

FIGHTING TALK

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MAKE IT PERMANENT

THE fighting has stopped in Korea. Three years of senseless, destructive warfare have brought the wheel full circle and everything is back where it started — on the 38th parallel, the whole issue another tragic illustration of the inevitable futility of war.

But it has ended and peace for the Korean people brings a removal of the daily and nightly fear of death by bombs and rockets, by napalm burning and by bacteriological warfare. For the soldiers and airmen of both sides it means life and home. South African airmen no longer must fly their hazardous sorties with possible death at the end. For the prisoners of war it means liberation to start life anew.

For Korea it can mean the beginnings of a revival of their own way of life, the rebuilding of homes and schools, the restoration of productivity to the ravaged soil, the turning again of the wheels of industry.

For the world it means that a glowing danger light has been extinguished — a war that is dead cannot spread and so, for a while, the would-be world conquerors, MacArthur and his confederates, are stopped short in their tracks. Meantime, marching exultantly forward, the peoples of the world who have demanded and striven for peace renew their vigorous determination that no government, no combination of governments shall ever again be allowed to plunge the world into the savagery of war.

There can be no doubt that the organised movement of the people for peace has exerted a tremendous influence on the course of events. In place of an ignorant enthusiasm for the war in Korea, the peoples of the world, including the people of the United States, have interposed constant demands for an end to the war, for a meeting of the Big Four, for negotiation instead of bloody warfare. This canalising of mankind's simple desire for peace has thwarted the plans of the warmongers, giving us encouragement that the movement for peace will grow stronger and stronger until war finally will be forever abolished as an arbiter among the nations.

There are certain observations to be made about the war in Korea. It has been a thoroughly unpopular war, because no one has been convinced that a domestic squabble inside a country between a defeated reactionary political party and its opponents should become the cause of a war, involving most of the nations of the world. A good deal of suspicion was engendered by America's illegal precipitate action in committing the U.N. to a war, before such a course had been sanctioned, with the result that governments as well as ordinary people began to believe that it was 'America's war' and not theirs.

The Korean war has frightened the world by its callousness. Civilian women, children and the aged have been exposed to the horrors and tortures of the 'newest weapons'.

The grisly picture of napalm attacks has so affronted man's conscience that in many countries — the lead being given by Britain and followed in South Africa — prominent citizens have castigated the U.N. for permitting the use of such barbaric weapons of war. Similarly, the now proven assertions that America was using Korea as a testing ground for bacteriological warfare has aroused the anger of civilised men and women the world over.

The publicity given by U.N. correspondents to the shocking mishandling of prisoners of war on Koje Island and elsewhere has turned sympathies away from the American forces in Korea and exasperation has given way to downright anger at the unjustified prolongation of the armistice talks. Britain rightly rose up in anger when McArthur attempted to involve China in the war by the bombing of industrial installations on the Yalu River. So strong, indeed, was the outcry that Truman was forced to recall his megalomaniac general.

The total disregard of the Geneva Convention relating to the repatriation of war prisoners has given rise to the conviction that America was personally concerned to prolong the war, even at the total loss of her own international prestige. Finally, America has isolated herself from world esteem by her persistent support and protection of the fascist Syngman Rhee and his revolting reactionary policies.

From these facts we can draw the inference that, whoever fired the first shot on the 38th Parallel in June 1950, the United States of America was only too eager to rush in. When one considers the economic conditions that obtain in America today, one can perceive the reasons for America's seizure on the Korean incident. American capitalists are concerned, not only to stop the spread of Communism, but also to smash it wherever it is already accepted as a way of life. If, therefore, the Korean war could lead to a reversal of events in China, and if it could provide bases for a later attack on the U.S.S.R., it would appear only logical for Wall Street and the Pentagon — as distinct from the mass of the American people — to rush in.

We find in America, moreover, an excess of productive capacity. American industry found itself producing goods that impoverished nations could not buy. The convenient solution was to switch to the production of expendable munitions to avoid a slump. Korea sent armament stocks soaring overnight — and talk of peace sent them toppling.

Let us realise that conditions in America have not changed — the urge to combat Communism has not disappeared, the need to export goods is as pressing as ever. Let us be wary, then, lest the same conditions lead to the outbreak of another war in Indo-China or even in Germany. The forces for peace must re-double their efforts to spread the obvious truth that war never serves the interests of the people. We must persuade our governments until they, too, accept the fact that it is possible for the capitalist and communist systems to exist side by side and that we, the people, demand negotiation and reject for all time the futility of war.

FRIENDS OVERSEAS AT RANDOM

AFTER the C.I.D. (Political Section) raided the Legion's offices on June 4th, we reported the incident to ex-service organisations overseas and asked them to add their protests to our own. The response from many of our friends was immediate and militant, proving again that democrats are alert to the fact that a diminution of democratic liberties in one area constitutes a threat to liberty throughout the world.

UNITED STATES

The American Veterans for Peace — the April issue of whose magazine was suppressed by the States Post-Office Solicitor — straightaway sent written protests to the Union's Consul in America and to the Minister of Justice in Pretoria. A statement was issued to the press and, after an initial unsuccessful attempt, a delegation interviewed the South African United Nations Mission.

Herewith extracts from the encouraging letters received from our American allies:—

"June 23: Enclosed please find copies of protest sent to places indicated, also copy of press release issued to commercial and especially to Negro press. We are also taking the matter up with the Council on Africa Affairs here. We telephoned and tried to arrange interviews with the Consulate office and U.N. mission, but they refused, pretended no knowledge of the matter and resisted all attempts on our part to get a meeting with them. We now plan to barge in on them, a few days after they receive the written protests. This should have been and was scheduled to be done last week, but we had no time or heart for anything except activities on behalf of the Rosenbergs, whose execution will be to our eternal shame. Must close now. We today received word that the Postmaster General has sustained the action suppressing our April issue and we must get busy on new moves."

July 15: . . . We sent a group down to the South African U.N. Mission, and, as expected, they were received . . . we repeated our objections and repeated particularly the point that the South African government, as a member of the U.N., stands committed to all the human rights of that organisation . . ."

The Legion has received, in addition, copies of protests sent by individual American veterans to the South African consul.

GREAT BRITAIN.

As reported in last month's "Fighting Talk", the British Ex-service Movement for Peace protested to the Union's High Commissioner in London. The Edgware Branch of the British Legion has sent the following letter:

July 5: . . . You can be assured that your letter will receive the attention of our members and officers at the next monthly meeting and I shall certainly advocate that the matter be tabled for discussion at a higher level in our Legion.

As you are aware, our Legion is non-Party political and does not engage in Party-political issues. Nevertheless, our fully democratic organisation is continually aware of the need to guard our democratic principles and ideals — those for which we fought and countless thousands of our comrades died . . . I am reminded by a colleague that many of us do not forget the attitude shewn to us as servicemen by some sections in South Africa whilst we were stationed there.

In my personal capacity I would like to send greetings to you and to your members and good luck in your fight to preserve the principles which our Legion upholds."

SOUTH AFRICAN REACTIONS.

The S.A.A.F. Association, the Sappers' Association and the Council of Corps, Regimental and Kindred Associations have all priten to say that, as their associations are precluded from taking part in politics, they are unable to protest. The B.E.S.L. has not even acknowledged the telegram sent to their national conference, requesting them to protest.

