

LIBERAL NEWS



MONTHLY BULLETIN OF THE TRANSVAAL DIVISION
OF THE LIBERAL PARTY OF SOUTH AFRICA.

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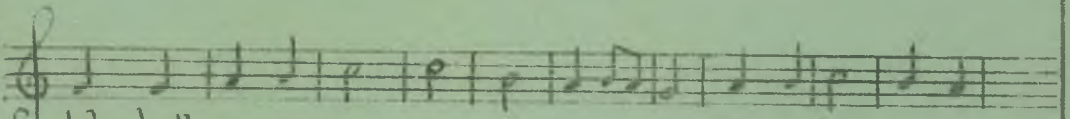
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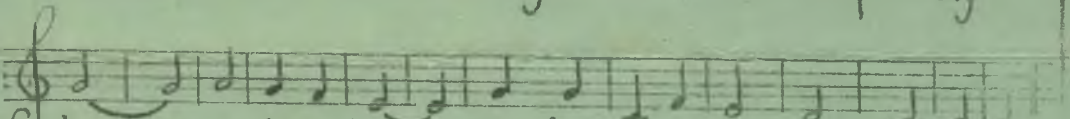
We shall overcome



1. We shall o-ver-co—me. We shall o-ver-co—me



We shall o-ver-come some day——. Oh— deep in my



heart— I do be-lieve We shall o-ver-come some day——

2. We'll walk hand in hand.

We'll walk hand in hand.

We'll walk hand in hand someday.

Oh deep in my heart, I do believe

We shall overcome someday.

3. We are not afraid.

We are not afraid.

We are not afraid today.

Oh deep in my heart, I do believe

We shall overcome someday.

4. We shall overcome.

We shall overcome.

We shall overcome someday.

Oh deep in my heart I do believe

We shall overcome someday.

Freedom Rider's Song

T H E D E K L E R K F R O W N

The appalling fact can no longer be ignored; that "distinctive and truly South African" culture, the absence of which has been so often deplored, is at last beginning to take shape. But, alas, it is not something with which Nadine Gordimer or Alan Paton have anything to do, it is not being moulded by the young "Sestiger" generation of Afrikaans writers or by the growing body of non-White authors. Like the "traditional South African way of life" it is being nurtured within the National Party caucus, from the murky depths of which its outlines are beginning to emerge clearly.

We have long learned that it is for the "authorities" to decide what we may and may not read. We regard it as only natural that Mr De Klerk's censors should have the right to withhold from us the treasures of world literature. Nevertheless, when it became clear that the De Klerk frown was turning upon home productions as well, there were stirrings of protest even in quarters ill-accustomed to criticising the Government.

But protest has never made much impression on the Nationalist caucus, operating as it does under the direct guidance of God, and there can be little doubt that the paralysing effects of censorship will spread until every scrap of writing that does not conform with the letter and spirit of Christian Nationalist bigotry will be swept away - if not by the Censor's pen, then at least by the pen of the State President signing the edicts passed by the rubber stamp of Parliament.

The signs are not difficult to read: the Nationalists are as incapable of turning away from the crude logic of their totalitarian ideology as Hitler was. Sooner or later in the life of every totalitarian country comes the Burning of the Books. In South Africa they will perhaps be burnt one by one and "after due process of law" - but burnt they will be.

Another not altogether unexpected aspect of the "new culture" that has only recently begun to emerge with unmistakable clarity, is that there will be no mixing of the races. In his recent statement to Parliament the Minister of the Interior made no bones about the Government's attitude to mixed audiences:

"It must be understood once and for all that the Government frowns upon multi-racial audiences".

In recent weeks Mr De Klerk has done everything in his power to make it impossible for persons belonging to different "national groups" to attend public entertainments together. The reason given by the Minister for this extraordinary interference by the State in a matter which, in virtually any other country, would be regarded as outside his competence, is that the provision of separate facilities

is necessary to eliminate friction between the "national groups".

