

This issue, Vol. V. No. 2, has been dated March 1966 in order to meet the delay between publication in London and availability in Africa. There will thus be eleven issues in 1966.

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Subscription rates

World Surface Mail: 1 year R2 - £1 - \$2.80;
6 months R1 - 10s. - \$1.40;
Students: 1 year R1.50 - 15s.; Airmail: 1 year
U.S.A. \$6 - S.A. R4.

12A GOODWINS COURT
OFF ST MARTINS LANE
LONDON WC2 ENGLAND

Published by Gransight Holdings Ltd., 12 Gayfere Street, London, W.1, and Printed by Goodwin Press Ltd. (T.U.), 135 Fonthill Road, London, N.4, England.

Inkululeko means Freedom

The New African was banned in South Africa in June 1965. From July *The New African*, therefore, was not sent to subscribers in South Africa: its place was immediately taken by a successor, *Inkululeko*, which has continued, month by month, to reach a few hundred remaining free minds in that intellectual and spiritual prison house.

But only a few hundred. It seemed essential that the former distributors of *The New African*, many of them small men handling only a few dozen in African locations or on university campuses, should not be further imperilled by receiving *Inkululeko*. There are many more ways of falling foul of the police ("the law" is too honourable a term) by distributing a periodical than by receiving or owning it, and censorship edicts are, like so many oppressive measures in South Africa, constantly used to destroy by prison, banning, house arrest, or loss of livelihood, a helpless victim suspected of opposition to the State by distributing a magazine like *Inkululeko*. So accounts with these agents — some had been selling *The New African* for three and a half years — were closed and only the subscribers were left. How do we extend the sale of *Inkululeko* in South Africa? How do we find more subscribers? Advertising is uneconomic and hazardous to the survival of *Inkululeko*, either in the press or by direct mail. Freedom (and *inkululeko*, in the Xhosa language, means just that) has fallen back so far in South Africa that most are deterred from jeopardising what liberties they have by writing to order the magazine and risking interception in the post.

Inkululeko must be sent to those South Africans who need, as it were, a short-wave radio to the thinking and action of Africa and its friends, to keep abreast of the thought and life and art of the great continent whose fellowship is forbidden to them. The contagious spreading of South African authoritarianism and racism as the years of total political suppression multiply — this must be fought with the ideas *Inkululeko* can circulate once more. The terrible desolation suffered by men and women as legally enacted "unpersons" or when deserted by less resolute associates in the fact of police persecution — this must be succoured with the message of brotherhood which *Inkululeko* could convey to these forgotten thousands.

We are asking brothers and friends of fellow democrats in South Africa to help us send them *Inkululeko*.

The New African, which is owned by a non-profit-making company, Gransight Holdings Ltd., cannot bear the cost itself — cannot indeed much longer go on printing and publishing *Inkululeko* for so few South African subscribers.

IN THIS ISSUE you will find an order form for *Inkululeko*. Perhaps you will agree with what has been said sufficiently to fill it in and return it with money enough to pay for sending monthly issues of *Inkululeko* to South Africans chosen either by you or by us. If you leave it to us, we will send it to banned, house arrested or otherwise restricted men or women, whose names and addresses will be sent to you. Try and send enough for three or more, but don't hesitate to subscribe for one, even if only for six months. The copy supplied can carry your name and address or not as you prefer — in any event each donated copy will be so stamped, to try and prevent victimisation of the recipient. A check will also be made that it reaches its destination.

There is not much we outside South Africa can do in a direct, personal way for those inside who want our support. A breath of the life of free Africa is something all can give. *Inkululeko* is designed to convey it. ●

Cover photo: Presidents Nkrumah of Ghana and Boumedienne of Algeria, O.A.U. Summit, Accra 1965.