When will our South African wartime comrades learn that 'politics' is a circle which encompasses our every daily action? Who does one draw the line between fighting in a world war to uphold democratic rights and principles and opposing a government that seeks to destroy those same rights and principles?

CONTRAST.

In 1951 a team of British social and medical experts surveyed a richer-than-average village in the Gold Coast. They found that after 105 years of British rule only six children were attending school (three miles away), only 87 of the last 162 babies born in the village had survived beyond their first birthday, one half of the children were suffering from malnutrition, the water supply was filthy, there was no sanitation and malaria was universal.

This village lived by growing cocoa. Now consider the economics of Gold Coast cocoa. The Cocoa Boards of Nigeria and the Gold Coast have a total monopoly of the purchase and marketing of the crop. In the 1947-48 season the Boards paid £20 millions to the farmers for the entire crop and sold it for £56 millions. Net profit for the year was £33 millions. In 1948-49 there were difficulties and they made no profit. In 1949-50 they made £24 millions and in 1950-51 they made £35 millions. Thus, close to £100 millions were squeezed out of the villages of West Africa for one crop alone in four years. And medical experts find half the children dying before they reach their first birthday.

(from "Africa, Africa.")

REALITY.

"And even this vulgar Royal Upholstery procession, trumpery as it is, may deepen the discontent a little, when the newspapers are once more empty of it, and when people wake up, as on the morrow of a disgraceful orgie, to find dull trade all the duller for it, and have to face according to their position the wearisome struggle for riches, for place, for respectability, for decent livelihood, for bare subsistence, in the teeth of growing competition in a society now at last showing its rottenness openly."

—(William Morris on the occasion of Queen Victoria's Jubilee, 1887.)

COLLEGE BOYS.

Two college professors recently polled 5,000 students in ten universities on how they felt about going into the Army.

The Boston Sunday Herald carried their conclusion: College boys want no soldiers' packs on their backs.

Harvard students scored the lowest percentage (15 out of 450) showing "willingness to serve". 25% "wanted nothing to do with the military whatsoever." Texas reported the highest percentage.

SHAKESPEARE COMES TO ALEX.

It all started in the Welfare Office of the Public Utility Transport Corporation (P.U.T.C.) where the idea was considered of creating some sort of cultural section for the African staff. To inaugurate this idea, it was decided to present a play-reading. A few members of Johannesburg's theatrical fraternity were consulted with a view to implementing this plan. From their first discussion the idea grew.

Instead of a play-reading, a play. A Shakesperian play, "The Comedy of Errors". Not just for P.U.T.C. staff, but for as wide an audience as possible. Then the decision to present the play to European audiences where they could have the opportunity of seeing the play.

And finally, the decision to devote the entire proceeds to the Alexandra Anti-tuberculosis Association which came into existence through the initiative of the African.

Colin Romoff, the well-known actor, was to handle the production.

Auditions were held, a cast chosen, and the work began . . .

It must be understood from the outset that though the cast consisted of reasonably intelligent people, they were strange to the theatre, its history, its demands and habits, and for the most part, *the cast had had little or no experience on the stage.* It is mere casuistry to have expected them to assimilate in five months what in itself requires almost a life-time devotion. The play was a beginning and as such it has to be judged.

Three weeks were taken over the auditions. The Organisers had very few criteria on which to base their choice. Availability was most important, as well as an understanding of the hard work entailed and the time involved. Beyond that the cast was chosen by what can *only be called an intuitive assessment of the individuals' potential.*

In order to familiarise them with the play and its language (which had been reasonably simplified) a number of readings were held. At these meetings difficult and abstruse words were explained, characters analysed, and the Producer's intentions put forward. At times these sessions became "Questions-and-answers" and though these meetings were of immeasurable help to the cast, they gave an indication to the producer *of some of the difficulties to expect.*

The third phase then began — rehearsals. The casts' reaction to direction divided itself into two stages. For the first three months they were very difficult to produce. The simplest statements and instructions were usually misunderstood. This presented a grave problem to the producer and the organisers who were beginning to feel that it was an impossible task, and that the warnings they had received in the beginning were after all correct, that the 'incompatibility' *did in effect exist.* To a degree this is and was correct and a certain amount of reorientation was needed on both sides.

How to get it? The cast was broken up into small groups of two or three, and each night a group came along and their parts were discussed from all angles with especial emphasis on the *production-side.* A few of the cast realised that they were unable to do what was required of them and stood down. They were

replaced. Fortunately the new-comers had had some experience of the stage and the cast became a composite balanced group of the experienced and inexperienced.

Thereafter the transformation took place, and the second stage was entered. It was literally as if they were a different group of people. A theatrical normality had been more or less achieved, and the difficulties, besides those of an organisational nature, had become very similar to those encountered in other productions.

The cast, the producer and the organisers realised at this point that the three months of seemingly fruitless work was a necessity. It gave the whole production a foundation. It was a period of acclimatisation, for all concerned. This particular group of Africans gave all they had. They were responsible and reliable. They learnt a great deal and *taught a great deal.* It was a stimulating experience of constructive co-operation.

THE GROUP AREAS ACT

The Legion is strenuously objecting to the proposals to apply the provisions of the Group Areas Act to the areas of Brits and Nylstroom. In a letter to the Land Tenure Advisory Board, the Legion stated that its objection was based on several points:

THE Act and its proposed application are based on colour discrimination, which is arbitrary, undemocratic and calculated to intensify the developing crisis in relations between white and non-white.

THE application of the Act constitutes an interference with the basic rights of domicile of all sections of the community.

IT does violence to the property rights of all sections of the community and, since there are no provisions for adequate compensation, it is inevitable that serious financial loss will be imposed on individuals and possibly on the community itself.

IT constitutes an interference with the basic human right of the individual to follow the trade or profession of his choice. It directly deprives some individuals of the means of livelihood hitherto enjoyed by them, without providing an equal opportunity in any alternative sphere.

FINALLY, we must, as citizens, protest against the implementation of a *scheme, which must have serious repercussions on the cost-structure of the country's economy and in which we can perceive no benefits whatsoever, either economic or social.*

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THE SPIRAL BUDGET

THE point about the budget which has shaken most people is the fact that, whereas Mr. Haveraga has introduced an "anti-inflationary" budget, its immediate effect has been to add another few inches to Mr. Louw's already over-lofty C.O.L. hat. Characteristic of the comment which this contradiction has aroused was that of a man who declared flatly that Mr. Haveraga is an utter fool, knows nothing about Economics and, at any rate couldn't recognise inflation.

Now, I for one could almost wish that this viewpoint were the correct one. It is always easy to deal with a Financial Minister who is a fool; it is not at all easy to deal with one who is almost sinisterly acute, and I fear that the latter description fits Mr. Haveraga much better than the former. For in his budget he set out to achieve a definite object and, with that object in mind, has framed his financial programme with ruthless efficiency.