However sincere Mr De Klerk's reasons may be (we must confess that we find them singularly unconvincing) his actions have certainly not succeeded in winning South Africa any sympathy abroad. In fact Mr De Klerk can rest assured that by his actions he has effectively wrecked the South African theatre and has made the job of the racialists in sport so much more difficult.

Few playwrights of any consequence will allow their works to be staged on an Apartheid basis. We can also confidently predict that the number of top entertainers to come to this country will steadily decrease.

But this is as Mr De Klerk would have it.

The frantic theatrical producers who first of all petitioned Mr De Klerk to reconsider, and then, in their panic, went so far as to suggest a withdrawal from the International Copyright Agreement, have not yet grasped the workings of the De Klerk mind. While to them isolation might be unthinkable, to Mr De Klerk it is the very opposite:

a return to Eden where the South African way of life and a truly South African culture can flourish, untainted by the pernicious ideas of the modern world, untroubled by the perilous currents of ideas flowing elsewhere.

We can at last return to the blissful state of our forefathers, secure in the knowledge that "Oom Jan" is keeping watch over our spiritual well-being. The occasional play coming our way will be safely mediocre or ancient, and we will be able to enjoy our public entertainment safe from the intrusions of other "national groups".

DR VERWOERD ON BANTU EDUCATION

"If the Native in South Africa to-day in any kind of school in existence is being taught to expect that he will live his adult life under a policy of equal rights, he is making a big mistake."

"What is the use of teaching a Bantu child mathematics when it cannot use it in practice?.... Education must train and teach people in accordance with their opportunities in life!"

"The basic idea of teaching the child is in order to fit him for farm work." (Referring to schools for the children of farm labourers)

"It is necessary that Native Education should be controlled in such a way that it should be in accord with the policy of the State".

" W E T H A N K T H E M I N I S T E R : "

Since 1948 the first political months of the year have become traditionally the time for pæans of praise to be offered up towards the political tin-gods in the cabinet by their admiring underlings and sycophantic supporters. In this, our first issue for 1965, we take the opportunity of adding our offering to the popular clamour.

There is a distressing tendency on the part of some overseas critics, unacquainted with the complexities of our unique problems, ignorant of our traditional way of life, and unaware of the dark forces of evil massing against us from without, to react with regrettable levity towards these popular expressions of praise. Some have even gone so far as to compare them with the chants of the official praise-singer who traditionally accompanied tribal Chiefs.

However, to the true South African (White of course) these spontaneous hosannahs from the heart of the people - or rather from the hearts of their elected representatives - are a sure indication of genuine warmth of feeling and of the high esteem in which we South Africans hold our politicians.

Our own particular thanks we offer to the visionary who has made it his business to save South Africa from the so-called Red Menace: Balthazar Johannes Vorster, Minister of Justice. (Drums..)
For, if the Minister had not acted so forcefully (if high-handedly) last year, there is no knowing what sort of Red-inspired deviltry would be abroad in the country today - Nude Mixed Swimming Parties, Young Police Officers Seduced by Red Women,et cetera! The mind boggles at the prospect.

There are people (Leftists of course) who have criticised Mr Vorster's laws (some have even gone so far as to call them undemocratic!), who have unfairly suggested that the small number of Communists (and crypto-Communists) in this country does not justify the tremendous expansion of his Security Police force, and who even imply that the Minister is using the Suppression of Communism Act against non-Communists (e.g. Liberals) ! Well, really.....

But Mr Vorster need not worry about such people: they are in the minority (amongst Whites), and we have no doubt that their untraditional South African complaints will not blind true patriots to the Minister's undoubted success in making a very small molehill into a very large mountain. (Flourish, exeunt)

"The use of force alone is but temporary. It may subdue for a moment, but it does not remove the necessity of subduing again; and a nation is not governed which is perpetually to be conquered."

- EDMUND BURKE

N O N - R A C I A L E X P E R I M E N T

The name of Patrick van Rensburg is well-known in South Africa; what is insufficiently known is the fine, constructive rôle that this dedicated liberal has been quietly fulfilling in Bechuanaland since he and his wife, Liz, settled there some years ago to found a non-racial school.

