel accommodation is not the same. Another important factor to consider is the availability of private bathrooms.

Although this is a Penal Reform tour, perusal of the tentative program will show that more than ample time is allowed for sight-seeing and other activities so that your friends will be welcome to go along. The provisional program, starting early December, is as follows:

- 1st day: Departure by air for London.
- 2nd day: Arrival London. Rest of day free to become acquainted with conditions.

- 3rd day: Half-day sightseeing by bus: Westminster Abbey, Houses of Parliament, Buckingham Palace, changing of the guard, Waterloo Bridge, Tower of London, St. Paul's, etc. Rest of day at leisure for shopping.
- 4th day: Meeting with Howard League of Penal Reform and visit to British prison(s).
- 5th day: Depart for Amsterdam.
- 6th day: Guided bus tour of city: Royal Palace and the Dam, Rijks Museum, house of Anne Frank, etc. Excursion to Volendam.
- 7th day: Meeting with "Vereniging voor Reclassering" and visit to Dutch prison(s).
- 8th day: Leave for Brussels after breakfast.
- 9th day: In the morning: Sightseeing by motorcoach visiting the Grand Palace and Hôtel de Ville, Petit Sablon Square, the Cinquantenaire Arcade, the World Fair area.
- 10th day: Meeting with Prison Association and visit to Belgian institution(s).
- 11th day: Depart for Paris.
- 12th day: At Leisure.
- 13th day: Sightseeing: Place de l'Etoile, Eiffel Tower, Dôme des Invalides, Place de la Concorde, Sacré-Coeur, the Louvre, Notre Dame, Luxembourg Gardens, etc.
- 14th day: Morning excursion to Palace of Versailles.
- 15th day: Leave for Luxembourg (or Coblenz) — overnight stop only.
- 16th day: Proceed along the river Rhine to Heidelberg.
- 17th day: Half-day sightseeing of Heidelberg.
- 18th day: Depart for Munich.
- 19th day: Guided tour of the city; alternately day at leisure.
- 20th day: Leave for Innsbruck.
- 21st day: Weather permitting, by aerial railway to Halifkar.
- 22nd day: Depart for Interlaken.
- 23rd and: One day, meeting with Dr. and Madam Junod in Interlaken or Berne and visit to a Swiss prison; alternate day, excursion to Jungfrau, weather permitting.
- 24th day: Leave for Milan — overnight stop only.
- 25th day: Depart for Venice.
- 26th day: Sightseeing on foot in Venice: St. Mark's Square, Doce's Palace, Dungeons, Bridge of Sighs.
- 27th day: Leave for Florence.
- 28th day: Half-day sightseeing tour including the Cathedral, St. John's Baptistry, Giotto's Bell Tower, Medici Chapel, Michelangelo Square.
- 29th day: On to Rome.
- 30th day: Guided tour to Borghese Park, St. Peter's Square, Forum Romanum, Colosseum, Trevi Fountain, Janiculum Hill, etc.
- 31st day: Excursion to Tivoli visiting the Villa d'Este.
- 32nd day: Partly at leisure. Return to Johannesburg.
- 33rd day: Back in South Africa.

In the above program no provision is made for the evenings. However, at small extra cost, optional side tours can be arranged,

e.g. Paris or Rome by night, visits to the opera or cabaret or Casino de Paris, etc.

The very low fare is based on the supposition that about 60 people will take part and that accommodation will be in double rooms. If single rooms are required, they can be booked, wherever possible, at extra cost of about R2-00 per night.

You need not fear the European winter which, in December and January, still is rather mild. Besides, the rooms and motor-coaches are heated.

If we are to go ahead with the arrangements, we will have to know how many persons are interested in this tour. Should you decide to participate, kindly contact the Director of the League, P.O. Box 1385, Pretoria (Telephone 70-3872), as soon as possible but, in any case, not later than the end of April, 1962. A deposit of R100 will be required by April, 1962, and the balance not later than 30th September.

CONVINCE YOURSELF AND YOUR ACQUAINTANCES AND LET US GO TO EUROPE AS ONE HAPPY FAMILY.

ENCYCLOPAEDIA BRITANNICA ?

The Director is anxious to acquire a second-hand set of this famous encyclopaedia. As a ready reference it is of great value for the work of the League. Will any member who has such a set for sale or who knows of a friend wishing to dispose of his, kindly write to P.O. Box 1385, Pretoria, giving details and stating the price.

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THE PUBLICATIONS prepared by the League will be sent to members free of charge. Associate members receive the Newsletter free of charge.

For full particulars of the programme of the League write to:
THE DIRECTOR, PENAL REFORM LEAGUE OF S.A.,
P.O. Box 1385, Pretoria.

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