

before that time? As Tanzanians? - Dr. A. Sillery
Taylor Institution,



THE MAN DOWN THERE

SIR, First of all I think the 'New African' has shot up to being one of the best magazines in Africa and secondly I like the way in which it makes everything admissible, because this is necessary. It is necessary to tell the truth as people feel it and Stokely Carmichael is just as much admissible as Martin Luther King.

For one thing Negro people can't take it any more, all the hypocrisy and the slap on the cheek and turning the other. I noted the letter of Stokely Carmichael in the 'New African'. This feeling of 'I can't take it any more' comes out in fellows like Stokely. Then there's Martin Luther King, who attempts to set himself astride too many wild fires and takes the most mental buffeting. The truth is the real enemy, that the black man is abhorred and detested for looking different and for too long he has been the circus ape who knew nothing. People like Stokely want to assert the right of the black skin to live on earth. His shout of rage is a shout from the depths of the power he is receiving by being the man down there. This power is part of the black man's destiny.

I feel Mr. Stokely does not know this. He might fall down on his knees and glorify his enemy, and try to explain away the evil. When we try to explain the subconscious thing that accounts for the brutal evil that people are hated for just being born, (like Martin Luther King: 'All hatred is bad'), we don't reach the depths from where the black man's rights can finally be established. Once this is established there will be only social problems left.

(NAME WITHHELD) Francistown, Botswana.

MR MWAKASUNGULA

SIR - It was disappointing to find two errors in the otherwise excellent article on Tanzania by Mr. Mwakasungula in a recent issue.

The first is represented by the overworked cliché "divide and rule". Speaking for the British after 1918, they simply took existing systems as they found them and regularized them. Thereafter the effort was always towards larger, more powerful and more homogeneous units, whether in Tanzania or anywhere else. There is ample documentary evidence of this and there is no excuse any longer for a cliché that is now almost dishonest.

The other mistake is contained in the suggestion that it was after the Europeans arrived that Africans "started to identify themselves by their tribes". How then did they identify themselves

THE LATE CLEM GOODFELLOW

SIR - I have noted your mention of the death of Dr. Clem Goodfellow, who was head of the Department of History at UBBS, Lesotho. In the restricted, thin atmosphere of South Africa, where understanding was a terrible strain, it was possible to see those who fully accepted the burden of their insight as living symbols of what they believed in. Clem had a sense of the forces that were in conflict; he knew that what was precious was enfeebled and close to annihilation. No one could rationally and with passionate sympathy ponder over the catalogue of failures and betrayals that the non-white people have suffered in southern Africa without some despair. Anyone who supported with his whole will the hope that the World Court last year would come to a saving decision must have felt a final blow.

I worked with Clem in the Grahamstown, Cape, branch of the Liberal Party for eighteen months and came to respect the clarity with which he understood issues; the determination with which he pursued what he decided was the best. He had none of the unconscious hypocrisy that makes life comfortable for most liberal white people and was able to see the anomalies that made the University town, with its proud settler traditions, part of one of South Africa's most depressed areas.

His spirit is free to watch the birds that he loved on the Hogsback hills and and forests. I hope it flits across and torments again the complacent scoundrels who sit in the white university senate. -
Eric Harber
Gonville & Caius College,
Cambridge.

ARMS DISTRACT

SIR, Everything printed in the 'New African' of October 1967 is good, well received and will be studied for future comparison and examination. One criticism: Africans need less dependence on arms and more on self. A new state cannot succeed with an arms burden. Arms distract. Peace stabilises. This brings prosperity.

Nicholas T. Chitsiga writes on page 15 of the October issue: 'There is only one way to victory - armed struggle'. Ask yourself and let him ask himself if he has arms, if he makes arms. Does he have a factory with skilled hands to make arms? Does he have the money to buy arms? Does he have the means to transport arms?

What is needed is political stability in each African state to help prevent the needless slaughter of some of its educated men. Those who have been slaughtered could have been the leaders. Wise counsel is needed to keep the affairs of African states steadily balanced, so that African influence on world affairs can become notable and noticeable in every channel it moves in.

CHARLES L. CLARE
770 St. Marks Avenue, Brooklyn, New York 11216