It is pleasant for Liberal News to be able to record the remarkable progress that they have made with this selfless and idealistic venture.

After starting from scratch, having to build with voluntary help even the classrooms that they needed, the van Rensburgs have built up in this arid area a school that is a going concern, and is providing a vital service to the community. The school now has an enrolment of 135 and goes up to Form IV - only three other schools in the Protectorate reach this level.

It is reported that seven classrooms and the Library have now been completed; work is well under way on the dormitories and laboratory and a start has been made on the workshop.

In addition to this, soil erosion is being combated; a good crop of corn has been grown; a dam is being built; and there is an expanding co-operative store doing R450 worth of trade a week. A Village Development Course is about to be commenced; a non-racial Nursery School is projected for September; and a Cattle Co-operative Scheme is envisaged as soon as the school can get a full-time agriculturalist on the staff.

The school's extra-curricular activities include gardening, sports, debating. There are also several club activities run by the staff, including dress-making, painting, craftwork, dramatics, engineering, typewriting, electrical engineering, chess and music.

What an impressive accomplishment by two determined people! We hope that this example will inspire those Liberals who complain in mournful tones that "there is nothing to do". Should any of our members be interested in assisting with building work during vacations, or in helping this venture in any other way, we suggest they write to Patrick van Rensburg, P.O. Box 101, Serowe.

K H A M A ' S L A N D S L I D E V I C T O R Y

Bechuanaland's General Election has, as did the Transkei's, fully vindicated our franchise policy. Given the choice between two African Nationalist parties and Seretse Khama's non-racial party, the voters overwhelmingly chose the latter, thus invalidating the fears of most local Whites that an uneducated electorate will always succumb to the blandishments of extremists. Due to the high incidence of illiteracy the parties were identified on the ballot papers by coloured symbols. Bechuanas have cause to be proud of both the orderliness of their first general election, and of its outcome.

C A P I T A L P U N I S H M E N T

At its 1962 Annual Congress the Liberal Party formally adopted the abolition of the death penalty - the only political party in this country to have done so.

Those who oppose the abolition of Capital Punishment usually advance one, or both, of two arguments. The first, and least reputable, is that abolitionists have more sympathy for the murderer than for the victim. But execution of the murderer cannot bring his victim back to life; obviously this argument is really a rationalisation of something quite different - the desire for revenge. This is an unworthy basis for legislation in a modern state. The ancient law "an eye for an eye and a tooth for a tooth" is a relic of our barbaric past, and should now be allowed to die. Certainly it should not be given the accolade of respectability by being accepted as a legislative principle.

The second argument is the purely pragmatic one that capital punishment must be retained for its deterrant value. There are two objections to this line of reasoning. First, the end does not necessarily justify the means. If it could be shown that amputating the hands of convicted thieves acted as a deterrent to thievery, for example, most civilised people would nevertheless oppose this form of punishment on the ground that it is too barbarous to be acceptable. We consider this objection to apply even more strongly to capital punishment: the cold, calculated killing of a human being by the State is an act so abhorrent to us that we can never consider it to be justified, even if it should prove to be a deterrent.

But fortunately this argument is unnecessary. In point of fact, no amount of research has so far turned up any significant statistical correlation between the murder rate, and the presence or absence of a death sentence. The number of murders in those European countries that have abolished capital punishment is no higher than in those that have retained it. Some will object that historical factors and social conditions vary so greatly between different countries that comparative figures are meaningless. This objection cannot apply to the comparison of murder rates in various States in the U.S.A. where social, economic and religious conditions are so similar as to form a perfectly adequate basis for comparison. And the undeniable fact is that the rate for the abolitionist States is actually fractionally lower than for the rest.

In the face of these arguments, the case for capital punishment collapses. It is a relic of the bad old days of the Old Testament, when children were stoned for being disrespectful to parents, and whole families put to death for the crime of one person. The time has come for South Africa to break the conspiracy of silence on this subject, and to re-examine its attitude to what is a crucial moral question in a country where scores of people are killed by the State every year.