You see, the problem with which Mr. Haveraga was faced was that of a chronic shortage of investment funds. In all fairness let it be admitted that this situation is not the exclusive creation of the Nationalist Government. While it is possible that the Government's apartheid policy, inasmuch as it has sharpened racial tensions, may have scared off some capital which might otherwise have found its way to the Union Treasury, this is an aspect of the problem which can easily be overstressed. The fact is that a drastic shortage of capital, caused by immense armament expenditures, is common to the whole capitalist world. It is that shortage which, for example, accounts for the high rate of taxation in Britain and other European countries.

THE PEOPLE'S FOOD



And now it is that shortage which has caused Mr. Haveraga to tax such staple articles of consumption as bread and petrol on the one hand and alcohol on the other. He has done this I am convinced

not primarily as a revenue expedient. After all, in normal circumstances a man who can show a surplus of £14,000,000 has no need, let alone right, to tax the people's food. It seems certain, too, that, what with certain "hidden" items of revenue and undeclared reserves, the budget at the end of the year will again show a substantial surplus.

No, the object in view is not to raise revenue but to effect a very substantial redistribution of the factors of production as between various branches of South African Industry.

To begin with, what is the immediate effect of a tax on a staple commodity? In economic parlance it is said that the demand for such a commodity is "inelastic", meaning that variations in its price will result in little or no change in the amount of it that is consumed. People must eat bread, no matter how much its price rises may be, especially among the lower income groups, it is extremely difficult to eat less of it except within very narrow limits. But — and this is the crux of the matter — given that one's income does not rise, paying more for bread means simply that one has less money over wherewith to buy a wide range of other commodities ranging from luxuries such as wines and spirits, fridges and wireless sets to what might be termed necessary but not absolutely essential items such as new suits, entertainments and a new mattress for one's bed. Thus the demand for this wide range of goods declines, and factories producing them, noting this decline, cut down firstly on their programmes of expansion and then even on existing production schedules. On the other hand to tax luxury goods means simply that less of it will be consumed and there the matter ends.

REDUCED STANDARDS OF LIVING

It is just this that Mr. Haveraga has set out to achieve.

To put it more bluntly he has deliberately set himself the task of "killing" consumer industries.

Of course, it is not only the tax on bread which is designed to achieve this end. The savings levy on individual incomes has the same effect. And to a marked degree so has the savings levy on company profits. You see, it was possibly this 6d. in the £ which companies salted away to finance their programmes of expansion, which financed the new shops and offices and warehouses which have sprung up in such profusion during the last few years. As always, it is the building industry which will first be affected by Mr. Haveraga's squeeze. Thus, the consumer goods industry will be ground between the upper and nether millstones of reduced demand and increased taxation.

Of course, the sum effect of this is to reduce our standard of living. But why?

What is the purpose which Mr. Haveraga is so efficiently searching?

The key to the whole matter lies in the first two items in the Government's spending programme — the first, the £23,000,000 in defence allocation, the second such items of "ideological" expenditure as the removal of the "Black Spots" scheme. The Government has simply decreed that, since there are not sufficient investment funds available to finance the production of guns as well as butter, butter must be scarce in order that guns shall be plentiful. In other words all the money that might have been spent on necessities is now to be spent on arms.

UNEMPLOYMENT

And what of the "anti-inflationary" aspect of this budget? Well, if prices are high, there are two ways of bringing them down. One is to increase production thus making goods more plentiful and competition between sellers more keen. Since it is clearly not the Government's intention to increase the supply of goods, it must be that incomes will fall. If you read the full budget speech you may have noticed that Mr. Haveraga warned that one of the effects of his proposals "may be to create a certain amount of unemployment, and of course if the earnings of certain sections of the working class are nil, then the total income of the class as a whole must be reduced. Moreover, there is nothing like the judicious use of a few "pools of unemployment" to put pressure on the Trade Unions and to reduce the general level of wages.

Thus Mr. Haveraga is quite correct in calling this an "anti-inflationary" budget. And, ironically enough we don't like it!

One last point. It is amazing to find that the Gold Mining Industry has been exempted from the new levy. This coming from a Government which until a few years ago threatened to crash this Hoggengheimer's paradise, this cesspool of foreign imperialism is strange indeed. But it must be realised that in the last few years the relationship between the gold mining industry and the State has undergone a drastic change. During the war the gold mining industry stood very low on the list of priorities—now, as one of the world's greatest sources of Uranium Oxide, its products figure very prominently indeed under the general heading of "guns". Bear in mind that on the Rand Uranium is a by-product of gold, and that the more profitable gold mining becomes the greater the quantity of Uranium that can be produced, and the whole story is told — without offending against the Atomic Secrecy Act.

THE "BLACK SPOT" SHAM

THE scheme to remove the non-European population from Sophiatown and Newclare is usually described by its sponsors with such euphemistic phrases as "the Western areas resettlement project" or "the removal of the black spots." There is a certain reluctance to speak of it in concrete terms, and the public are mostly unaware of the implications of the scheme.

The scheme means that some 750,000 people who at present possess comparatively satisfactory homes are to lose their homes. In exchange, they are to be given a piece of vacant land some ten miles from the city, with permission to erect a new shanty town there.

It means that the Africans are to lose the only place in the municipality of Johannesburg where they are permitted to own land.

It means that the Africans are to lose the only place where they are permitted to live within seven miles radius of the city.

It means that the solution of the housing problem will be delayed indefinitely.

It means that the public of Johannesburg will have to foot a bill which the Government is afraid to disclose, but which may well reach £20 million.

WHY?

What policy is advanced to justify these hardships and injustices? What benefits are offered in exchange for this colossal expenditure?

We are told that the scheme is necessary to put an end to the mixing of races — to achieve "residential separation." This is a strange argument, for there has always been segregation in the Western Areas. Sophiatown and Newclare were set aside for African occupation many years ago, in pursuance of this very principle of "residential separation." Since then, Europeans have (voluntarily with full knowledge of the presence of these "black people") settled in the vicinity, but there is still complete separation between white and black. The principle thus appears to be not only that Africans must live in separate areas, but that those areas must not be within some unspecified distance of any place where Europeans choose to live. If (as is very probable) European suburbs develop in future years near to the new "black spot" at Meadowlands, we will presumably be called on to find another few million pounds for another removal.

Then we are told that the removal scheme represents a slum clearance pro-

ject. This argument is so blatantly unsound that it can hardly be accepted as honest. Sophiatown and Newclare are admittedly overcrowded, owing to the City Council's failure to provide adequate housing for the city's African population. There are admittedly some old and unsatisfactory buildings there, which could and should be dealt with under the ordinary provisions of the Slums Act. But there are many homes in Sophiatown and Newclare on which generations of Africans have spent their savings and which would not disgrace any of the humbler European suburbs. The worst slums in Johannesburg are not in the Western Areas. They are the municipal "emergency camps" at Pimville and Moroka. If the City Council is in earnest about slum clearance, let it begin by honouring its many broken promises to rehouse the unfortunate people whom it has dumped in these pits of squalor and misery.

THE REAL REASONS.

Neither the "residential separation" argument nor the "slum clearance" argument can be taken seriously as a justification for this project. It is being undertaken, firstly, because it conforms to the worst features of Nationalist ideology and, secondly, because there is money to be made out of it.

Because the Nationalist hates those of his fellow men who have black skins, it galls him to see them owning land, living at a convenient distance from town in an area with tarred roads — however few — and street lights. They must be taught to know their place; their inferiority must once again be brought home to them. So they must be driven out into a shanty town in the veld.

