

they could see through the cloud before them a great crimson glow, like a mighty setting sun.

It was old man van Dyk's funeral pyre. All the myriad particles of dust were catching its flaming light in their microscopic prisms and over the street there hung a red pall, the colour of blood.

Then there was another flash of lightning and a crack of thunder. A great hissing noise came borne on the wind as the trees lining the streets bowed before it. The rain swept down and across the city of Durban in a great wave and soon the gutters, were roaring, cascading rivers. In a few minutes there was nothing left of the angry mob as men fled anywhere for shelter. The street outside the courthouse, and all who were in it,

had been saved from the mob by the wind and the rain.

The storm spent itself quickly. In the steaming quiet after it had ended there was nothing to be seen but a twisted heap of junk that had once been a motor-car and under it, and protruding horrible from it, a sodden mass of pulp that had once been two human beings.

An African policeman stood patiently on the kerbside, drenched to the skin, water dripping from the rim of his helmet like a fountain. When everybody had run for shelter, he had been sent out into the deluge by his superiors to guard the remains of old man van Dyk until the storm had passed, as if there were some real danger that someone might come along and want to take them away. ●

Words Words Words

ENRAGED by a SABC broadcast called Africa Survey a friend wrote somewhat hotly to the Director of Programmes protesting at both its tendentiousness and its errors of English. He received a reply from the official concerned, Mr. C. D. Fuchs, who, after dealing courteously with his language complaints, reacted to my friend's political criticisms in a paragraph so revealing as to deserve a wider public than my friend alone:

I do not wish to react to the less dignified and unsubstantiated aspects of your letter except to say that I cannot escape the conclusion that the S.A.B.C. will satisfy you in respect of non-tendentiousness only if it were to become completely left-wing, if it were to become the mouthpiece of all the systematized left-wing criticism, all the clichés, all the thundering phrase-making which comes rolling in on us from all over the world. We are trying our best not to become victims of what Ionesco calls rhinocerotitis.

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IF you have a white South African friend whom you believe may be persuaded of the futility of white supremacist policies and even encouraged to play a part in their defeat, do not send him *The New African*. Unless, that is, he is more tough-minded than a recent recipient, a rising industrialist, who told his would-be converter that he spent a sleepless night after reading it. Send him instead Laurence Gandar's *The Nation that Lost its Way*, issued in June by South African Associated Newspapers. This 24-page collection of six articles recently published in the *Rand Daily Mail*, which Mr. Gandar edits, purports to "analyse the current political situation

in South Africa." This Mr. Gandar does not do, happily, since such an analysis would go the way of those from, as Mr. Gandar puts it, the "handful of liberal men and women who speak out with courage and realism (but who listens?)"

There is certainly no lack of courage and realism in Mr. Gandar's writing, but the reason why his view is transmissible to groping whites is that it is addressed to them and is written in language they understand. He speaks to white South Africa, not to his multiracial readership: "When we should be utterly involved in the politics of change we are busy with the eroding and debilitating politics of resistance to change." This is also the reason why *The Nation that Lost its Way* is only a partial analysis of South African politics in mid-1963. It does not seek to analyse the turmoil in the liberation movement, and among the unrecruited yet oppressed millions. This would be too much for Mr. Gandar's prospective convert to the new "national purpose" toward which white South Africa must find its way. Is there a hope that people like the sleepless industrialist will respond to Mr. Gandar's call? For he commends to them "a common ideal rising above the immediate self-interest of the various groups . . . a national course capable of harnessing the energy of all (our) peoples . . . in the larger unity of a common humanity."

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IF only social anthropology would try and discover why the white problem is so acute in South Africa, why "the great amorphous body of (white) public opinion . . . continues to swallow the mind-deadening dope peddled to them by

the two main political parties", as Laurence Gandar puts it. Works on the social systems of our disintegrating tribes no doubt have their value, as do studies of sex-life in slum 'locations'. But it is time that the AmaBrit and AmaBoer were given the same treatment. The social anthropologists would suffer nothing like the snags undergone by researchers among Africans. Apart from the risk of bias in interviewers, there is the impossibility of obeying the rigid laws of procedure set down in modern sociology, caused in South Africa by "both the lack of adequate census material and the nature of the political situation." So found Mr. E. A. Brett, author of the latest Institute of Race Relations Fact Paper *African Attitudes* subtitled "a study of the social, racial and political attitudes of some middle-class Africans." Here is jam-packed fact about the views of 150 educated, middle-class people. It contains shocks and distress as well as inspiration for the reader who accepts Mr. Brett's ably and bravely formulated "conclusions" despite the unscientific elements that South Africa imposed on his investigation. Mr. Gandar's castigation of the white middle-class for their utter involvement with "resistance to change" is counterpoised in Mr. Brett's findings thus: "the group's rejection of the present (political) situation has led, in the majority of cases, to a very strong desire for change and in many cases to the acceptance of political methods that lie outside the law, including the possibility of violence and civil war." Mr. Brett pleads for "far more research in this field" in order to "alleviate grievances". I hope sociologists will infer the "this" nonracially.

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