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# Intelligence



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IN DEFENCE OF THE CHRISTIAN WEST

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*All that is necessary for the triumph of evil is that good men do nothing—Edmund Burke.*

Vol: 2 No: 4-Dec., '65

## RHODESIA CHALLENGES THE REVOLUTION

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"In humble submission to Almighty God, in whose hands lies the destiny of all nations...

"We have struck a blow for the preservation of justice, civilization and Christianity, and in the spirit of this belief we have this day assumed our sovereign independence....To us has been given the privilege of being the first Western nation in the last two decades to have the determination and fortitude to say: Thus far and no further..."

Prime Minister Ian Smith, Independence Broadcast, 11/11/65.

**S**o great has been the tendentiousness and distorted nature of the propaganda directed against the courageous men and women of Rhodesia that the opportunity to make a balanced judgement has been denied to the people of the West. To get the picture in perspective it is essential to know some of the facts which have been suppressed and these we publish elsewhere in this issue and in the supplement to it.

The leaders of Britain and the U.S. are seen to have engaged in the kind of doubletalk which George Orwell forecast in his grim novel "1984" as the outcome of the revolutionary trends of our day. It is hypocrisy built into a system so that at least some of its adherents may be excused for failure so to recognise it. It appears, however, more like a conscious and calculating betrayal of white and black in Rhodesia, to scruffy and malignant African underworld characters who, as self-appointed leaders of 'the people' speaking in the name of 'freedom' and 'democracy', have hurled threats of murder and mayhem at all who stand in their way. It is highly probable that pressures have been applied in the political half-world which never makes the headlines. To speak, for instance, as the British Prime Minister has done, of 'establishing the rule of law' in Rhodesia, by preparing the way for such men to take over, is to mock at civilized concepts of law and order established throughout Africa by white settlers. Whether or not they have a right to be there is irrelevant to the present crisis. No one who has watched television news broadcasts can have failed to note the order and tranquillity reigning in Salisbury, or the content-

-ed faces of the Africans; nor can they have failed to contrast the hate-filled countenances of the leaders of the newly emergent African 'nations', already so riddled with internal dissension and driven to impose tyrannical regimes that it renders contemptible their charge of 'repression' against Mr. Smith's government.

Ian Smith's 'crime' is that he has dared to cry halt to the 'winds of change', that cry to insurrection which echoed throughout Africa to encourage rebellion in the Congo, Ghana, Kenya, Tanzania, Zanzibar and Nigeria, resulting in a reign of terror and intimidation inspired and maintained by Communist cadres acting on primitive instincts which less than a hundred years ago held Africa in thrall. The wind of change has become a whirlwind, engendered by liberal intellectuals in the West whose encouragement of black extremism has at last encountered resistance; a resistance fired by unfairness, misrepresentation, stupidity and malignancy which it is in the nature of the British character to oppose when roused and which, because it is British, will surrender only at the cost of life itself.

In the language of Orwellian 'doublespeak' that resistance is labelled 'racist' and 'extremist' although its aim is the maintenance of Christian civilization in Africa whether ordered by black or white. Because the path of Christian advance can only be through evolution and not revolution, and because the former is necessarily slower and less spectacular in its waste of lives and property, such a stand evokes cries of 'jingoism' and sneers at 'the white man's burden' by those who salute no flag but the Red or the Blue, and who reject every burden necessary to maintain justice and order. It is symptomatic of the blindness and wilfulness of the political pygmies who strut the stage that they can equate justice only with 'democracy' and liberty only with 'liberalism'. When the Soviet Union announced that it would support the 'people' of Rhodesia against its Government - a cry echoed by the British Government - it made obvious that in the present circumstances 'one man, one vote' is a Communist formula, and that it is through this formula that Communism seeks to conquer Africa and with Africa the West also. Lenin's dictum, that the shortest route to Paris and London lay through Peking, implies the subjugation of Africa as the essential preliminary to conquest of the West. It is a formula which underlies the insistence for the admission of Red China to the United Nations, and which determines the pressure for the admission of every two-penny ha'penny emergent 'nation' as well as the creation of spurious 'autonomous' regions like Outer Mongolia. The drive is on for the destruction of nations, later to be herded after 'reconstruction' (a word which finds pride of place in both the 'liberal' and Communist lexicons) into a One-World Communist tyranny exercised through the United Nations, as the quotation we reproduce from Communist sources makes clear (p.7).  
X This is the World Revolution, and it is this that Mr. Smith has opposed. It is Athanasias contra mundum and the world replies with hatred and venom.