Then the more mundane consideration. The land in Sophiatown and Newclare has become valuable. Once remote and worthless, fit only for a "black spot", it has now become an area in which a desirable new suburb could be opened up, with much profit to estate agents and such people. The taxpayer is to clear the ground of encumbrances (human encumbrances, but that does not matter) and leave it free to be developed afresh. Gentlemen who have the right connections at Union Buildings or the City Hall will make fortunes. And

money made from misery and injustice is, after all, still money and much to be desired.

IT MUST BE STOPPED.

The citizens of Johannesburg must put a stop to this sordid, discreditable scheme. The non-white citizens are already doing what they can to oppose the scheme, but they need the assistance of those to whom our rulers must listen — the European electorate. To the warped hatreds and sly greed of the Nationalists is not sufficient to oppose the shifty compromises of our City Councillors. Those homespun Meechiavellis are trying to devise a way of sharing the loot while leaving Dr. Verwoerd to shoulder the blame. What is required of them is not horse-trading but a stand on principle — on the elementary principle that human beings are something more than encumbrances on real estate. It is the duty of every democrat in Johannesburg to see that this stand is made.

(Continued from page 4)

SINCERITY OR HYPOCRISY

I believe we must uncompromisingly condemn the use of violence to suppress the national aspirations of peoples, and their claims to equal human rights. We must condemn it as wrong in itself, and as a factor of peril, leading to expanding wars.

In this matter, religion and humanism call with equal voice: That conscience is no conscience which is colour-blind. I call to peace-lovers among my own people, and to all whom the cap fits. We claim for ourselves, security, freedom, independence. If we are proud of belonging to a world movement, let us understand what "world" means and what it entails. We can win our needs; we can deserve to win them, only if we work for them for all.

This speech was delivered by the noted author and critic Ivor Montagu, at the recent Council Meeting of the World Peace Movement in Vienna.

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SINCERITY or HYPOCRISY

WHAT do the people of my country, the British people, hope for after a relaxation of international tension?

We want to be able to live our own lives in our own way.

We want a respite from hatred. We don't want to be made into anti-Americans. We don't want a choice between anti-Americanism and anti-Russianism. We want to be friends with, and cooperate with, all the world, bringing our free talents to that co-operation as the only way to peace. We want to be able to see strangers in our land as guests and friends instead of threats.

Very good. But for us, the British people — and it should be acknowledged straightaway that as yet not nearly enough of us see this — the problem of sovereignty, the question of national security and independence has two faces.

We see our own ills, we are too blind to the ills we inflict on others. We forget the biblical injunction about motes in the eyes of others, and beams in our own. We come to this great Council, convinced that only in concert, by all peoples of the world acting together, can the woes of war be ended, and we shut our eyes to how we must appear to many of those whose aid we ask. In the words of one of our great poets: "O wad some power the giftie gie us, to see ourselves as others see us". Let that power be the conscience of the peace movement.

We know that American atom-bomber bases in England threaten English security, but in how many corners of the far-flung commonwealth are situated British bases, unasked-for by the peoples round them, for the needs of what is called "imperial defence"?

We complain of a straight-jacket on our economy, but in how many lands far from our own, instead of development of production for the food and consumption of the people living there, is that production distorted into cash crops for the profit of alien investors, and those peoples' own share of the sales of their raw materials — tin, copper, rubber and the like — frozen against them or turned into a forced loan?

We do not like the extra-territorial rights of Americans in our country. Would not we ourselves revolt by force against the seizure of our best territory, the segregation into slums, the treatment as second-class citizens, the denial of all share in government, the actual

outlawry, inflicted in our name on people of other lands?

I stand here as one definitely not a partisan of the colonial system. I do not find it possible to understand the justice of alienating land to settlers at a penny an acre, the democracy of giving ten thousand (rule over) ten million, or the equity of a hundred-times differential in the level of wages based on comparative colour of the skin. Nor do I understand why a civilisation should be reckoned superior because it conducts its quarrels not with knives but with napalm, and microbes.

I believe firmly that not only the colonial peoples, but my own also, would benefit if a new relationship were established. If, instead of the colonial peoples being held in poverty, and, from their poverty a profit extracted for the few at a huge cost to the many for the forced maintenance of "order", the colonial peoples were enabled to develop in prosperity and independence to the mutual benefit of all by fair and equal commerce.

What is inescapable and which every honest person must face in his conscience, is that, whatever the merits or demerits of this system we cannot accept its maintenance by war.

Are we to accept as the last word on this subject the couplet by another poet of my country, written in the last century?

*"Whatever happens we have got
The Maxim Gun and they have not."*

In the Malayan campaigns, under command of the British Colonial Secretary Lyttelton and British local commander Temple, the following deeds have not only been committed but admitted:

destruction of crops
use of chemical and biological warfare
razing of private property
collective punishment
torture of prisoners
deftement; of the dead.

All these violations of the laws of war. Are we to argue, by narrow, legalistic, logic-chopping, that because the Malayan Liberation Movement is not generally recognised as a state, such laws do not apply, these crimes against God and man are no crimes in fact, and Lyttelton and Temple less guilty than the criminals hanged for their wickedness at Nuremberg?

In Kenya today, by official figures, over 1,000 have been killed in what is called "attempts to escape". Tens of

thousands have been arrested or driven to the bush, their homes destroyed, their cattle confiscated — now they are being bombed from the air. Missionaries have testified that prisoners have been beaten to death. English police lads themselves have written home of captives that "after persuasion they usually confess something" and that the few released for weakness of evidence are usually found dead in the morning. Lyttelton has refused all investigation of his acts, deposed witnesses, and now sealed off an area of hundreds of square miles where he has given settlers arms and full licence to use them in their own quarrel.

Is all this none of anybody's affairs because the Kikuyu are not even claiming independence, but only elementary human rights? Are wars not wars because both parties are not sovereign states, slaughter not slaughter because both slayers and slain alike are subjects of the Queen? Our movement is absolutely correct to condemn outside interference in the internal affairs of states, but to turn our backs upon this would be to show ourselves pharisees, not a peace movement.

There is a challenge here, fundamental for every Peace movement in every metropolitan country. It is a challenge direct to Christians, to pacifists, to those of whatever faith or outlook who declare themselves in favour of Peace.

Our honour and honesty, our sincerity or hypocrisy, are in direct issue.

Last point, note it also, here reason and interest march side by side with morals.

Certainly, a world settlement will help to create an atmosphere in which such acts are more difficult. In an unsettled world, boys are conscripted for "defence", and defence turns out to be the burning of huts of unarmed people thousands of miles from home. But, correspondingly, opposing such acts here and now, will help to create an atmosphere far more favourable for settlement. I cannot believe it helpful to international relations on the world plane, for high positions in the states and armed forces of the metropolitan countries to be occupied by those accustomed in colonial territories to the use of force, unchecked, unqueried, uncondemned.

Negotiation must triumph over attempted solutions of force, not only in relations between the great powers, but everywhere.