U N D E R F I R E

The steady stream of bannings being issued against non-Communists under a law that was allegedly aimed at Communist subversion, has become a contemptible farce. In the Transvaal, the Pretoria Branch of the Liberal Party has been hardest hit. Its Secretary was the first to be banned 18 months ago. Recently, in the space of a few months, the Chairman, both vice-Chairmen and the Organiser have been either banned or housearrested, and the new Secretary has been warned.

In the face of this extreme action being taken wholesale against members of a legal political Party, without specific reasons being given, what can one conclude except that the Minister is making a deliberate and sustained attempt to wreck the legal radical opposition in this country ?

But let the Minister be warned: what he is trampling down is the last ideological barrier before the Showdown in South Africa. Our programme of massive and radical controlled change represents the only realistic path that steers a course between uncontrolled change and chaos on the one hand, and control of a ruthless and totalitarian kind on the other.

The Minister may sneer that we overrate our own importance. We ask: if we are unimportant why are we being singled out for repressive action ?

The fact is that our views coincide with those of the civilised world and of the majority of South Africans more closely than any other legal political organisation's. That is why he seeks in vain to destroy us.

P O L I C E A N D P O L I T I C S

Knowledgable South Africans (especially Liberal ones), have long suspected that the Security Branch regards itself not merely as an arm of the Law, but rather as the long arm of the National Party, and uses its anonymity to persecute radical opponents of Nationalism assiduously, no matter how lawful and irrelevant to state security their activities may be.

But a comparatively recent occurrence is the public alignment of high-ranking police officers with the aims and objects of the National Party, as evidenced by Security Chief van den Bergh's appearance at a Nationalist meeting at Naboomspruit and by General Keevy's frequent utterances in support of Apartheid.

To command the confidence and support of the public any police force must of necessity remain politically neutral. If ours continues on its present path it will forfeit what little confidence remains among the non-Nationalist 85% of the population.

30 MAR 1965

The banning of Alban Thumbran, Vice-Chairman of Pretoria branch, brought the total Liberals banned to 28 and of those 5 already in 1965 (up to March 22nd.).

The pace is increasing, as these figures show: 1961 - 2 ; 1962 - 1 ; 1963 - 8 ; 1964 - 12 (including two with house arrest); 1965 - 5 (first three months).

It is clear from analysing the list of those banned that the cream of the Party is systematically being skimmed off, silenced and almost immobilised.

We have lost our National Chairman, Peter Brown; two chairmen in the Cape - Peter Hjuil and Barney Zackon; Eric Harber of Grahamstown and Walter Hain of Pretoria, each being the Chairman at the time of their banning.

Organisers, of course, are specially vulnerable targets. The Transkei and Natal have lost two each. Hamington Majija and Max Thomas from the former and Elliot Mngadi and Selby Msimang from Natal. Pretoria's David Rathswaffo was also placed under twelve hour house arrest. (The other house arrest victim was also from Pretoria - Dr. Tsele, the then Vice - Chairman).

"CONTACT" has lost two Editors. H. Head and Ann Tobias. Two Vice-presidents, Jordan Ngubane and Bill Bhengu, and two Secretaries - Ad. Hain of Pretoria and David Evans of Durban, have also joined the lost legions.

These are the branches of the tree, albeit some of the strongest. A tree will never die because its branches are cut off - in many instances the tree grows stronger for some pruning. The only thing that can kill a tree is to pull it out by its roots. But the roots of liberalism, whether incorporated in a Political Party such as in South Africa, or in the minds of men everywhere, can never be stamped out. Ideas can never be stopped. The protagonists can be silenced but their spirit will always remain as long men live anywhere together.

RENEWALS

At this stage in our battle for existence it is of utmost importance that members show us their support by renewing as soon as possible. Please send your subscriptions to Box 5495, Johannesburg.

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LIBERAL NEWS

DECEMBER 1965



VOL. 7 No. 3

HUMAN RIGHTS DAY - DECEMBER 10



WHAT ARE HUMAN RIGHTS ?