#### UNCHANGING COMMUNIST STRATEGY

Because so few have taken the trouble to analyse this aspect of elementary Communist strategy, which is being worked out behind the lying facade of 'co-existence' and 'reconciliation' (although not, be it noted, in Viet Nam), it may be relevant to do so here. This pattern of action is based on the Communist dialectic, the determinant of all Communist moves in geo-politics. Starting from a position labelled the 'thesis', it seeks a divisive agent which will provide the 'anti-thesis'. According to Communist theory, the resulting struggle ends in a 'synthesis', that is to say, the division is fused - never healed - once more, but this time the solder is provided by Communism working through agents strategically placed to effect the object desired.

The aim is to permanently sunder every possible organisation and entity which is Christian and patriotic. In the thirties Spain was chosen as the proving ground: Moscow poured men and money into the Civil War but failed to perpetuate the split. In the Korean War they were eminently successful; by Communist action in the U.N. High Command, which forbade him to bomb beyond the River Yalu, Gen. MacArthur was prevented from winning. Thus was Germany divided; after U.S. troops had swept across that country, Gen. Eisenhower, acting on orders from above, ordered their withdrawal, unnecessarily turning over nearly half that country to the Communists. In such a way was China split, by orders of Gen. George Marshall, whose boast it was that by a stroke of the pen he disarmed whole divisions fighting for Chiang Kai-shek; by denying them U.S. materiel he prepared the way for the Yen-an Reds to take over the Chinese mainland. Inside the nations the division sought after is the 'proletariat' versus the 'capitalists', the 'class war'. Inside imperial groupings the division is 'colonialists' versus 'the people'. It is not our purpose here to detail how these divisions have been created, except to say that in the matter of treason about which Mr. Wilson has been vocal, the guilt lies within the Establishments of every Western nation, with traitors strategically placed to effect the situation desired. Book after book, buried by kept reviewers in the Press and on TV, has documented this beyond peradventure. It is not surprising that the vital key to present day events is hidden from a wondering public blind to the reasons why the West continues to lose round after round in the battle for men's minds and souls, and sold on the myth of Communist 'invincibility'.

Many continue to ignore, or fail to appreciate, this elementary pattern of strategy, which is always and everywhere the same, sometimes even seeming to retreat in order later to advance, and prepared to take years, even decades, measuring progress by the half-century such is the scope and time-scale of the conspiracy. The significance of the Rhodesian crisis is prevented from reaching the British public, who had been conditioned into believing that the best way to prevent Communism is to grant 'independence' or as it is fallaciously called 'self-determination'. The sequence of events in Africa give the lie to such 'logic', which denies to the white man what it encourages in the black, and condones in the black what it condemns in the white, thus giving rise to racial friction which twenty years ago scarcely existed.

#### SHADOW OF CIVIL WAR

Mr. Ian Smith finds himself between the hammer of Western liberalism, backed by financial forces who are already beginning to show that they are an integral part of the world revolution, and the sickle of Communist subversion and sabotage. The stage of the Communist 'anti-thesis' has been reached. For the first time for 300 years, Briton is being set against Briton in the shadow of civil war. The unhappy and disedifying truth is that in this confrontation so-called 'Christian' opinion has been marshalled behind the revolutionaries in Westminster, by an Anglican Primate who evidently believes in beating swords into ploughshares only after the ground has first been fertilised with the blood of his fellow countrymen. Five Roman Catholic Bishops have condemned Rhodesia's UDI on the grounds that it will perpetuate the 'inferior' position of the blacks in Rhodesia. It seems a pity that their Lordships had not also considered the 'inferior' position of the 50,000 poor terrorised blacks held by the Simbas around Stanleyville in the Congo, described by Father Van Straaten in his harrowing account of the Congo today on p. 8 of this issue; or the inferior position which will inevitably be the lot of the black man when the Arab re-asserts his age-old domination after the white man withdraws, as is already happening in the Sudan. It is strange indeed to hear what is in effect, at least superficially, a championship of that latter-day democracy which has its roots in the anti-Christian French Revolution. Indeed, the system of tribal rule through chieftains which Rhodesia has maintained and developed is one of her proudest achievements, and gives to black leaders a dignity and status which the mere counting of heads can never confer.

