

the liberalists, for they can now be denounced as the traditional opponents of communism, as counter-revolutionaries and as capitalist renegades. Their bourgeois ideas must be liquidated.

VORSTER: This is a scheme which I go for in a big way. The Special Branch will be our OGPU or N.K.V.D. Now in the name of the working class or Afrikaner as we call him in our language I can use my 90-day laws to really *donder* any person anywhere in the country if they so much as have an anti-government look on their faces. Just think how full the gaols will be. I wonder what Stalin did when his gaols got full . . . ? I must find out about that. And we must work out a plan as to when we shall start operating against the Menshevik Graaff. There is the real danger that the Mensheviks will betray the revolution and we cannot have deviationists in our midst.

DIEDERICHS: The philosophical implications of this plan I find absolutely fascinating. But fascinating . . . Just think how wonderfully the dialectic can be applied: The thesis of Afrikaner nationalism is confronted with bourgeois capitalist imperialism and there emerges the synthesis of the Afrikaner socialist society. No . . . No . . . It is more complex even than that. We start out with the settler group or class in the Cape who were a slave-owning feudal society: this is the thesis. Then came the British and they fought against the feudalism of the settlers introducing their bourgeois ideas. This resulted in the emergence of a new class—the Afrikaner nationalist class. Hence antithesis and synthesis. Then there are the kaffirs, I mean Bantu who are still a peasant community. So the new thesis of Afrikaner Nationalism or workers or proletariat finds itself with the peasant Bantu community who are basically workers too, but menial workers. They are confronted by the capitalist class of *rooies* and Jews—the jingoes of Natal and the Oudenheimers and that ilk, many of them with liberalist bourgeois ideas. This is the antithesis. In 1948 the Afrikaner proletariat came into power and the mopping up operation of the counter-revolutionary ele-

ments began. Already we have many jingoes or English-speaking people behind us. It is just a question of time before this process is complete, and the new synthesis will be reached. The Rivonia arrests have eliminated the Trotskyite left-wingers and soon there will be left only the two segments of the population: the vanguard of the proletariat, the Nationalist Party and the white proletariat of the country, and the Bantu, Coloured and *koelie*, I mean Indian, *lumpen*-proletariat. We have every reason to distinguish between the proletariat proper and the *lumpen* proletariat. If anyone doubts this they have simply to go to Marx himself. The *lumpen* proletariat are incapable of leading. They have to be first made conscious of their role and their interests. For this, democratic centralism, the Leninist invention, has to be used. If you understand democratic centralism, then you will understand why the *lumpen* proletariat must follow to the letter all that they are told to say, think and do by the vanguard of the proletariat, the glorious all-South African party of the proletariat, the National Party. Any attempts to disobey or to show reluctance to fall into line we can only denounce as counter-revolutionary, and the work of spies of the imperialists.

DR. V.: We are really getting places now. Democratic centralism also explains the working of our party. That is why the backbenchers have to obey the cabinet, and why we do not allow deviationists. It is contrary to democratic centralism. Our whole party works according to this Leninist doctrine. God, *kêrels*, we are pure Marxist-Leninists! I must confess though that I am a bit worried about the Stalinist aspects of our policy.

DIEDERICHS: There is no need to be. We can easily get around that. Kruschev . . . I mean Nikita Sergeevich has not denounced all of Stalinism. All we have to do is to do a little denouncing of severe Stalinism, and liken our repressive measures to Nikita's own actions in Hungary. We can say that the banning of *Who's Afraid of Virginia Woolf* was a Stalinist error and that our friend Willie de Klerk here withdrew the ban,

AFRICANA

- Farmers in the Eastern Cape are complaining about the inconvenience caused by the influx control regulations which make it compulsory for them to sign the pass-books of Native labourers every time they fetch their pay.

'It is irksome to us and resented by the Natives. They feel like a lot of sheep on parade,' said Mr. A. C. Dixon, a Coombs Valley farmer . . .

Mr. G. Mullins pointed out that this regulation was introduced to implement influx control. It prevented labourers from deserting. Without the signature there would be no way of checking up.

Mr. E. Howart said that since its introduction he had had no deserters. 'Once upon a time when you gave a young Native a hiding he ran away. Now he can't do that.'

Mr. N. Douglass warned that it was a delicate matter . . .

He said his labourers did not resent the pass-book. They looked on it as an insurance and protection from the police . . .

'If we sign when they come and we sign when they go, that is sufficient,' he said. 'If they run away then all we need do is notify the police.'

—Cape Argus. [H.S.]

- *Liberty Curbed*, by Hennie Potgieter, guards the building's third entrance. It is an impressive 1½-times life-size sculpture of a strong young man in firm control of an Afrikaner bull—symbolic of the virility of a free young nation in control of liberty which is the cornerstone of democracy and preventing liberty from deteriorating into licence.—*South African Digest*. [V.R.]

- Recent survey figures reveal that more adult Coloureds—394,000—listen to Springbok than to any other station. That's 84% of all Coloureds who listen to radio—47.5% of the total adult Coloured population! Springbok gives you this bonus daily listenership at no extra cost!—*SABC advertisement in Press, Radio and Advertising Review*.