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FIGHTING TALK

This should have been the regular, printed, AUGUST number of FIGHTING TALK. Instead, it is our URGENT APPEAL to you, one of our most consistent readers and supporters.

For, FIGHTING TALK, which leads a precarious existence in a country where the Government is committed to banning and closing down vigorous, outspoken magazines, is in danger of having to close itself down. THIS WOULD BE A DISASTER.

Why the crisis? F I N A N C E South Africa's democratic movement is under heavy pressure in these days of mounting Government attack and inevitably this magazine has begun to feel the pinch. Income from donations and functions is simply not enough to make up our monthly deficit. A N D printing costs threaten to rise !

We have no choice but to place these facts of our crisis before you. And they are sadly emphasised this month by the fact that this APPEAL, in a shrunk, economy form, is the only FIGHTING TALK you will receive for August. This will be our shape next month if our readers do not come to our aid.

W E L O O K T O Y O U.

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A GREAT GAP IN YOUR LIFE :

The disappearance of Fighting Talk would leave a great void in the democratic press, in the freedom movement, and a great gap in your lives.

Up to 1954 FIGHTING TALK was the organ of the Springbok Legion, the militant ex-service organisation that carried the fight against fascism from the battlefield into civilian life in South Africa, where the Nationalist Government was manoeuvring and organising to impose its blueprint for fascism on the country.

In March 1954 FIGHTING TALK changed hands. Our editorial wrote :

"From here on, FIGHTING TALK is an Independent Monthly Review, edited and managed by an independent committee of supporters of the Congress Movement, and members of the three Congresses - ~~the~~ African National Congress, the South African Indian Congress, and the South African Congress of Democrats. (EDITORIAL NOTE : The African National Congress has been declared a banned organisation since then.)

To the Springbok Legion who have handed over to us a publication whose name has always been associated with the cause of democratic South Africa, the cause of liberty, we say that we are pledged to continue in that tradition. We intend to continue FIGHTING TALK as a vigorous, outspoken magazine which fights the good fight for the rights of men, and which challenges the ideas and outlook of the white supremacists, because their ideas spell death to democratic institution, to racial harmony and to peace

We welcome suggestions, advice and original articles, stories and poetry from our readers, in the conviction that there is wide support for the Congress Movement in South Africa, and that that support has, until now, had little chance of expressing itself in print, and reaching the wide audience of those South Africans who have been fed to choking with the ideas of apartheid, trusteeship and segregation."

We have published steadily ever since March 1954. We have, we believed, lived up to our undertaking.

In this Appeal-Issue we have made a short selection of some of the articles we have carried over the last 8 years.

It has been militant, purposeful writing, and also good writing. We can claim not only to have spoken out with clarity and courage on the political issues of the day, but also to have given South Africa some of the best creative writing to have come from the new, younger writers, South Africans of all colours who have written short stories, poetry, satire and wit that breathes the life - and the protest - of the embattled peoples of our country.

THE UNITED PARTY PETERS OUT

We saw the signs of the times in March 1954 in this article.

There is no end to apartheid. It creates so many problems as it goes along that Parliament devotes increasing amounts of its time passing fresh legislation in a vain attempt to mast the situation.

The Suppression of Communism Act was passed to suppress opposition to apartheid. The amendment to this Act, now before Parliament, is an endeavour to make the suppression more water-tight.

GREED FOR LABOUR.

Two other bills at present before the House of Assembly are direct products of apartheid. One is the Native squatters measure, which gives the Minister authority to remove Native squatters from farms without providing them with alternative accommodation. There is no limit to the Government's efforts to satisfy the greed of farmers for cheap African labour. The other measure is the Native (Urban Areas) Amendment Bill, which gives Dr. Verwoerd further despotic powers to deal with urban Africans and reduces the authority of municipalities.

These three bills appeared on the Order Paper within the first week or so of the Partliamentary session. A number of other fascist measures have been promises for this year, particularly Mr. Schoeman's trade union bill.

Nationalism is reaching its legislative climax. In the circumstances, one would expect the parliamentary Opposition to be more vigilant than ever before. But what is the position? The decay in the United Party continues.

OPPOSITION FALTERS

Admittedly, it rejected the bill to amend the Suppression of Communism Act outright. But it pulled its punches in the no confidence debate, and when Mr. Hepple introduced the Labour motion, charging the Government with destroying civil liberties, the chief United Party spokesman, Mr. Hamilton Russell, said that the allegation was "extravagant."