Mr. Smith and those who support him are said to be guilty of treason. Under United Kingdom law an act of treason is considered to refer not only to the natural life of the Sovereign but to her political existence. Mr. Smith and his Government may rightfully plead 'not guilty', since their loyalty to and affection for the person of Her Majesty is not in question. There is a disquieting element, however, in Mr. Wilson's accusations. By taking what is unquestionably a British matter to the bar of the United Nations, the British Prime Minister is placing <sup>it</sup> under the 'moral' tutelage and direction of a body amongst whom are to be counted Her Majesty's enemies, whose decisions, if acted upon, could bring into contempt the decisions of 'the Queen in Parliament'. We seem to be presented with the possibility of a new precedent, 'the Queen in the United Nations', which is undoubtedly where her enemies would like to have her. Who calls 'treason' should ponder deeply the implications of bringing the Queen into politics as he has done.

LIBERALISM, COMMUNISM'S TROJAN HORSE

The example of courage which Rhodesia has shown, and the sacrifices she may be called upon to make, render more urgent the need for the West to grasp the nature of that liberalism which Communism employs as its Trojan Horse. More than this, the peoples of the West must grasp the fact that the world has not been brought to its present pass by stupidity or blindness alone, as powerful as these factors may have been, but that the West is the victim of a conspiracy, consciously contrived as are all conspiracies. Central to this conspiracy is the United Nations, artifact of the convicted Communist spy Alger Hiss, author of the U.N. Charter, aided and abetted by men of similar purpose, who have seen to it that a Russian Communist always holds the post of Head of Security Affairs, top strategic post in the U.N., to this day. It must be realised that the failure of the U.N. to assist the Hungarians, the Tibetans, the million of Arabs driven from their rightful homes in Palestine, or tiny Goa, Christian outpost in a pagan continent now split like so many others; or its success in preventing Gen. McArthur from winning the Korean war, or in reducing the Congo to chaos and carnage, is not merely evidence of ineffectuality, as the whole of the world Press, TV and radio would have us believe, but the result of a guiding policy which aims at the destruction of historic Christendom and the enslavement of those peoples who live in the shadow of its culture and traditions. The late James Forrestal, U.S. Secretary of the Navy, once remarked: "Consistency has never been the mark of stupidity. If they were merely stupid, they would occasionally make a mistake in our favour." That is the point; 'they' never do.

Whilst conceding that the majority of people are not interested in what they deem to be 'foreign affairs', we cannot stress too strongly that the outcome of the recurrent crises through which we are passing affects every one of us deeply. If we will not take an interest beyond the shallow thinking of party politics, in what is generally conceded to be a rapidly shrinking world, we forfeit the right to a say in the shaping of the future, which may be grim or happy according to the way we shape it. What appears above may seem 'too simple by half' for those liberals or progressives who like to enmesh every problem in a welter of words calculated to deceive and confuse. Nevertheless, the issue is straightforward enough. Because subversives, aided by their intellectual allies, and dupes, have monopolised the public forum, does not mean that a grass-roots movement of ordinary, intelligent, decent and loyal people cannot eventually prevail. We must give it a try. As G.K. Chesterton once remarked of Christianity, it is not that it has been tried and found wanting, but that it has not been wanted and not been tried. Will power is the first necessity; from this, all else will follow. We must shake off torpor and indifference and weigh in, even though we may feel inadequate. It will be seen that Rhodesia has given us more time, to wake up and act. Let us do just that.

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# RHODESIA - THE FACTS

By kind permission of its Editor, Mr. John de Courcy, we reproduce below some relevant paragraphs on the Rhodesian situation appearing in the October issue of INTELLIGENCE DIGEST, published privately from 41, Rodney Road, Cheltenham, Glos., at £5 : 0 : 0d or 16 dollars for one year's subscription.

A torrent of leftist-inspired propaganda is current which is deliberately designed to distort the true facts. Naturally, the authors and inspirers of this propaganda wish for the undermining and overthrow of a government and system which is conservative and steadfastly loyal to the Free World and the basic concepts of Christian civilisation.

