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EDITORIAL

TRUST THE BANK

The Trust Bank has recently produced a 12-page pamphlet called 'Why You Should Stake Your Claim In Sunny South Africa'. It is designed to sell South Africa to (White) owners of capital, and (White) immigrants; it is glossy in appearance and full of confidence and enthusiasm; and it displays the same scrupulous and disinterested regard for accuracy and truth as one always expects to find in advertisements. We must concede, however, that it is somewhat lacking in detail and documentation; unkind critics might almost accuse it of vagueness or even evasiveness. In a spirit of disinterestedness equal to the Trust Bank's own, *Reality* offers these unattested declarations in support of the pamphlet's most significant assertions.

- South Africa ranks by all standards as one of the most attractive investment countries in the world (p.4)
 "I invested 45 years of my working life in this attractive economy. I now reap the remarkable dividend of a R5-per-month pension (paid every second month)

(signed) Z.Q. Xuma
- Our unique record of industrial peace is symptomatic of the peaceful co-existence of the various races in our country. Strikes of the order experienced in Europe, Britain and America are not known in South Africa (p.5).
 "We and our colleagues seldom strike; and this is absolutely and positively not because we will be arrested and imprisoned if we do. It is because we are perfectly satisfied with all our wages and conditions of work, and because we love our White employers."

(signed) X. Khumalo (Bus Driver)
 Z. Dhlamini (Dock Worker)
- A recent international survey of prices, costs and earnings, undertaken by a well-known Swiss Bank, indicated South Africa as one of the cheapest countries with the highest salaries in the world (p.8).
 "Our incomes are all below the minimum poverty line, but this survey proves to us that we are rich and comfortable".

(signed) Q.Z. Mtetwa and 90% of African workers.
- A prominent leader of the Indian Community has recently predicted that his people will achieve parity with the White population within the next 10 years (p. 8).
 "I stand by my clear, intelligible, meaningful and specific prediction."

(signed) Anonymous.

- Compared with the American Negro, the South African Bantu family already spends as much on items such as food, clothing, housing, transport, etc., as their counterpart in America. (p. 8).

"New York hospitals are crowded with Negro kwashiorkor patients".

(signed) Charles Diggs.

- True, there are still many 'imperfections' and lots of things South Africans themselves are not happy about and want to change. And changes for the better are in fact taking place (p. 5).

"The authorities welcome advice and criticism, and pay immediate and sympathetic attention to anyone who points out imperfections and injustices."

(signed) C. Desmond and 300 Cape Town students.

We hope this deals satisfactorily with the Trust Bank's credibility gap. □



LUTULI MEMORIAL SERVICE

by Alan Paton

On July 21st 1967 Albert Lutuli was struck down and killed by a train on a narrow railway bridge near his home. On July 23rd 1972 three thousand people gathered in the church at Groutville to attend a memorial service and to see Mrs. Nokukhanya Lutuli unveil the memorial stone which has been erected on his grave.

It was a church service which included prayers, worship, singing, speeches, even jokes. All white and Indian people had to obtain permits, because although the church stands on mission land, the short road to it runs through African reserve. These permits enjoined them to behave themselves with dignity, and to refrain from criticism of the Administration, the Government, or any of its officials.

These conditions were well obeyed. No one wanted particularly to criticise the Government and its officials. But from first to last there was a complete rejection, implicit and explicit of Apartheid, Separate Development, race discrimination of any kind whatever, and a complete condemnation of the injustices which are inseparable from these things. The permits were obeyed in the letter and totally ignored in the spirit.

ABSENCE OF FEAR

There was a complete absence of fear or hostility. The majority of the congregation was African, but there was a representative number of Coloured, Indian, and white people. Lutuli, and the memory of Lutuli, meant something to every person present. There was naturally not the same depth of emotion as there had been five years earlier. The congregation was quieter, but their beliefs and hopes were obviously the same as ever. It is true that the powers-that-be lash out just as viciously as they did five years ago, but there was no sign whatever that this inhibited the speakers or those who applauded them.

Mrs. Lutuli sat in the front row, where she had sat five years earlier, flanked by members of her family, including Dr. Albertine Ngakane from London. Mrs. Thulani Ngcabashe from the United States was not present, nor

her husband, nor Dr. Pascal Ngakane. Both sons-in-law had been refused visas to enter South Africa. As usual, Mrs. Lutuli was quiet and composed, serious for the most part, but smiling when there was a good story. Her face is that of one who has suffered and endured and never capitulated.

SECURITY POLICE

In 1967 the security police had sat conspicuously in the front of the church. In 1972 they were not immediately visible, certainly not from the platform. Their presence was not so palpably felt as it had been at the funeral. Why should that be? Were they behaving more considerately? Or were they more sure of themselves? Were they trying to behave less provocatively? Did they think that a memorial service was less dangerous than a funeral service? Not being in their confidence, I cannot answer these questions. Another thing was noticeable. A great deal of publicity had been given in the papers to the necessity for permits, but so far as my companions and myself could see, nobody was asked for one.

Several men — who quite obviously had been loyal adherents of Lutuli and therefore of the banned African National Congress, and who were dressed in a uniform of khaki shirt and long trousers, with beret, and carrying a flag of green and black — entered the church with stirring shouts of "Africa", "Mayibuye", and singing the song "We shall follow Lutuli." Since the Congress was banned, it has been illegal to display symbols, uniforms, flags, even photographs, which relate to it. Were these men breaking the law? Their uniforms and their flag were not identical with the uniforms and flag of the A.N.C. but there could hardly have been a person in the hall who did not understand that they were supposed to resemble the