It is the same old story. Each year the United Party gets weaker. Each year its pro-Nat. "rebel" elements become more daring and contemptuous of Mr. Strauss's authority. Yet the United Party refuses to learn its lesson.

The truth must be faced that the United Party is dying, miserably. It is not even going down fighting. Its ingominious end will match its ignominious career.

INSIDE THE U.P.

Ordinary people cannot understand why the United Party does not state simply that it is opposed to apartheid. But the United Party leadership is not composed of ordinary people. They are the leaders of commerce and industry, banking and finance, of mining and property concerns. When it comes to the test, how can they be expected to champion the rights of the non-white workers? They prefer submission to Nationalism rather than an alliance with the workers - which is what the opposition to apartheid must carry with it.

Just as there is no end to apartheid, so there is no limit to the humiliation in the United Party is prepared to undergo. Day after day, it is rebuffed by the Nationalists. Its tentative offers of compromise are rejected totally by the Nationalist. The price for a "deal" is - - complete capitulation! Naturally, this uncompromising attitude within the Nationalist ranks is setting up stresses and strains within the United Party, which may now be said to have grouped itself into three separate sections.

First, it is reputed that there is a small section which is prepared to oppose apartheid even if this means an indefinite period out of office. These are the so-called "liberals" and others in the party. Professor I.S. Fourie has gone so far as to say that economic integration of the non-Whites must lead to political integration, but that is the summit of "liberal" independence from the "party line" so far. It remains to be seen whether a "liberal" wing exists or whether it is a myth.

Second, there are the "rebels", who make no attempt to hide the fact that they want to come to terms with the Nationalists.

Third, there is the vast body of United Party M.P.'s in the middle. They are in the middle in more senses than one. They are praying desperately for an accident which will put the Nationalists out of office. Failing that, their tactics are to keep the United Party intact - liberals, rebels, etc. - and muddle along until the Divinity intercedes to tell them what to do next. No doubt, this will come in the form of an instruction to come to an agreement with the Government.

SAD DECLINE

It is all very pathetic. The United Party (excluding the alleged few who are rumoured to be prepared to oppose apartheid) is a disappearing phenomena. There is no longer any place for it in the South African scene. Its function as a "balancer" between the Nationalists and the anti-Nationalists is out-lived. The political struggle is srystallising - and the United Party is not destined to be one of the crystals.

That, then, is the situation that prevails as this Parliamentary session swings into its stride. The Nationalists are going ahead, ruthlessly and relentlessly. There is no turning back on apartheid. On the other side, the anti-Nationalist forces (outside Parliament, at least, if not inside) are hardening and preparing for the struggle.

But the United Party continues to try to find a place for itself which does not exist. It is trying to perform a non-existent function.

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The Nationalist laws against incitement, particularly the Public Safety Act and Criminal Laws Amendment Act, have had a profound effect on the English-language press. Sometimes, when news that should be published is withheld, it is because the newspapers are genuinely frightened; more often than not, the laws are a convenient excuse for funkng an issue.

The democratic forces in South Africa must realise that the English-language Press is not an ally to be trusted. It is already betraying the struggle, and unless a miracle happens it will continue to sell out to apartheid.

Trevor Huddleston, identified with so many freedom campaigns in South Africa, wrote FIGHTING TALK a farewell article on his departure from the country:

I S _ _ T H E R E _ _ N O T _ _ A _ _ C A U S E ? he asked in our issue of December 1955.

WHEN the young stripling David went down into the valley to meet Goliath, his brothers tried to dissuade him. He was too young, too immature and too reckless. Also, perhaps, he was their brother, and he would steal their thunder. His answer to their appeals was the magnificent and direct one, which stands at the head of this brief article, which is my farewell. "Is there not a cause?"

It is a sad moment at which to leave South Africa: not because things are difficult and shadows dark, but because there is a battle to fight and win: a battle which is ours for the winning, if we have the faith and courage to fight it boldly.

This Goliath of Racialism does a tremendous lot of shouting. It is because he needs to keep his own courage up. He likes to mock at the unarmed David who confronts him. It is because in his own heart there is a lurking fear. He stumbles forward in his armour, flourishing his sword. But he does not see more than a young boy in front of him; a young shepherd-boy with a sling in his hand.

Goliath never knew what hit him: and he never saw the armies of the Philistines in full flight.

Racialism, besides being stupid, is also blind.