## The Voting Population

The British Government (and this applies to the former Conservative Government as well as the present Labour Government) has been cozened into refusing to grant full independence to Rhodesia except under a system of universal adult suffrage—one man, one vote. A picture is painted of a country governed by a handful of Europeans against the wishes of a big African majority. This is totally false.

The figures are as follows (in round numbers): there are about 4,000,000 black Africans in Rhodesia. Of these about 500,000 are foreigners working on contract. They are not citizens of Rhodesia and therefore not entitled to vote. Of the remaining 3,500,000, 2,600,000 are under 21 and therefore cannot vote. That leaves 900,000 adults, of whom 700,000 live in the tribal reserves. There are therefore no more than about 200,000 urban adult Africans, most of whom are already qualified to vote on the "B" roll if they take the trouble to register. The educational qualifications for the "B" roll—for which 15 seats are reserved in Parliament—are rather below those for the "11-plus" examination in Britain. Indeed, they are just about equivalent to the normal standard for a child of eight or nine in a primary school in Britain or the United States.

## The Tribal System

As for the 700,000 in the tribal areas, they are already able to express themselves in the only way they understand and which is deeply rooted in African tradition. The vast majority of them do not want votes in the sense understood in Europe or America. The democratic vote is entirely contrary to the whole concept of tribal life and custom.

A great deal of untrue propaganda is put about regarding the tribal chiefs. They are not rapacious feudal landlords. They have been chosen and accepted by their people as custodians of and trustees for the tribal property, the tribal customs and way of life, and the tribal spirits.

When decisions have to be reached, they are arrived at by long debate in the kraals, the outcome of which is then regarded as a unanimous decision. These decisions are passed on to a meeting of headmen, who eventually arrive at a unanimous decision by the same process. An *indaba* of chiefs then does the same thing.

The chiefs are not browbeaten by the Government into acquiescing in government decisions or desires. They express their views as a result of a well-understood system whereby the collective opinion of the chiefs on any issue is a direct reflection of views originally expressed by individuals in the kraals after very lengthy palavers in which everyone is able freely to express his views.

The chiefs have said that they want independence for Rhodesia under the 1961 constitution; and they reached this decision by the method acceptable to the vast majority of Africans in Rhodesia.

However, this decision is unacceptable to the British Government. But it is the British Government which is flouting African opinion in Rhodesia—not the Rhodesian Government.

## The Failure of Democracy

In other parts of Africa where European-style democracy has been tried, chaos has ensued—and one-party government, as in Ghana. Democracy has been exploited by a number of superficially-educated politicians, most of whom have proved corrupt and unscrupulous. As soon as a party has become established, it usually takes steps to exclude its opponents from political life.

Indeed, the main reason for the existence of different political parties in the first place has been that any one party can provide only a certain number of lucrative jobs. As soon as a party is full up and it is clear that there will be

no more jobs to offer, another party is formed; and so on.

That is the political system which the British Government wishes to force on Rhodesia, and it refuses to grant independence unless such a system is accepted.

## The Nationalists

No word has become so widely abused as the word "nationalist". The true nationalists in Rhodesia are the majority of Europeans and the chiefs and the tribes they represent, in the sense that they want to continue to build up Rhodesia as a country of opportunity for all its citizens under the existing constitution—which is a liberal one.

However, what have come to be known as the nationalists consist mainly of two factions—the Zimbabwe African Nationalist Union (ZANU) and the People's Caretaker Council (PCC). These factions are led by personally ambitious politicians who have become convinced that they can get what they want by violence.

These men have attracted a number of followers from amongst those who are satisfied, from what they have learnt of other parts of Africa, that violence pays. They follow the so-called nationalist leaders either because they hope for comfortable political or administrative jobs or because they are afraid of what will happen to them when, say, Nkomo is Prime Minister if they refuse their support now.

If Rhodesia were granted independence and it became manifest that the present Government was there to stay, there would undoubtedly be a considerable falling off amongst the present followers of ZANU and the PCC.

Something should be said about the crimes of violence. The story is put about that acts of violence are the inevitable result of the suppression of true nationalist sentiment and that they are committed by genuine but fanatical zealots.