THEY ARE YOURS, AS THEY ARE EVERYONE'S. NOT GIFTS OR LAWS, THEY ARE SIMPLY PART OF YOUR INHERITANCE WHEN YOU WERE BORN, AND THEY BELONG TO YOU NOW - WHATEVER THE COLOUR OF YOUR SKIN, WHATEVER YOUR RELIGIOUS BELIEFS, WHATEVER YOUR POLITICAL OPINIONS

BULLETIN OF THE TRANSVAAL DIVISION OF THE LIBERAL PARTY OF SOUTH AFRICA PUBLISHED BY THE DIVISIONAL OFFICE, BOX 5495, JOHANNESBURG

On the 10th December, 1948, the members of the United Nations voted to adopt a declaration in which were set out the basic human rights that they regarded as fundamental to all individuals. The declaration was not opposed, but the Soviet Bloc, Saudi Arabia and the Union of South Africa refused to vote upon it. The following summary of the Universal Declaration of Human Rights reveals that there are few articles which Nationalist Government policies do not contravene, and that in South Africa today only the Liberal Party subscribes to each and every article in this historic document.

U N I V E R S A L D E C L A R A T I O N O F H U M A N R I G H T S

Because recognition of the equal rights of all human beings is the foundation of freedom, justice and peace in the world

Because man has to resort to rebellion against tyranny unless human rights are protected by the Rule of Law

Because the member states of the United Nations are determined to achieve social progress, better standards of living and greater freedom

Therefore the Universal Declaration of Human Rights has been set as the standard for all people and all nations to aim at

- + All human beings are born free and equal in dignity and rights. They should act towards one another in a spirit of brotherhood.
- + Everyone is entitled to all the rights and freedoms set out in this Declaration, without distinctions of any kind such as race, colour, language, religion, political or other opinion, national or social origin, property, birth or other status.
- + No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
- + All are equal before the law and are entitled without discrimination to equal protection of the law.
- + No one shall be subjected to arbitrary arrest, detention or exile. Anyone who is accused of a crime has the right to a fair and public trial. The individual has the right to be presumed innocent, and cannot be punished unless he has been proved guilty.
- + No one shall suffer from arbitrary interference with his privacy, family, home or correspondence.
- + Everyone has the right to freedom of movement and residence within the borders of each state.
- + Everyone has the right to leave any country, including his own, and return to his country.
- + Adult men and women have the right to marry whoever they like and to found a family.
- + Everyone has the right to own property, alone as well as in association with others. No one's property shall be arbitrarily taken away from him.

- + Everyone has the right to freedom of thought, conscience and religion.
 - + Everyone has the right to freedom of expression and opinion.
 - + Everyone has the right to hold peaceful meetings.
 - + Everyone has the right to take part in the government of his country through periodic and genuine elections which shall be by equal and universal suffrage.
 - + Everyone has the right to free choice of employment. There must be equal pay for equal work. Everyone has the right to form and to join trade unions for the protection of his interests.
 - + Everyone has the right to rest and leisure, including reasonable working hours and periodic holidays with pay.
 - + Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care, and the right to security if for some reason beyond his control he is unable to earn his living.
 - + Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory, and other education available to all on the basis of merit. Parents have the right to choose the kind of education that shall be given to their children.
 - + Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
 - + Everyone has duties to the community.
The only limits to the rights and freedoms of the individual are those which preserve the rights and freedoms of others.
-

Any government which refused to recognise human rights or acted in violation of them, would not only fail in its duty; its decrees would be wholly lacking in binding force.

As we know from experience, men frequently differ widely in knowledge, virtue, intelligence and wealth, but that is no valid argument in favour of a system whereby those who are in a position of superiority impose their will arbitrarily on others. On the contrary, such men have a greater share in the common responsibility to help others to reach perfection by their mutual efforts.