"Is there not a cause?" I have used the story of David and Goliath, not because I think there is a complete parallel, or a perfect moral to be drawn between that battle and ours in South Africa. I have used it because I want to plead with all the conviction I have for a renewal and a rededication to the cause of liberation.

During the twelve years of my stay in South Africa, I have tried to identify myself with the Country. And that has been made easy for me by the trust and affection of so very many. It is because of that identification that I have felt free to speak and to act when so many personal liberties have been attacked by the rulers of the Country, and when, in face of that attack, White South Africa has remained complacent and apathetic.

We have seen in the past twelve years, all the freedoms for which the second world war was fought and won, not merely attacked, but deliberately and persistently destroyed in the Union of South Africa.

The viciousness of the Pass Laws has been carried over into other spheres of legislation. It has become a crime to associate, a crime to speak, a crime to move from one place to another. You can be deported for daring to criticise authority: or you can be deprived of the right to leave the Country for the same reason. You can no longer shut your door and have privacy in your home, for you MAY be about to

commit a crime: the police must have right of entry at any hour of the day or night. You can be punished for being outside a municipal area, and punished for being inside one. You can suffer imprisonment for your ignorance in not carrying correct documents: you can also suffer imprisonment for teaching children the ABC. And if you condemn "apartheid" as a social evil in the same category as slavery, and dare to say that it is also basically un-Christian, you are a traitor to your country and should be treated as such. "Is there not a cause?" The resistance to all this encroachment upon human rights and freedoms can be effective only in one way, and upon one condition. IT MUST BE BASED UPON A BELIEF IN THE ABSOLUTE RIGHTNESS OF OUR CAUSE. If we falter in this belief, then we fall into countless errors of judgement and innumerable traps and snares. To change the metaphor - we see Goliath as a mighty giant whose armour is impregnable: we forget the blindness that is his, and we take fright, instead of grasping more firmly the sling in our hands. What I mean is this. The "resistance movement" in South Africa has suffered greatly in times of crises from a sudden retreat from principle: a sudden decision that perhaps compromise is possible: that maybe even Dr. Verwoerd's policies have, somewhere, their advantages. Thus, in the Western Areas Removal Scheme; the Bantu Education Act; the Bantu Authorities Act - there has been ever present the subtle temptation to try and find some way of opposition which will yet not have the appearance and character of opposition. To the natural confusion of many of our people is added this most dire confusion of all: a flight from principle and a retreat to expediency.

"Is there not a cause?" We know there is. We know, for one thing, that the conscience of the civilised world is awake to the evils of racialism as never before. We know that South Africa, out of step with every nation in the world, cannot conceivably persist in her present policies without facing economic and political disaster. But, beyond these things, and far more important, we know that our cause is based on an eternal and immutable truth: the inherent dignity and sacredness of human personality. To me, as a Christian and as a Priest of the Church, this is the essential thing: my rock and - to mix metaphors again - my guiding star.

I have seen so much of the cruelty of racialism in the bodies of hungry children and in the fear-haunted eyes of young men and women, that I will never attempt to come to terms with it. I have also seen so much of the apathy of White South Africa - Christians and non-Christian - in face of racialism, that I will never allow it to sleep if I can force it into wakefulness.

I hope and pray that Congress may rise to its responsibilities which are so great, in a way worthy of the cause it represents. It cannot do so without sacrifice and suffering, of that I am sure. It needs courage: it also needs inspiration. I believe that it will find both.

And in finding them it will discover that Goliath - Racialism - is blundering, foolish and blind. His threats are empty and his actions vain.

David will soon stand astride his headless corpse.

At least that is my great desire.

" IS THERE NOT A CAUSE?"

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In our issue of September 1956 Phyllis Altman recorded the African Women's Anti-Pass Protest campaign.

DAUGHTERS OF 1919

"A JOURNEY of 10,000 miles begins with but a single step," says a Chinese proverb, and the Women's Protest Day Meeting against Passes in Pretoria on Thursday, 9th August, 1956, was a step, neither the first nor the last, along the road to freedom. This road has been walked by many women. In "Time Longer than Rope," Edward Roux writes that in 1919 "the women followed a policy of passive resistance. They refused to carry passes. Hundreds were sent to prison, particularly in the towns of Bloemfontein and Winburg. At the latter place the prison became so full that the authorities were powerless to deal with the resisters This passive resistance on the part of the women was successful; the authorities were forced to withdraw the pass law for women."