In ninety-nine cases out of a hundred this is totally untrue. These crimes are committed by men who are paid to commit them, and for no other reason. If ZANU and PCC could be entirely deprived of funds, political violence would cease.

## A letter the TIMES would not publish

Overleaf we publish a letter sent to the Editor of the London TIMES on Friday, 1st October, 1965, giving the facts relating to Rhodesia's link with Britain. The letter was not published.

# A letter - cont.

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Dear Sir,

In view of the final negotiations regarding independence, it is important that the British public be acquainted with the full facts of the Rhodesian side of the question; with particular reference to the following points which challenge the validity of Britain's policy towards Rhodesia's claim to independent status:

- 1) It is not generally understood that Rhodesia has never been a possession of Britain.
- 2) Britain has never governed Rhodesia.
- 3) Rhodesia was founded and developed by Rhodesians, for Rhodesians, and through their own efforts and courage, without cost to the British taxpayer.
- 4) Rhodesia came into the British orbit voluntarily as an independent self-governing nation, leaving Britain responsible for external affairs only; a responsibility which has since been modified by agreement during and since Federation. The sole remaining tie, therefore, is a very minor one and relates solely to external affairs.
- 5) Britain's action, therefore, in withholding agreement to Rhodesia's legitimate request to be released from the alliance voluntarily entered into in 1924, on the grounds that she does not like our form of government, is a blatant interference in Rhodesia's internal affairs. As Britain has already acknowledged at International level that she has no control over or right to interfere in Rhodesia's internal affairs, the reason for withholding independence on these grounds cannot be valid in international law. Furthermore, as Rhodesia is acknowledged to be one of the most advanced and enlightened nations on the African continent, it would be difficult for Britain to prove bad government, even if she had the right to interfere.
- 6) It should be brought home to the British Government that Rhodesia entered into the alliance with Britain at the request of the electorate and with a mandate from the African chiefs within comparatively recent times; we have therefore the moral right to withdraw from the alliance in the same way. It may be argued with good reason that Britain's rejection of this method of ascertaining the wishes of the people of Rhodesia is tantamount to saying that Rhodesia had no right to enter into previous agreement by the same method. Britain cannot have it both ways: in any case, the method adopted is entirely a matter for the Rhodesian Government, being an internal affair. It is both constitutional and traditional; and Britain's objection cannot be sustained as grounds for withholding the status of independence which Rhodesia already possessed before she became a British colony in name only.
- 7) In the Boer War and the 1914/1918 War Rhodesia rallied to the aid of Britain as an unattached ally without any compulsion to do so. The only ties at that time were those of blood and unswerving loyalty to the Crown. In the Second World War Rhodesia's record was second to none (in proportion to her population) and her Prime Minister, Sir Godfrey Huggins, was a member of the War Cabinet in acknowledgement of the senior status of the country within the Commonwealth. Britain's action therefore in reducing Rhodesia to a status entirely subservient to Britain in world affairs and inferior to minor African states which have been prematurely given independence merely because they conform to Britain's colour policy, can only be expected to bring in its train the events which are now taking place.

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8) In view of the foregoing and of the constant reiteration of our loyalty to the Crown, at present being exacerbated by the attitude of Her Majesty's Ministers, it is felt that expressions condemning Rhodesia's threat of unilateral assumption of independence as 'rebellion', 'treason', etc., are insulting to a proud, loyal and self-reliant nation; and present a challenge to our national pride that only the craven can ignore.

Yours faithfully,

Ian G. Anderson,

Chairman, National Executive Committee  
CANDOUR LEAGUE OF RHODESIA.

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## This is KAUNDA\*

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**WHAT IS THE TRUTH** behind the Lumpa massacres which shook Northern Rhodesia on the eve of it becoming independent Zambia?

The handling of the news of the struggle against the Lumpa religious sect has been based on the notion that the church people are entirely to blame. There have been only occasional hints that the situation could have been handled differently.

While it is true that the situation called for drastic government action, efforts are being made to suppress the central fact that it is a situation which should never have arisen and that the members of Kenneth Kaunda's party are almost entirely to blame.

### GRIM EXAMPLE

Moreover, present events in Northern Rhodesia provide another grim example of the kind of freedom which has been won in the cause of "African nationalism".