[Continued on previous page]

A CINEMA REVIVAL

AFTER several weeks without a single worth-while or even reasonably interesting film to see, there has suddenly been a run of good films at our local cinemas, prompting several of my acquaintances to again voice the complaint, "They (the exhibitors) always show good films at the same time—it's a trick of theirs." To illustrate their argument, the complainers point to the fact that all the cinemas show trashy musicals over public holidays, "because they know everybody wants to go out and has no choice."

It is, of course, a fallacious argument, the simple truth being that the exhibitors are completely unable to know what is, or is not, a "good" film. Doubtless Mr. Schlesinger, if asked to name the film of the year, would choose "The Greatest Show on Earth" or "Quo Vadis" or "a Queen is Crowned."

That "The Quiet Man" — and for that matter all four of the current aesthetic successes — has been so commercially successful is partly accidental, although the history of the cinema has many instances of artistic successes that have been money-makers; for example, "All Quiet on the Western Front", "Henry V", and most of Chaplin's films. As a general rule, however, first-class films of the standard of "The Grapes of Wrath" and "Give Us This Day" are box-office failures and therefore rarities. And so we must be grateful for the small mercies of "Lili", "Come Back Little Sheba" and "The Seven Deadly Sins".

Not even the distortion of the wide screen could blur the charm of "Lili." The sentimental, simple story is handled with sureness and tact, and played with tremendous sincerity by Leslie Caron as Lili, and Mel Ferrer as the crippled puppet master. The puppets themselves were delightful creations, providing the film with its best moments in their scenes with Lili.

The Italo-French film, "The Seven Deadly Sins", is something of a treat in that the treatment is generally fairly subtle and its French flavour provides a pleasant change. Its seven episodes made from variable material are directed by different directors and it is not surprising that the standard fluctuates accordingly.

The episode directed by Roberto Rossellini, "Envy"; is a fairly interesting idea, let down to some extent by his lack of drive. Michele Morgan and Françoise Rosay act beautifully in "Pride", but their performances cannot hide their hackneyed, superficial material. My favourite episode was "Gluttony" — a clever story beautifully put over. All the performances in the film are very good. Without reaching the heights of "Golden Marie," "The Seven Deadly Sins" is film fare above the average.

STRONG DRAMA.

"Come Back Little Sheba" has a more serious theme. The principal characters are a middle-aged chiropractor fighting a grim battle to prevent himself from again becoming an alcoholic, and his slatternly wife who attempts to live in the past, when things were better. She vainly calls to her lost little dog "Sheba" to come home. "Sheba" represents to her the good times that have gone. As the story develops, it is revealed that the man and woman had been innocent young lovers forced to marry when she became pregnant. The man had to give up his medical studies and, although he apparently loves his wife, his resentment and his inner belief that she was a slut break out when he is drunk. The baby died at birth, and they are childless. When a young girl

boards with them, she evokes a strong protective feeling in "Doc." His narrow-minded, neurotic approach to sex brings an emotional crisis when the girl flirts dangerously with a barrel-chested young athlete. In a powerful climax "Doc" gets drunk and attacks his wife. Satisfactorily the film ends with a new attempt by the middle-aged couple to adjust themselves to their difficulties.

The commentary on the morals and habits of the American middle-classes is illuminating, giving the film a certain similarity with "Death of a Salesman." The adapting of the stage play has been intelligently done, and the writing and playing is of a high standard, although Burt Lancaster has not been well cast, being altogether too young and well-built. Nevertheless his is a sincere performance. The film's great virtue lies in the magnificent acting of Shirley Booth, a Broadway actress with a fine reputation on the stage. Hers is a performance of such inner conviction, great range, brilliant detail, superb in every gesture, movement, nuance of inflexion, that it defies comparison.

In the lean weeks that follow this interesting fare, when our diet reverts to Hollywood vulgarity, pallid British understatement, and Continental inefficiency, we can scan the film horizon for something better with more optimism than we could muster six weeks ago.

Leslie Caron
and
Mel Ferrer
in a scene
from "LILI."



THE VOICE OF CIVILISATION

THERE is one problem today of overwhelming urgency and importance in the affairs of man. Upon its resolution hangs the survival of our civilisation. It is the question of peace.

There used to be an alternative to peace called war. It was, in many ways an undesirable alternative but from it sprang good as well as evil and by its potency many political problems were solved. Those days are done. War has become obsolete. It will never happen again.

The horror that overhangs our civilisation is that peace has become — or will become — obsolete also.

Let there be no mistake; let there be no illusion: the atomic bomb even without the Hydrogen bomb, upon the production of which the energies and resources of a great industrial nation are feverishly engaged, has put an end to war. Long range massacre, probably without warning, and probably anonymous, is in its place. The strategy of the West since 1945 has been based upon atomic weapons. Atomic weapons mean catastrophe, especially for this island. Each individual must face the atomic bomb, and all that it means.

Communications between Nations have largely broken down. The barrier of alien ideas expressed in alien tongues has grown to monstrous proportions. Words have become meaningless beyond narrow boundaries. The only hope of peace lies with the people; with us; with each one and all of us.

MASSACRE OF THE DEFENCELESS.

I confess that the prospect is bleak, for it seems that nothing short of catastrophe will arouse the people from the apathy and despair in which they are sunk. And then it will be too late.

It is now nearly two years since I developed, with the speed of a revelation that could not be denied, a conscientious objection to the mass annihilation of defenceless people, and even to wholesale slaughter without military necessity. In the midst of the degrading humiliation of the flight of the United States-forges from the Chongchou river in 1950, when it seemed that the atomic bomb was to be unleashed once more, I knew that this way out was not for me. At last the reality of the development of war to mass annihilation of the defenceless had been brought home to me. Civilians, at first included, had become the target.

The foul face of the Twentieth Century is ravaged with the pock marks and craters of hideous crimes. If these crimes had not been passed by me, they had failed also to awaken me. I knew of the

monstrous bombing of Nanking by the Japanese. I knew of the mustard gas used against the Abyssinians. I knew of the massacre of tens of thousands of the defenceless in the last days of World War II. I knew about Hiroshima and Nagasaki. And, of course, I knew about the gas chambers and had seen tens of thousands of my fellow men degraded below the level of beasts.

But to know was not enough. I had walked knee deep in death and destruction for years, but in Korea for the first time I knew at first hand the shame and utter horror of the indiscriminate massacre of the defenceless, unable to hit back. I had never experienced this before. I knew at first hand the craven degradation and cowardice of the atom mind.

THE CRIME OF GENOCIDE

I wrote in my diary:

"The atom bomb is the ultimate expression of cowardice; the ultimate affront to human dignity. And it is the denial of God . . . How can one imagine a man, or a body of men, so lacking in humility, that they should dare to sit in coyness to pronounce utter destruction on countless thousands of their fellow men?"

And from that day a new world of loneliness and personal conflict opened out ahead of me. I am no pacifist. I will fight for my home at the frontiers of my country with personal weapons. But I will not purchase life at the price of the mass annihilation of innocent people. Already it is estimated that the crime of genocide has accounted for 50 million people in this century, and it is calculated that for each child saved by modern

hygiene and medical care, twenty adults are slaughtered by modern methods.