DAUGHTERS OF 1919.

1919 to 1956. No Government has yet succeeded in forcing the African women of South Africa to carry that document of degradation and humiliation - a pass. It is the daughters and granddaughters of those courageous and determined women of 1919 who are carrying on the struggle.

There were 10,000 women at Pretoria, many of them with babies on their backs. Only a camera could record the richness of the scene : the gay headscarves; the Pondo women in their ochre dresses; Indian women in bright saris; women from Bethlehem in the Free State wearing embroidered A.N.C. Shawls; other delegates wearing skirts in black, gold and green; the Port Elizabeth delegation which had travelled in special railway carriages which had cost them £800; the volunteers in their green blouses, who lined the route to the Union Buildings and then, as in a moving tapestry of vivid colour, took their places in the amphitheatre. One needs to be an artist to sketch the faces of the women; old faces, lined by life; others, young, gay, made-up in European style, but in all a solemnity, dignity and a tremendous confidence. It was so quiet, so disciplined. It was a serious occasion yet there was no fear, no tension; simply this confidence, this determination.

The mixed delegation of African, Indian and White women went to the Prime Minister's office to present the thousands of petition forms. As they walked in single file (with detectives weaving amongst them) the women saluted them with cries of MAYIBUYE and AFRIKA! On their return, having been permitted only to leave the petitions in the Prime Minister's office, they called for the women to stand in silence for thirty minutes as a symbol of their resistance.

Thirty minutes! It is nothing in time - yet it is an eternity. Complete silence, except for the crying of babies. The sun was hot above; the magnificent lawns and gardens of the Union Buildings lay peacefully below. The women were immobile, graven images, their thumbs uplifted in the AFRIKA salute. Thirty quiet minutes.

What did I, a White woman, think during that time? I was moved to tears; I had a moment of complete identification with those women which is rare for those

of us who live unwillingly on the other side of the colour line; my own tensions disappeared. Then I looked at the White civil servants lining the balconies of the Union Buildings, watching this mighty gathering of women and I wondered briefly what they were thinking. Did they dismiss us all as a collection of "Kaffirs, with a few coolies and White Communist agitators amongst them" or was there any sympathy or understanding? Or was there fear? FEAR? Perhaps when the next gathering is so large that the eye cannot encompass it there will be a pricking of fear; a realisation that these women are people; not objects, digits and black inferiors.

WOMEN, ALL WOMEN

And then I became angry for it suddenly seemed so stupid that there should be any need for a gathering such as this; to me it is so clear that we share a common humanity that my anger is an expression of my disbelief that others cannot see this. In the play "Deep are the Roots" by d'Usseau and **Gow** the Negro mother of the returned soldier cries out to the White woman: "Is my woman's body less sacred than yours?"

This is the question which White South Africa must answer. Is any one human being worth less than another? Must these women be subjected to sudden arrest; manhandling by the police; imprisonment; must they be dragged from their children; must their homes and their lives be disrupted to serve the blind interests of those who have cut themselves off from compassion and from life?

The thirty minutes silence ended and 10,000 voices, in magnificent four-part harmony sang "Nkosi sikelel'i Afrika" and "Morena Boloka." The singing reached the sky and then I knew a moment of triumph. Nothing will defeat these women, these wives, these mothers. "This is it!" I thought, "This is it!"

The women in Pretoria that Thursday, the women who demonstrated throughout the country, will not submit. They will fight for their right to freedom and to life.

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their previous stout defence of the rights of the Non-Whites was a sham. Now the "Star" **has swallowed site-and-service**, hook, line and sinker. The Press front is cracking rapidly. Like the United Party, it IS decaying, dying.

The English-language Press has not hesitated on occasions to criticise the United Party for its lack of fighting spirit. But an important section of this Press has been playing at king-making, and although it burnt its fingers in manoeuvres with the Bekker group, its ambitions have not been stilled by any means. Inevitably, it is sinking into that morass that has claimed the lives of so many political schemers, and its standards have declined to a stage where it is approving apartheid measures that it opposed a year ago.

This voluntary capitulation by the English-language Press is revealed in many ways. The Western Areas Protest Committee found it impossible to secure adequate publication of its views; statements by the African National Congress, the Indian Congress and various other democratic organisations are consigned monotonously to the waste-paper basket; editorials have lost their sting.