Here are a few facts supplied by a district commissioner who spent a number of years in the Northern Province and who came to know the Lumpas well.

Like a number of other religious sects — including certain European religious sects — the Lumpa church would have nothing whatever to do with politics and there had been friction since 1958 arising from efforts of "African nationalist" groups to enlist support for their political activities.

The African National Congress had some trouble with the Lumpa church but soon gave up trying to draw them into politics.

### CLASHES WITH UNIP

Clashes with Kaunda's United National Independence Party (UNIP) proved however to be far more severe.

Persecuted by gangs of UNIP youth for refusing to enlist as members of the party, the Lumpa people finally withdrew from the communal villages in the Northern Provinces and set up villages of their own which they were compelled to fortify against attacks by UNIP invaders.

This trouble came to a head early in 1963 when UNIP staged political disturbances of all kinds in the Northern Province.

At that time road blocks were erected by the UNIP people and a number of motorists were stopped and assaulted on the Great North Road between Kasama and Abercorn.

The Lumpa people refused to take part in this violence and in consequence they themselves became the victims of attacks by the UNIP gangs.

The Lumpa people fought back and there were attacks and assaults by way of reprisals.

All the trouble could therefore be said to have stemmed from the refusal of Lenshina and her people to become involved in UNIP politics and in the violence which formed part of the campaign of intimidation and violence which preceded the decision to grant independence to Northern Rhodesia.

The paradox of the situation was that British-led police and troops were used to suppress people whose offence in the eyes of UNIP was that they adhered to law and order *before* the hand-over to a black Government.

Apart from clashes with UNIP people, and later their open defiance of the Government, the Lumpa people, according to officials, had always been remarkably law-abiding.

### KEPT HIS PROMISE

Dr. Kaunda was reported as saying that at the cost of being called a savage he would put down the Lumpa uprising.

He certainly kept his promise. His final tally was more than 850 Lumpas killed by his police and security forces.

This is the new "reasonable" man of Africa!

This is the man who threatened that if he didn't obtain his independence the violence that would follow in Northern Rhodesia would make Mau Mau look like a Sunday school picnic!

\* (With acknowledgements to SOUTH AFRICAN OBSERVER, November, 1964.)

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## From the horse's mouth

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SOVIET NEWS (24/9/65) reports an article by I. Neklessa in PRAVDA in connection with the opening of the 20th session of the U.N. General Assembly. We quote:

"Our position with regard to the United Nations is clear and simple: we stand for strengthening the United Nations; we want to see it act in conformity with the provisions of the Charter," he declares.

**"The time when the western powers lorded it in the United Nations with their notorious 'voting machine' is gone.**

"An important factor in changing the balance of forces within the United Nations has been the influx of the newly-independent states of Asia and Africa, which emerged as a result of the successes of the national liberation movement and the disintegration of the colonial system of imperialism." he says.

A formula which Rhodesia refuses to help. Her 'crime': failure to forward Communism.

# BLOOD-RED EQUATOR

FROM THE TRAVELOGUE OF WERENFRIED VAN STRAATEN O. PRAEM.

Crammed with tightly-lashed crates and barrels our C-130 dives out of the burning sky into the tiny circle of free Stanleyville. Here freedom has a diameter of six and a quarter miles. Beyond that there are the Simbas. At the end of the runway lies a shot-down bomber which was forced to make a pancake landing yesterday. Our pilot sets his teeth. In the nick of time the brakes shriek into action. With an ear-splitting whistle compressed air finds an outlet somewhere. The safety-belt punches my ribs like a fist. We are lurching in a frightening fashion. Croaning with tension the machine bumps to a stop hardly more than two yards from the wrecked bomber. We have arrived in Stanleyville.

Stanleyville, once the throbbing heart of the Congo, is now a dead city. The luxuriant municipal gardens have run wild, the shops are closed, the villas decayed, the population reduced to half. We are driving round in an oasis which is visibly being swallowed up by the jungle. There is everything to remind us of the dramatic moment when Belgian paras raced the second-hand of their watches to save the lives of hostages. On the 24th of November 1964 they rushed from the airfield to the town along the same route and over the same scorching concrete as we are now. They saved 2,000 lives but for many they came too late. And certainly too late for the ten to fifteen thousand Congolese who were killed off like cattle between August and November.

