descendants. What the editor calls 'family legends'
illiterate. This volume brings home the extent to
he sometimes wrote letters for those of them who were
tured for five years to George Scott, who was the sole
self as superior to most of his neighbours, and indeed
described in 1819 as a 'labourer', and he was inden-
time cobbler and shoemaker in the Cape, but he was
This is not the conventional story of a resourceful pio-
near overcoming adversity and achieving prosperity.
Thomas Shone was born in London in 1784. He joined
ship was captured by the French in 1803 and he spent
many years as a prisoner of war. He married in 1814
and emigrated to the Cape in December 1819 with his
family as part of George Scott’s party of settlers.
Scott’s location was almost on the frontier and thus
vulnerable to the depredations of the Xhosa who had
earlier been driven from the land allocated to the 1820
settlers. Partly for this reason, Scott’s party, like so
many others, was a failure, and in 1824 the Shones
moved to Clumber, near Bathurst. By 1828 he was
able to buy a small farm. But he suffered severe losses
in the sixth and seventh frontier wars, as well as in
1845 when his house accidentally burnt down. In 1850
he sold his farm for £150 and henceforth lived with his
son and his wife, moving with them in 1859 to British
Cape Town, 1992, illustrations, maps, appendices, bib-
liography, index, R75,84

Thomas Shone might be described as morally as well as materi-
ally impoverished. He fathered an illegitimate child in
England and another two at the Cape. After his wife
died in 1844 he made less and less attempt to control
his drinking. He disliked his son and even more so his
daughter-in-law with whom he lived for the last part of
his life. His journals are a record of growing acrimo-
ny, loneliness, poverty, drunkenness, sickness and mis-
ery. The journals printed here cover the years 1839-
40, 1850-4 and 1856-9. They cannot be said to be
enjoyable reading. Quite apart from their being a
record of an unhappy life, they are repetitious and
crammed with minute detail. But this detail should be
found valuable by historians of the Albany region for
the information it provides on farming, artisan work,
trading, religious life, personal relations, and social life
generally. Shone was not involved in any broader
sphere of life and shows little interest in wider issues.
But a major event he could not ignore was the war of
1850-3. His comments show it was a colonial rebel-
lon as much as a frontier war: ‘rebel Hottentots’ fea-
ture as prominently as ‘Kaffers’.

The volume is meticulously edited. All the scholarly
apparatus a researcher could wish for is provided, and
the introduction gives clear and useful information on
the eastern Cape and on the Shone family.

Penelope Silva (ed.): The Albany Journals of
Thomas Shone. Published for Rhodes University (The
Graham’s Town Series) by Maskew Miller Longman,
Cape Town, 1992, illustrations, maps, appendices, bib-
liography, index, R75,84

J.E.H. Grobler
Universiteit van Pretoria

This is not the conventional story of a resourceful pio-
near overcoming adversity and achieving prosperity.
Shone came from a poor background. He was a part-
time cobbler and shoemaker in the Cape, but he was
described in 1819 as a ‘labourer’, and he was inden-
tured for five years to George Scott, who was the sole
landowner in the party. Despite this, he regarded him-
self as superior to most of his neighbours, and indeed
he sometimes wrote letters for those of them who were
illiterate. This volume brings home the extent to
which the 1820 settlers were a working class commu-
nity, a fact obscured in much of the writings of their
descendants. What the editor calls ‘family legends’
about Thomas Shone all have in common the tendency
to elevate his social status.

Daphne M. Wilson: Against the Odds: The Struggle
University of Cape Town, Centre for African
Studies/Dept. of Adult Education & Extra Mural
Studies.

This is a book about a fraught educational journey for
those involved in Adult Basic Education in the early
years of the apartheid regime. It is a heroic tale in
minor key. It captures many of the central angst of
white liberals in South Africa concerning their place
and contribution to the struggle against apartheid,
and their place in history. It is also the chronicle of a per-
sonal journey and a dedication to the field of Adult
Education by the author, whose name is almost syn-
onymous with the Cape Non-European Night Schools
Association (CNENSA) about which she writes.

In a context where Adult Basic Education had hardly
begun to feature on the educational landscape, the
Night Schools Movement represented a significant ini-
tiative located within the impending liberalisation of
United Party policy signalled by the Fagan, De
Villiers, and Eybers Commissions. Yet the major part
of the history of the Night Schools as described in this

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publication relates to the struggle to keep the initiative alive in a political context that was overtly hostile to the expansion of education for blacks on the terms envisaged by CNENSA. The gradual emergence of apartheid education policies during the fifties weakened the movement and first limited its ability to function effectively, and then tragically drove it out of existence.

The history of the night schools is divided into three eras. Phase 1 deals with the origins of the movement from the earliest initiatives in Retreat during 1945 to the early fifties. The major figure that dominates this period is Oliver Kuys. Phase 2 is concerned with the years of greatest growth and success during the mid-fifties, when attendance at the schools rose to nearly six hundred. The names of Ronald Segal and Raymond Ackerman are significant here. The final phase, from 1958 to 1967, in which the author herself is a key actor, tells of the gradual decline of the Movement under the combined effect of the implementation of the Group Areas Act, the harassment of teachers, and the withdrawal of vital government subsidies to the organisation.

The vast majority of the students who came to the night schools were recent male migrants who had flocked to the urban areas in the post-War years in search of employment. The challenges of teaching literacy to adults in these conditions, and the attempts to develop appropriate teaching materials to meet the needs of the time indicate a fascinating area of educational endeavour that would merit further investigation. The work of Eddie Roux is noted as central to this development in the early years. The other significant aspect of the task of the Night Schools was to assist small numbers of students to pass formal school examinations. In a context where only 164 Africans had obtained a matriculation certificate by 1945, the demand for education of this kind by adults was acute. Classes were offered at all stages of the primary and high school. In 1954 there were a total of 66 students in the high school classes at Langa Senior, Retreat and Windermere. Two of the students obtained their matriculation certificates in that year.

The teachers and organisers, drawn predominantly from the Liberal Party, the National Union of South African Students (NUSAS) and the staff and faculty of the University of Cape Town, as well as from the limited corps of African teachers in the townships of Cape Town, made up an interesting group. It is particularly interesting to note how many of the teachers were of Jewish extraction. It is significant to note that many of the teachers noted by the author emigrated during the dark years of apartheid, and that organisations involved in their turn came to be the victims of the apartheid government.

The author, who is writing in the capacity of researcher and autobiographer, is much concerned to defend the "apolitical" liberal stance of CNENSA and the defence of a apolitical/objective stance by the organisers, in the light of subsequent Freirian critiques relating to the paternalistic and "domesticating" nature of education in the colonial context, though she fortunately reserves these considerations for the final chapter, and allows the "story" of the Night Schools to be told in its own right. She is quite clearly correct in asserting that any brave and heroic attempt to turn the Night Schools into places for disseminating anti-apartheid politics would have led to their abrupt closure by the new government, intent on stifling all forms of "liberal" education for blacks. Yet it would have enriched the book immensely to have been allowed into the debates on these issues at the time rather than treating them as a closed box. The actual politics within the CNENSA never really emerges with any sharpness and clarity, and this would have added immeasurably to the richness of the book. This is also perhaps a task for a future researcher!

As one who had taught in the Windermere school during a short stay at UCT in 1965 the book provided a fascinating read, and raised a host of problems about the need to understand independent educational endeavours without falling into the tempting pitfalls of hindsight for readers steeped in the political assumptions of an age of mass resistance.

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