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Will the English press sell out, was the question in Peter Meyer's article in June 1955? It is still the question, for the Nats are turning on the heat for the English press, and while some newspapers have stiffened their backs, others lean dangerously over towards timidity and capitulation.

P R E S S U R E O N T H E P R E S S

RECENTLY, Mr. Strauss handsomely complimented the English language Press in this country for its work in guarding our freedom. The compliment was not deserved. In fact, the English-language press has done almost as little as Mr. Strauss himself to protect our liberties.

There has been some comment recently on the role the English-Language Press is playing in presentday politics. Mr. Strydom made a remark that has been quoted in several different publications and is rapidly becoming notorious, namely, that the Nationalists' struggle has switched from the Parliamentary Opposition to the Opposition Press. Not the whole struggle, of course, but the main force of it.

Everyone who read this remark was properly shocked and took the warning seriously - except the English-language Press. This Press does not seem to be particularly concerned about anything, except profits. It is going to its execution with a smile on its wealthy countenance.

Look at the fortunate position it finds itself in. For many years, it protected itself with all manner of monopolistic barriers. The late I.W. Schlesinger discovered to his cost just how formidable these barriers were, and he was a millionaire. There were several layers of barriers - a restrictive agreement with the Typographical Union; neat little arrangements with that famous distributing agency about which we will say no more; shrugs and bland refusals when strangers applied for the South African Press Association Service. It was just about watertight.

The newspaper proprietors now indignantly deny that there is such a thing as a monopoly. To some extent, they are right. For one thing, only a millionaire or multimillionaire could start a big daily newspaper today, and now that Norbert Erleigh is out of commission there is no one in the queue waiting to buy presses and employ journalists. Then, also, there is no doubt that the Press Commission has put the wind up the Press lords, those industrious patrons of the Rand Club.

Whether monopolistic conditions still prevail hardly matters. No one can afford to launch into this industry, except perhaps Mr. Oppenheimer; and why should he make thousands out of newspapers when he can make millions out of other enterprises?

Two facts count today: the one is that monopolistic conditions once existed; and the other is that years of good living and lack of competition have made the newspapers go soft. You could knock them over with a feather.

The English-language Press is threatened on two fronts. First, the Afrikaans-language Press thinks it is time that it had a bigger slice of the circulation cake. The Press Commission certainly, is going to rap the English-language Press over the

knuckles for its arrogant ways. Other moves, too, are afoot. The Nationalists, plainly, are going to have a heart-to-heart talk with the C.N.A. about distribution problems. The Government can also help by putting a lot of advertising in the Nat. Press's lap. There is going to be a shake-up, all right.

But the political threat is much more serious. And the English-language Press sees this threat only vaguely, like looking through one of those opaque beer glasses. It has an uneasy feeling that its criticism of apartheid and other Government policies is not going to be tolerated much longer, but it has not been able to muzzle it. I wonder whether Mr. Strydom is equally at a loss?

So although the Nationalists roar up and down the country, softening-up the already flabby English-language Press, the proprietors are not really worried. They think that "those fellows" (meaning the Nationalists) are more bark than bite.

Only a soft-living denizen of the Rand Club could get himself into such a frame of mind. Surely, it stands to reason that the Nationalists' main aim is to halt criticism of apartheid? They are going to achieve this, whatever happens. It is part of their struggle for survival. Well, then, how do you get the "Star", the "Rand Daily Mail", the "Cape Times", etc., to moderate their views, although Heaven knows their views are moderate enough already. It is done, simply, by that old, old game of putting on the squeeze.

There are a variety of ways of squeezing the English-language Press. The endless attacks on the Press that echo from one political platform to the other are merely the preliminary stage. More drastic steps lie ahead, and these steps, unless I am very much mistaken, are going to be aimed directly at the proprietors' pockets. The nationalists may threaten to close their newspapers down, or they may think up something more subtle. But, whatever it is, it will confront the newspaper proprietor with a simple choice: print, and be shut down; or shut up, and go on printing.

I pride myself that I have a pretty good insight into the minds of newspaper proprietors. The main cog is a brightly burnished sovereign. The proprietors will make one of those snap decisions: they will go on printing, and leave off criticising.