In speechless horror we stand before the brickwork that once bore a huge portrait of Lumumba, where the blood of countless human sacrifices flowed for months over the pavement. We see the Victoria Hotel where the hostages spent their last night before being driven into the street to be shot. We stand on the place where the noble doctor-missionary Dr. Paul Carlson was mown down under a rain of bullets. We see the overgrown gardens where the wounded, stumbling and crawling along, sought refuge to die alone while they were being searched for elsewhere. In silence we cross the Tshopo bridge where the Simbas threw thousands of Congolese into the thundering waterfall of the water-barrage after sewing them into sacks or tying them back to back. We stand to pray in the cemetery on the banks of the Congo river where 35 martyrs are awaiting the day of their glorious resurrection under silent palm-trees and motionless pines. They are Belgian, Dutch, Luxembourg and Spanish nuns and priests, a Protestant clergyman, four Protestant missionaries and a black abbé. Then we wander for hours through the military camp where the stone hutments hum with the voices of thousands of refugees and where the widows and children of the fallen soldiers have found refuge.

This refugee camp is only a mile and a half away from the Simbas. It is estimated that about 50,000 people are still being held by them in the forest round Stanleyville. Anyone found with a tin of food or cigarettes is shot down for having had contact with the Americans. The terrorized population lives on nothing but manioc and leaves. Who can count the children who have

died of want and exhaustion? Night after night they escape from the forest to get away from terror and misery. Many of the escaped families have lost more than half of their children. The survivors are first taken care of in the hospital. We find 120 jungle-children there waiting for blood transfusions. In exchange for two bottles of beer

the blood is drawn from forced labourers, in yellow and blue prison clothes, mostly soldiers who had to choose between death and the Simbas and who later on fell into the hands of the Government troops.

The account (left) of the Congo around Stanleyville today is photocopied from the Sept., 1965, issue of MIRROR OF IRON CURTAIN CHURCH RELIEF, a journal dedicated to relief of persecuted Christians behind the Iron Curtain, published in Antwerp, Belgium. Mention of Patrice Lumumba is apt. This man, who as Prime Minister of the Congo wrecked his country's economy and plunged it into anarchy and bloodshed, is a martyr to 'liberals' and Communists everywhere. True to Stalin's dictum, that 'you can't make an omelette without breaking eggs,' the Soviets seek to turn Rhodesia into another Congo.

The excerpt below is photocopied from **SOVIET NEWS** (16/11/65) published by the Press Dept., of the Soviet Embassy in London. It will be noted how alike are the policies of the United Nations, the Soviet Union, the African states and - to begin with - Mr. Harold Wilson.

## 'All conceivable support for Africans of Southern Rhodesia'

**T**HE Soviet Union, said Soviet representative Nikolai Fedorenko, speaking in the United Nations Security Council on November 12, is ready to co-operate with African peoples in rendering all conceivable support to the four million African people in Southern Rhodesia in their just and lawful struggle for freedom and genuine national independence.

"The Soviet Union," he declared, "resolutely aligns itself with the Zimbabwe people and vigorously supports their resolute demands for the abrogation of the racist constitution of 1961, for the release of all freedom fighters from the dungeons and concentration camps, for elections based on the democratic principle of 'one man, one vote', and for the immediate application to Zimbabwe of the United Nations Declaration on the Granting of Independence to Colonial Countries and Peoples.

"The Soviet Union will not recognise the racist régime in Southern Rhodesia.

"In these conditions fraught with danger to international peace and security," the Soviet delegate said, "the Security Council must invoke

against the South Rhodesian racials political, economic and other sanctions in accordance with Chapter 7 of the United Nations Charter."

The African resolution proposed the following measures: the immediate suppression of the rebellion of the racist minority régime, with the use of military force and all coercive measures envisaged in Articles 42 and 43 of the United Nations Charter; the application of a complete embargo on deliveries of oil and petroleum products to the illegal régime in Southern Rhodesia; the complete rupture of economic, diplomatic and consular relations; the ending of rail, sea, air, postal, telegraph and other communications; the abrogation of the constitution of 1961 and the establishment in Southern Rhodesia of majority rule on the basis of the principle of "one man, one vote."