My attitude to this has put me outside the pale of what is called civilisation. Nearly all those with whom I was brought up, nearly all those whom I loved to play and talk, nearly all Christians — newspaper men, bank managers, bus conductors, even many soldiers, believe apparently in the crime of genocide. Curiously they do not seem to believe in bacteriological warfare, and become quite indignant about it. It is quite right to shrivel people (especially coloured people) with appalling; quite right to destroy tens of thousands with atom bombs; quite right to work with desperate urgency to make practical the conversion of huge tracks of the world to an uninhabitable radio-active waste. Quite wrong to spread germs. Quite right, however, to work hard on the means of spreading germs.

In these last months I have read the works of many scientists, medical men, scholars, and philosophers on these matters. I think that the American philosopher, Lewis Mumford, sums up the consensus of educated world opinion when he concludes that we are ruled by "moral imbeciles and psychotics." Here is a relevant passage from the third volume of his trilogy.

"Western civilisation has now plainly come to a point where all the processes of disintegration and barbarism . . . are fully in view; the faceless and heartless man, the gangster, the connoisseur of violence who has devaluated everything about life except the instruments for defacing it, the inventors of the extermination camp, the agents and potential practitioners of random violence who devise the H bombs and biological instruments of genocide: all these are not merely in our midst but they include supposedly honourable and intelligent members of our society: the final proof of our

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THE ARTS FESTIVAL

THE student committee of the Witwatersrand University have won a great battle in defence of the principle that art cannot be limited to one section of the public only. After a decision by the authorities enforcing segregated seating in the Great Hall, the Arts Festival Committee, whose programme at that stage was well under way, decided to boycott the Hall on the grounds that with segregation there would necessarily follow discrimination.

A last-minute modification of the ruling allowed the Festival Committee to go ahead with the assurance that there would be no segregation if there was no seat booking. With renewed vigour the Committee have now completed a programme of great artistic potentialities and imagination — devoid of all commercialism so prevalent in our city.

The Festival will open on the 7th August with a *premier of a Continental Film* to be shown on the 17th, 18th and 19th August, to be followed the next evening with a presentation of various aspects of *Bantu Music* illustrating the development from tribal to urban jazz.

The Chamber Music concert on August 10th to be performed by the Reed Trio and the specially formed Arts Festival Quartet will feature four first South African performances of ensemble works including composers such as Prokofieff, Milhaud, De Bussy and others.

The University Players will be presenting Christopher Fry's translation of Anouilh's *Ring Round the Moon* which had such a success in London recently.

A new event this year will be an *Evening of Folk Art* on August 20th, which will include music and dances of the Indian, Chinese, English, Israeli, Dutch, Cape Coloured and others who go to make up cosmopolitan South Africa.

This attempt to present aspects of the so-called "low-brow" arts will be furthered by the inclusion of a concert of modern Jazz on Saturday, 22nd.

The Children's matinee on August 8th will include children's ballets by children of Ballets des Jeunes produced by Arnold Dover, and a number of Czech puppets.

(Continued from page 10)

extreme debasement. The processes of negation they have set in motion threaten to bring ruin to our civilisation . . ."

The conclusions seem inescapable to me, and I cannot escape from them waking or sleeping. I do not know how people like the Pope and the Archbishop of Canterbury reconcile genocide with Christianity. I know that most of the victims are coloured Asiatics just now, but Christ and the Virgin Mary were coloured too. So that even if all that Christ said is discounted, how do they discount the colour of His skin, and make Him "save" white men only? I don't know the answer to these simple questions.

TIME TO CALL A HALT

But I do know that the peace we seek cannot be purchased with atom bombs or by any means of indiscriminate mass massacre. I do know that peace cannot be built upon fear and hatred.

Day after day by our actions, by our wanton destruction of Korea and its people from the air, we are burning down the last remaining bridge of hope be-

tween East and West, and we are smearing and degrading our whole story. Day after day by our deeds we are hastening the hour of annihilation, and the suicide of civilisation.

It is time — God knows it is past time — to call a halt. The original rights and wrongs in Korea are already submerged in a maze of bestiality and horror, unmatched, I believe, in all the human story.

The only answer must be the voice of civilisation arising from each individual human throat. Then and only then may this monstrous threat be lifted from our civilisation. The ultimate outrage must not be. It is now — or never.

Perhaps we are not all "moral imbeciles", but only moral cowards. Let us then find our courage, and find it fast.

This leaflet was written by Reginald Thompson, the author of *Cry Korea*, who served in the Intelligence Corps, 1940-44, and has since been Military Correspondent of the *Sunday Times*, and *Daily Telegraph* war correspondent. It is reprinted from *Peace News*, the international pacifist weekly paper published from 3 Blackstock Road, N.4, price 1d. per week. A sample copy will be sent on request.

It was very encouraging to receive a number of entries from non-Europeans in the Art competition which closed in June. A record number of entries was received and the Fine Art exhibition to be on display from the 7th August will illustrate paintings and drawings from all sections of the community.

An exhibition of Child Art will run concurrently in the University foyer and here again non-European schools have been invited to submit entries. Most of those already received have come from African and Indian schools.

The success of the Festival depends on the support of the public and although there may be much to criticise in the production the value of Arts Festival lies in the opportunities it provides for all South Africans to appreciate and understand the cultures of all the peoples in South Africa.

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OVER TO THE OFFENSIVE

FROM the combined activities of the Springbok Legion and the Congress of Democrats during the next few months, it is hoped to bring into being a new nation-wide body of Europeans, which will take its place alongside the African National and South African Indian Congresses, in joint action, for full equal rights and opportunities for all South Africans in every walk of life.

Such a project should have roused the enthusiasm and unqualified support of all European democrats and radicals. But it has not. Doubts have been raised, not about the necessity for such a body — for on this all are agreed — but on the means of establishing it, and more especially on the possibilities of building it on a large-scale, permanent and widely representative basis in present South African political circumstances. Everywhere the project is being hampered by the doubting voice that says: "It's just not possible".

Clearly, there is here expressed the viewpoint of defeatism, of hopelessness in the face of widespread European reaction. It is the fruit of a long period of enforced retreat which set in after the Suppression of Communism Act; retreat has now become an ingrained habit not easily broken. Defeatism is the political expression of that unchangeable retreat.

On the non-European front things are different. The launching of the Defiance Campaign in 1952 broke through the period of retreat. It led the decisive majority of the non-European people over to the offensive against the Nationalist Government and against national oppression. There were opportunities at the time for making the same decisive break-through on the European front; but the opportunities were not taken. Here retreat has gone on unbroken, despite the attempts of the courageous few to arrest it.

This retreat, taking place without leadership, has produced a crisis of disorganisation, disintegration and despair in the ranks of the European democratic movement. On every hand are to be observed the same signs — the decline in membership, finance and activity of organisations, the decreasing number of meetings, publications and political campaigns, the apathetic and hopeless acceptance of the bans against trade union and political leaders and a member of Parliament. Retreat has become a habit with the European progressives and anti-fascists.

And those progressives are now being asked to shake off the habit. A call has been given for a new nation-wide organisation which will powerfully challenge all the existing political creeds and prejudices of the European population. It is a call for the radical and democratic sections of the European population to end the retreat and go over to the offensive against the white supremacists and fascists, in close alliance with the forward movement of the two Congress-

es. That call will not receive the response it merits until the habit of retreat amongst the European left is broken down, and the conviction that it is possible to go over to the offensive grips their imagination.