From Encyclical Letter of POPE JOHN 23rd
"Pacem in Terris" 1963

L E F A T S E L O T L E L E I K E M I S E D I T S E G O R E
G O B E L E T O K A Y A B O T H O

Batho ba lekgotla la ditshaba ba thsepisitse lefatse lotle go baemela gore bakgone go buwa kapo gokgolwa se ba seratang. Basa thsabe kapo ba sa gatelwa. Banne mo tokeng le mo kgotsong.

Lekgotla la ditshaba ba dumelane gore emong le emong o tswane tse gore a fiwe toka. Ba buleletse badirela gore batho bakgone gotswara tokologo, ba age lefatse le letle la bone le lababang.

- + Botho bona le toka etswanang na hatlega lege ole yo motsu, kapo yo mosweu kapo yo motala. Le ge ole monna kapo mosadi. E gotswanetse lege ole mohome kapo motloki. Kapo wa kereke kapo owa polotiki yefe.
- + Le molau ube leyona ga wa tswanala be le molato kantle legore o bontswe molato wagago. O tswanetse gobulela nto yo uetsebang.
- + Uye kyolegong ya nnete. Tswanno ke gore o lokolwe o kgone go tsamaya mo oratang le fatseng la eno, kanako o ratang, o tsamaye o buwe kagorata.
- + Monna kapo mosadi yo godileng a nyale motlobo a o ratang. Ga se tswanno ya go gapeletsa kapo go thibella, nyalo efe le efe.
- + Ke tswanno gore ubuwe se use ratang kapo ungwale le makgotleng gagolo ge o sakgopise motho.
- + U na le tswanno ya gokgetha moemedi mo direlang batho bottle.
- + Batho ba lwalang kapo ba tsofetseng bafiwe ke mmuso mabele atswanetseng.

- + Emong le emong o na le tswanno na goya sekolong sa mmuso a ithuthe ka gorata.

- + Ke tswanno gore o dire mosho mo yo o kgonang le mabele abe amantsi a tswana le tiro yego u edirang.
Mabele aseke afiwa ka mmala.
Lekgotla la babereki leya batlega.
Mo tirong o fiwe sebaka sa goikhotsa empa malatsi a boikhotso a lefwe.

- + O NA LE TOKO YA GOPHELA MO GO SENANG LESHATA, LEFATSENG LA BOITUMELO, MO GONANG LE TOKA FELA.
EMPA KAGOBANE OBATLA TOKA, O LEMOGE GORE OSEKE WA TLOSA TOKA YA BANGWE.

LETSATSI LA TOKO YA BOTHO
KE KA DI 10 DECEMBER

Now there are revolutionists of two kinds in this world. In the first place there are those violent, hot-headed and unthinking men who fly to arms, who overthrow established governments.....These are the revolutionists of one class. But there are revolutionaries of another kind; blind-minded men, who animated by antiquated prejudices and daunted by ignorant apprehensions, dam up the current of human improvement; until the irresistible pressure of accumulated discontent breaks down the opposing barriers and levels to earth those very institutions which a timely application of renovating means should have rendered strong and lasting.

- LORD PALMERSTON

British House of Commons 1850

+ + +
The highest moral law is that we should unremittingly work for the good of mankind.

MAHATMA GHANDI

PRESIDENT KENNEDY'S ADDRESS AT THE U.N. GENERAL ASSEMBLY ON
THE QUEST FOR PEACE.
SEPTEMBER 20, 1963.

The members of this organisation are committed by the Charter to promote and respect human rights. Those rights are not respected when a Buddhist priest is driven from his Pagoda, when a Synagogue is shut down, when a Protestant church cannot open a mission, when a Cardinal is forced into hiding, or when a crowded church service is bombed.

The United States of America is opposed to discrimination and persecution on grounds of race and religion anywhere in the world, including our own nation. We are working to right the wrongs in our own country.

Through legislation and moral and legal commitment, this government has launched a determined effort to rid our nation of discrimination which has existed far too long - in education, in housing, in transportation, in employment, in civil service, in recreation and in places of public accommodation. And therefore, in this or in any other forum, we do not hesitate to condemn racial or religious injustice, whether committed or permitted by friend or foe.