Perhaps some of the proprietors already envisage the situation that will arise, and the toning-down has begun on some papers, if not on all. But what they don't anticipate is that the Nationalists will not be content to let the matter rest there. What? Leave the jingoes to go on making as much money as ever, and all the time poisoning the minds of Afrikanerdom and potential recruits of Afrikanerdom? The Nationalists regard the English-language Press as a well of sedition, not only for its criticism of Nationalists policies, but for its whole way of life, its steady poisoning of the pure stream of Nationalism. Capitulation to apartheid will not be enough; the power of the English-language Press will have to be broken. The moral is that even if the English-language Press surrenders to racial policies as laid down by Strydom, it will not save its skin. It is not only its critical comments that annoy the Nationalists, its whole existence is a thorn in Mr. Strydom's flesh.

I mentioned that the toning-down has begun already. The first major occasion of this was over the Western Areas. The Johannesburg newspapers simply swallowed the Press handout from the Department of Native Affairs, and revealed thereby that

The fight against sport apartheid moves towards victory. Here was an early article in this campaign, written by John Player for our issue of September 1958.

LIFTING THE COLOUR BAR.

The roar of a crowd is part of the South African scene. Even those who spend their Saturday afternoon lounging at the beach or in the park are seldom out of earshot of some full-throated roar. Perhaps it is merely fanciful, but it has often been remarked that there seems to be a special earnestness about the cheers of a South African sporting crowd: as if they sought to lose themselves wholly in the event and to forget the unpleasant realities of the South African scene.

BLISS IN SPORT

Our emphasis on sport is surely not explained merely by the favourable geographical conditions of abundant space and sunlight and outdoor living. Nor is it correct to speak of rugby - or even sport in general - as our national religion. We do not approach sport with the intricate rites of the Spanish aficionados before a bullfight, or Brazillians at a soccer match. It is more true to say that our addiction to sport is largely the result of a desire to forget in blissful absorption in a sporting spectacle, the problems of the South African situation.

Two other reasons have been offered lately by sports administrators for our concentration on sport: the idea of character-building - though this has never received the emphasis it has in - say - an English public school - and the upholding of national prestige. But they are hardly adequate to explain our almost obsessive interest in sport.

FRENZIED NOTE

It is true that sport has provided a diversion - almost a sedative - for White South Africa when faced by its problems, then it is understandable that some of us think we begin to detect a slightly frenzied note in the roar of the crowd. For the problems of South Africa - and none are more acute than the bolstering of the colour-bar structure - are beginning to evade the very field which in the past provided welcome escape. Indeed there are few fields where, in the immediate future, White South Africa is more likely to find the colour-bar structure challenged and even undermined.

This challenge is both within the country and outside, but especially in the field of international sport, where the world bodies and their affiliates have questioned, or have been asked to question, the policy of South Africa which is in direct defiance of the principles of international sport. The Charter of the International Olympic Committee, for instance specifies that there shall be no discrimination against any person or country on grounds of colour, race, religion or politics. South Africa clearly discriminates against her Non-White sportsmen, and it is only a matter of time before this policy is queried in many quarters.

SHARP SCRUTINY

The problem is not a new one - the question was raised in weight lifting ten years ago, - but recent events have brought it into sharper focus. The discussions of South

African soccer at Lisbon and again this year at Stockholm by the world body, the Protest Meeting during the games at Cardiff in July of this year, and the attempt to get the position of our non-White weightlifters discussed at the Assembly of the Games Federation, the visit of a cricket team from Kenya and the return visit this year, and tentative inquiries by other sporting bodies, such as athletics and cycling have all combined to make White South Africa feel that its policy may be exposed to sharp scrutiny. And there is always the unsettling precedent of the Table Tennis body which was expelled because it was for Whites-only and made subject to the non-racial Table Tennis board which has sole control of the sport in South Africa.

This important decision may set the pattern for developments in other sport, though the Non-Whites have constantly avowed that they have no desire to see any section of our population excluded from international contests.

But the possibility is becoming acute. Curiously, there is no clearer indication of this than the assertion repeated with increasing frequency of late, that it will not happen - the latest example being the statements by Frank Braun, manager of the team to the Commonwealth Games, on his return to the Union.

A further indication is the grossly distorted reports of what has taken place in international bodies. An interesting sidelight is the connivance of most of our English press in this deception. The Cardiff Protest Meeting was widely described as a flop and it was reported that only one hundred and fifty had attended. The "Times" and the "Observer" both gave an attendance of five hundred and corrections sent to South Africa by Ken Forbes were not printed by any papers (except a small paper in Durban, the "Graphic").