IS IT POSSIBLE?

It is necessary to assess the situation on the European front. For since the General Election it is a changed situation.

It is true that the second, successive Nationalist election victory changed none of the fundamental political, economic or social conditions of the country. But in the sphere of the ideas, outlooks and political creeds of white South Africans, it marked a turning point of significance. For fourteen years previously, the United Party had enjoyed a virtual monopoly on the expression of ideas for and political leadership of the democratic, anti-fascist sectors of the European population. Behind the facade of that monopoly, there had developed through the years an accumulation of discontent with United Party policy, of grumbling, disillusion, and desire for change, reflecting the growing cleavage of democratic opinion on the merits and demerits of the white-supremacist policies of the U.P. leadership. Despite conflicts of policy within its ranks, the bonds of party unity prevailed to prevent any body outside or inside the United Party, from breaking through the entrenched ideology of white supremacy, and emerging as an organised opposition to that ideology.

Until the elections. Overnight, by a combination of two circumstances, the United Party's monopoly on the ideas and allegiance of the democratic sector of European opinion was shattered. Those two circumstances, the powerful challenge of the Defiance Campaign and the patent bankruptcy of the U.P. even in the electioneering field, merged. For the first time since Union, the spurious "unity" of European democrats, behind one or other of the parties of white supremacy, broke its bonds. New organisations and parties mushroomed forth, new ideas publicly challenging the old, new "liberal" theories and "federal" theories, forcing every thinking European to reconsider his allegiance, and to review the whole of his thinking on the most vital matters of our country's future.

Since the election, the democratic sector of white South Africa has been plunged into a ferment of ideas, new ideas, on the country's future, and especially of the future of black-white relationships. Everyone who claims to be a democrat is being drawn in to the serious debates and polemics which are now under way in every democratic organisation, in the columns of the newspaper, at public meetings and in private conversations which inevitably veer round to the same problem: How to react to the non-European demand for equal citizenship?

OUR OWN WORK.

It is largely because of the past, seemingly unavailing activities of the European "left" in consistently promoting unpopular and derided ideas of full equality, that the monopoly has burst asunder, and the ferment of ideas been let loose. It is largely because of the courageous, pioneering work of the European "left" in less propitious times that it is possible for such radical advance from U.P. policy as, for example, the Liberal Party programme to be pro-

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TOWARDS A NEW ORGANISATION

AFTER a number of suburban meetings of Legion members in Johannesburg, the Branch held a general meeting of members to discuss the proposal that the Legion should assume a large share of the responsibility for bringing into existence a new, militant organisation, which, operating predominantly among white South Africans, could, with a policy of "full equality", take its stand for democracy alongside the African National Congress and the South African Indian Congress.

The National Chairman addressed the meeting. He pointed out that to view the proposal in proper perspective it was necessary to take into account the rapidly changing conditions of subjugated peoples throughout the world. It was no longer realistic, he said, to regard the aspirations of non-white peoples in South Africa in the familiar liberalistic terms of the past two or three decades. Appeasement of non-European demands was no longer possible, even if desirable. In Africa and Asia, in North Africa and in the Middle-East countries, there was a mighty movement of colonial and dependent people directed to achieve full and equal human rights, a movement which no amount of military action, police action, political suppression and intimidation could turn back.

The question before us, in considering the manifestation of that movement in South Africa, was whether we were

prepared to swim with or against the fast-flowing tide. Commonsense dictated that we should plunge in and move towards the harbour which, willy-nilly, we must reach sooner or later.

The Chairman stressed the fact that we must disabuse our minds of any idea that we propose forming this new organisation "to lend a helping hand to the non-Europeans." On the contrary, the co-operation of white and non-white democratic organisations was the only safeguard European South Africans had against the full violence of fascism threatened by the Nationalist government. He emphasised the fallacy, fondly held and argued by many white people, that there is a comparatively peaceful future for us, providing we do not have to grant "full equality" to non-Europeans.

In their panicky attempt to postpone that day of fulfilment, such people stu-

(Continued from page 12)

pounded, and meet with serious consideration amongst the Europeans, and some measure of public support.

Having worked through the years to break the wall of unthinking European prejudice and let loose this ferment of ideas, the European "left" dare not now abdicate. Its policy of full and equal rights and opportunities for all, everywhere, its ideas of a black-and-white democratic alliance against the fascist tide, must now be put forward forcibly and urgently throughout the land, challenging the thinking of every European who claims the title "democrat", challenging the modified white-supremacist policies of "liberals" and "federalists", forcing its way into the main arena of European political life as one of the main trends of opinion of our time.

It is possible; and it can be done, if action is taken now, before ideas crystallise and European attitudes to democracy harden again into a thick, impenetrable crust of prejudice. The continuing activity and growth of the non-European liberation movement provides a powerful lever for moving the ideas

of democrats forward far beyond the most radical dreams of yesterday. The European progressives must now plunge into the controversy, campaigning everywhere, vigorously, for its own point of view, and moving towards a nationwide organisation to express its own point of view.

If the retreat on the European front is to be broken, this is the time to break it. The ferment of ideas must be kept alive, for it is only in such a period that it will be possible to help on with giant strides the political and democratic awakening of the most advanced and realistic section of the European population. There can be no doubting that, in a period such as this, the ideas of full equality for all South Africa's races will win wider and more ready response than ever it did before, for we have already broken through the walls of prejudice against which we have battled for so long. There is no room now for defeatism, or for further retreat.

OVER TO THE OFFENSIVE!
FORWARD TO A NATIONAL ORGANISATION OF EUROPEAN DEMOCRATS.

pidly ignore the dangers in front of their footsteps NOW — the denial of civil liberties, the economic discrimination, the subversion of the trade unions, the tampering with the franchise, the shadows of religious-persecution, the ghettos, the concentration camps — the full terrors of Nazism.

Debate from the floor was sincere and illuminating. One speaker said that it had never been the custom in European countries to deprive an individual of the franchise on the grounds of illiteracy: another remarked that the new organisation offered white progressives their last chance to maintain a European contribution to the anti-fascist struggle.

At the end of the meeting a resolution, recognising the need for the new organisation and pledging the Legion's whole-hearted co-operation in the project was passed without a dissentient voice.

Finally, the Chairman made an appeal for funds to enable the Legion to make its maximum contribution. It is deeply significant that the members present generously donated over £100 to be used in furtherance of the project.

APPEAL

Following on the example of the Legion members present at the meeting in Johannesburg, the National Executive Committee issues an earnest appeal to all members to make immediate and generous donations to the Legion's treasury. Many members who wish to assist, it is realised, are isolated from the opportunities of undertaking organisational work on behalf of the project. An appeal is made to you all to show your association with the struggle against fascism in South Africa by making the largest donation that you can manage. Send in your cheque and postal orders straightaway to P.O. Box 4088, Johannesburg.

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PLAY REVIEW

"WINTERSET"

WHEN the Johannesburg Repertory Players asked Cecil Williams to choose a play and produce it for them, it was hardly surprising that his thoughts should turn to Maxwell Anderson's "Winter set". The inhuman execution of the Rosenbergs had reminded many people of the infamous Sacco-Vanzetti trial of thirty years ago, and "Winter set" is openly inspired by Anderson's indignation at the earlier outrage.