I know that some of you have experienced discrimination in this country. But I ask you to believe me when I tell you that this is not the wish of most Americans - that we share your regret and resentment and that we intend to end such practices for all time to come, not only for our visitors but for our own citizens as well.

I hope that not only our nation but all other multiracial societies will meet these standards of fairness and justice. We are opposed to apartheid and all forms of human oppression. We do not advocate the rights of black Africans in order to drive out white Africans. Our concern is the right of all men to equal protection under the law - and since human rights are indivisible, this body cannot stand aside when those rights are abused and neglected by any member state.

New efforts are needed if this Assembly's Declaration of Human Rights, now 15 years old, is to have full meaning.

P R E A M B L E T O T H E
A M E R I C A N D E C L A R A T I O N O F I N D E P E N D E N C E

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed - That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundations on such principles and organising its powers in such form, as to them shall seem most likely to effect their safety and happiness.

PARTY NEWS

- + DAVID RATHSWAFFO, formerly Pretoria Organiser, who has been under House Arrest and Banning Orders since the end of last year, was given a 6 month suspended sentence on 22nd November on a charge of breaking his ban by attending a church service gathering. David's many friends in Pretoria, who were waiting anxiously for the result of his case, would like to thank Jack Unterhalter who conducted the defence.
 - + If we had known a year ago that AUDREY COBDEN would have had an accident which kept her away from the office for so many months we would probably have closed down the Division in desperation! However, we did not know and we have managed to battle through this sticky period with the stalwart help of the willing people who have kept the office going; many thanks to them and please, Audrey, get well and come back soon.
 - + We were sorry to say good-bye to LESLIE & MOLLY COOPER last month. Leslie, one of our most faithful Liberals, was a foundation member of the Party and has been prominent in many Party activities, particularly elections. We wish the Coopers prosperity and happiness in their new life in Israel.
- JOHANNESBURG:
- + FRIDAY-FORUM, held in the office every Friday at lunch hour continues to be well-attended. Members who have never been to these meetings should come and hear for themselves the excellent talks on topical subjects. Bring your friends as well.
 - + EVERY SATURDAY AFTERNOON a Members' Meeting will be held in the office, beginning on Saturday 4th December. These meetings are being held at the request of the many members who are unable to attend the regular week-day meetings. They are a wonderful opportunity to keep in touch with Liberal friends and up to date with Liberal ideas.
 - + COLIN KINGHORN has taken over the organisation of the Sunday night Study meetings from Leslie Cooper. Various interesting evenings are planned and details will be announced soon.
- PRETORIA:
- + FRIDAY STUDY GROUP is flourishing. Because of the encouraging increase in attendance at meetings the Pretoria Committee has decided once again to invite speakers from outside the Branch. Our first guest speaker, drawing bumper attendance, was ERNIE WENTZEL, a vice-Chairman of the Transvaal Division, followed by Miss MARY BENSON, the well-known journalist who has made a study of non-racialism both here and in America. Guest speakers will be invited once a month with ordinary meetings in between. Meetings are held in the office, 4 Prinsloo Street, at 8 p.m. every Friday.

S U B S

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S U B S

Subscriptions for 1966 will be due in January. Please bring your 25 cents to the office or send a postal order to the Secretary. Although this may seem a small amount it goes a long way towards paying for your copies of Liberal News.

DONATIONS ARE ALWAYS NEEDED

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C O M E F O R W A R D

In reading those phrases of the Universal Declaration of Human Rights that are the policy of the Liberal Party, you will recognize how close our political thinking is to the wisdom that men wrote down to guide and teach people who live together. The words are simple and of great beauty, and they work their magic as they make alive the ideas of justice and brotherhood.

Won't you who read this come forward to help us, in whatever small way you can, to defend these ideas and keep them alive ?

- JACK UNTERHALTER, Chairman, Transvaal Division.

M A S I B E B A N Y E



"and on earth Peace
in men of goodwill"

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