THE F.I.F.A. STORY

The events at the F.I.F.A. at Stockholm Conference were equally misreported. When South Africa's non-racial soccer body applied for membership of the International Federation, the Chairman ruled that before they could be accepted, it would be necessary to vote for the expulsion of the racial body which at that time enjoyed membership. For this it was necessary to secure a two-thirds majority of the sixty-odd members present. He then called for votes in favour of the retention of the racial body. Twenty three voted for it (just about the closest they could come to avoiding expulsion and the Chairman then declared the motion lost since it was impossible to get a two-thirds majority for the expulsion. He did not call for a vote in support of this and thus it is not possible to assess the amount of support for the non-racial body. Some countries did in fact vote for expulsion even before the Chairman had declared the motion lost, and thus the South African press was able to report that the racial body had received almost unanimous support and that only three or four countries had voted for the non-racial body. It may be seen that this was far from the truth and that South Africa's soccer racialists are in for a hard fight next time. There will be a next time for the Chairman of F.I.F.A. declared that the matter would receive further attention - a statement which has not been published in South Africa.

At the Commonwealth Games in Cardiff four countries undertook to speak in support of a Welsh motion "That South Africa should cease to discriminate against her Non-White weightlifters." The executive of the Games Federation has been accused in the Welsh press of evading the issue by deleting the item after it had been placed on the agenda. An official of the Welsh Council, Mr. Cyril Howell subsequently stated to the Daily Herald "We have pledged ourselves to pursue the matter. And we have four years before the next Games to put this thing right."

WEIGHT-LIFTING PRECEDENT

Weight-lifting has played a leading role in the struggle of the Non-Whites for international recognition. This is due to various factors. The sport received its initial impetus from Non-White lifters, and for many years slubs were multi-racial and Whites and Non-Whites served together on the national executive. The sport also produced the only acknowledged Non-White to be selected to represent South Africa. Milo Pillay was selected for the Berlin Olympics but was unable to travel. Later he represented South Africa in an international match at Lourenco Marques. Ron Eland, unable to find a place in the South African team, represented Britain in the 1948 Olympics and Empire Games and was placed second in the British Empire. The present Chairman of the non-racial body, G.K. Rangasamy, won national titles in open competition with Whites and Non-Whites. Recently the Afrikaans press revealed that there had been Non-Whites in the South African team at the 1956 Olympics in the boxing and weight-lifting sections. Thus there has always been evidence that Non-White lifters could match or even surpass their White compatriots.

The weight-lifting application to the Commonwealth Games will affect all other sport contested at the Games and South Africa's colour bar will be exposed to severe criticism. And the application for membership of the World Weight-lifting Federation which will be submitted shortly is likely to be referred to the International Olympics Committee - supreme body for many sports - and thus lead to a general examination of the position in sport. Already the weight-lifting body has been informed that the International Olympic Committee has called for a report from South Africa.

There are other sports in which the colour bar will be challenged in the near future, among them lawn tennis, boxing, athletics and cycling. And White South Africa is aware of this. Soon the choice will be either to let in the Non-Whites or to get out themselves. The problem grows bigger daily. No wonder their cheering has taken on a frenzied edge.

And there are still other actions which have to make their impact. The table tennis body, for instance, agreed in July to become a member of a Pan-African Table Tennis Federation; the American Committee on Africa has asked that South Africa's position be cleared up before the Rome Olympics in 1960; a Campaign Against Racial Discrimination in Sport has been launched in Britain; twenty prominent British sportsmen sent a letter to the Times on the eve of the Cardiff Games, protesting against South Africa's colour bar; and public figures everywhere, as well as sportsmen, are beginning to take a lively interest in South Africa's export of Apartheid on the field of sport. South Africa - and not merely White South Africa - may yet have a great deal to cheer about.

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OUR CONTRIBUTORS: And so FIGHTING TALK battled on and on.

Our contributors included Professor Z.K. Matthews, Chief A.J. Lutuli, Nelson Mandela, Jean Paul Sartre, Dr. H.J. Simons, Prof. J.D. Bernal, Albert Maltz, Duma Nokwe and Tennyson Makiwane, Hilda Watts, Michael Harmel, L. Bernstein (all of these and others now gagged from writing under the Sabotage Act) but well known to our readers;

Ezekhiel Mphahlele, Lewis Nkosi, Richard Moore, Dr. A.W. Blaxall, the late Christopher Gell, Freda Troup, Govan Mbeki, Dr. Alphaeus Hunton, Cecil Williams, the Reverend Charles Hooper.

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