The play is, moreover, an extremely interesting attempt at modern play in blank verse with a topical theme. Shakespearean in scope and style it is often grandly passionate, with passages of real beauty and dramatic strength. Its faults are not unexpected in view of Anderson's defeatist philosophy. The last act denouement of the death of the young lovers, and the rabbi's philosophical speech which brings down the curtain do not provide the play with a satisfactory conclusion. It is hardly appealing to those of us who believe that we fight for a better world and not for the inherent beauty of sacrifice fore-doomed.

TRIUMPH OF PRODUCTION

"Winter set" has attracted local producers for many years now, but the difficulties of casting have always daunted them — understandably, because the four leading roles made tremendous demands on the actors. That Cecil Williams triumphed so handsomely over the difficulties is a tribute to his ability to lead actors of limited experience and abilities to unexpected heights. His success has startled local critics into a new appreciation of his gifts, but the casts of all his productions have long appreciated his success in teaching, compelling, cajoling his actors into new endeavours. In pace, in atmosphere, in interpretation this is a complete production triumph.

Leon Gluckman's was a strong, forceful performance, perhaps a little heavy at times, but mostly very good indeed. Patricia Prior did very well as the young Mirianne. Her sincerity was an essential factor in the production's success. Maurice Horwitz made a real, pathetic figure of Edras and his handling of the verse was first-rate, although his performance would have been better had he possessed a more resonant voice.

John Gordon was outstanding as Judge Gaunt, a tremendously difficult part that reminds one of King Lear in his demented scenes. Doubtless a John Gielgud would have introduced subtleties of intonation that would have effectively improved some passages, but this performance stands as one of the most powerful to be seen on the local stage for a long time.

Charles Stodel as "Garth" and John Allen as "Trock" were well cast and gave strong, consistent performances. All of the minor parts were well filled, Miss Berman and Ray Matuson giving particularly sound performances. Roy

Cousins was understandably at home as a ranting radical.

Len Grosset's sets were an essential factor in the superbly built-up atmosphere. The exterior set showed a riverside cul-de-sac flanked by a dirty tenement house and black, jagged rocks, overhadowed by the arch of a bridge which looms above. Realistic but imaginative, it instantly evoked the correct mood, aided by skilful lighting and first-rate sound and stage effects — sweeping rain, ominous thunder, flashes of lightning, ghost-like wraiths of fog.

This production of "Winter set" will be remembered a very long time in Johannesburg.

"J.B."

GLAMOUR for YAMASHITA

THE American film, *Rommel — Desert Fox*, caused plenty of stir because of the way it glorified the Nazi General; imagine the reaction if Kramer, the "Beast of Belen", had been the subject of similar film glamour treatment.

But, according to American Press reports, the Yoshida Government of Japan is backing a picture that does just that for General Tomoyuki Yamashita, the Japanese Kramer.

JAPANESE C.-IN-C.

You remember Yamashita, the "Tiger of Malaya"? In his conquest of Malaya, Yamashita is said to have killed 100,000 Malaysians, whom the Japanese suspected of anti-Japanese sentiments.

He was the Japanese commander-in-chief when the American forces landed in the Philippines, and was sentenced to death by a U.S. Military Tribunal in December, 1945, for allowing atrocities by his forces in the Philippines.

The court heard about the beheading of an American airman, as well as harrowing tales of the massacre of civilians, and decided they were methodically supervised by Yamashita's officar. Yamashita was executed as a war criminal on 22 February, 1946.

But now the Japanese reactionaries are rehabilitating his memory as a part of an attempted revival of the Shinto cult, and once more the screen is being used to twist history.

ANTI-WAR FILMS.

As in the movies, there's a happy ending to many notes, for progressive film-makers in Japan are reported to have started making a series of seven films, "portraying the hard lot of the Japanese people under the Yoshida regime and their anti-war sentiments."

One of these films, "Hiroshima", is being financed by the Japanese Educational Workers' Union, and another, "Orphans of Atomic Catastrophe", has already been welcomed as a most moving anti-war film by French film critics.



The Editor,
Sir,

Ethel and Julius Rosenberg have died. And so have the remaining illusions about "God's Own Country."

Never before have so many nations, so many people, so many churches pleaded for the lives of "criminals".

And while they died for conspiring to pass atomic secrets to Russia in 1944, President Eisenhower and his Attorney General "stood by in case they decided to make a clean breast of an espionage ring in the United States" (Star 20th June).

A confession would have added fuel to the fire beneath McCarthy's witches' cauldron raising national fear and anger to approval of an atomic world war. Is that why we were treated to the dreadful sight of a state bargaining with "criminals" — confess or burn!! But the Rosenbergs would not "co-operate" — even in the face of two years of hell and the torture-death of the electric chair.

From the beginning the Government had nothing with which to connect the Rosenbergs to any espionage or act of espionage. That is why the indictment did not charge any actual deed, any actual transmission of anything whatsoever. The charge was "conspiracy to commit espionage to the advantage of a

foreign power." The Government promised to bring to the stand 123 witnesses including two atomic experts, Dr. Harold E. Urey and Professor Robert Oppenheimer. Actually it brought neither of them nor a single authority who could testify that there was an "atomic secret".

Dr. Urey (and with him Dr. Albert Einstein) later revealed that he found statements of Greenglass less believable than those of the Rosenbergs, and even went so far as to imply that on that kind of evidence he, Dr. Urey, also could be charged!

As for Dr. Oppenheimer, he said in public (January 1951), "there are no unpublished secrets concerning atomic weapons, and no secret laws of nature available to a few."

Of the promised 123 witnesses only 22 were called. Of these only three stated that they knew anything about the alleged espionage activities of the Rosenbergs. Two of them, Gold and Bentley, were "specialists" in "Soviet espionage" and they neither knew the Rosenbergs nor had ever heard of them. Their contribution was to provide the sinister atmosphere for the jury.

There remained only David Greenglass himself, a semi-literate, unqualified mechanic who had been unable to pass a single course of high school physics and mathematics. On his word the entire structure rests. He had no witnesses, no documents, nothing whatever. How then did he learn of the alleged "secret" in 1944 when few people in the world were aware of the existence of an atomic weapon? By overhearing conversations of scientists passing through his machine shop!! He rushed home and put it down on a piece of paper. Then Gold arrived and walked off with the secret to give to Russia. And that, said the Government, is how America got in to the war in Korea!!

Millions of people throughout the world were deeply shocked at the refusal of President Eisenhower to stay the execution or review the case in the face of a petition which disclosed sensational facts. "These documents," said the petition, "which have been placed before you, reveal that David Greenglass bore false witness against his sister and brother-in-law. The false witness himself confirms in his own handwriting that he lied to the Government, to the court, to his family and to his country when he testified against the Rosenbergs. Mr. President, our country must not put the Rosenbergs to death on the word of a man who, in his testimony against them, brazenly violated those sacred commandments which guide us into honest ways and uphold the sanctity of human life."

And yet the Rosenberg's died! Their executors have had their way but they stand condemned in the eyes of the whole world!

Yours etc.,

J. BAKER.

Johannesburg.



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