

are more naïfs than sophisticates on balance, more squares, if one will, than slickers, it may be that Mr. Rovere's dental trouble will prove recurrent and even progressive.

Hysteria 1964 is in substance an anthology of liberal and "moderate" commentary on the Republican extremists of three years ago. If I had to choose my own favorite it would be this, attributed to Maxwell Geismar: "[Goldwater] is a Doctor Strangelove incarnate, he is possessed, paranoid, utterly evil, and close to suicidal. . . . I believe he is close to being an out-and-out monster. . . ."

Reviewed by C. P. IVES

An African Armageddon?

The Battle for Rhodesia, by Douglas Reed, *New York: The Devin-Adair Company, 1967. 150 pp. \$3.95.*

Rhodesia: Background to Conflict, by B. Vulindela Mtshali; foreword by Kenneth D. Kaunda, *New York: Hawthorn Books, Inc., 1967. 255 pp. \$5.95.*

THE FOREWORD to Mr. Mtshali's book by the President of Zambia is a conspicuous example of the Orwellian "double-think" and "new-speak" which pervades so much of the vocabulary of contemporary politics. Dr. Kaunda is a professed champion of the policy of non-violence who favors the violent overthrow of the "rebel regime" of Rhodesia; for this, he argues, is the only "language of persuasion" that Mr. Ian Smith and his colleagues can understand. It is also, he warns us, the only means of averting a "horrendous war" between whites and blacks throughout all Southern Africa; and he would have us believe that if and when "majority rule" is established in Rhodesia the "racialism" which he affects to abhor and will "have

no truck with" will produce a society in which "men of all colors, creeds and stocks can feel at home."

The brief history of Zambia (which in imperial times was called Northern Rhodesia) scarcely encourages us to take Dr. Kaunda's word for it. The black adherents of at least one religious creed were not allowed to feel very much at home under his enlightened rule, bequeathed and supported by Her Majesty's Government. The Lumpas were a quasi-Christian religious sect founded by the prophetess Alice Len-shina who promised them among other things an immunity to spells cast by the local witch-doctors. She also taught them to renounce all violence and all political activity, which is possibly why Kaunda attacked and destroyed them with such ruthless barbarity. According to Douglas Reed, the persecution of the Lumpas began even before independence: he tells of one incident in which the Zambian troops, getting beyond control by their British officers, "mowed down some eight hundred of the Lumpa people with machine guns." In another incident "forty-five women and children were butchered in a church."

When the white employees of the Zambian copper mines went on strike because of a violation of their contract, Kaunda expelled some of them, threw others into jail, and denounced the rest as traitors. When, somewhat later, the black mine-workers also went on strike, he merely entreated them to return to work, promising increases in pay. Now he has discarded in practice if not in propaganda his avowed policy of multi-racialism and is rapidly Africanizing all jobs. Meanwhile, his radio station, generously provided for the purpose by Her Majesty's Government, incessantly broadcasts incitements to terrorism and murder to the black inhabitants of Rhodesia, which for reasons to be mentioned later go unheeded.

The work by the South African Zulu, Mr. Mtshali, should be read with considerable caution, for it is neither sound history nor disinterested reporting but another

er apologia for the black nationalist movement set in motion by Harold Macmillan and vigorously encouraged, as Mr. Reed tells us, by influential forces in Washington, New York, and London, no less than in Moscow and Peking. He begins by reminding us that archeologists have been uncovering relics of a high civilization in Southern Africa antedating by several millennia the coming of the white man, though he neglects to tell us that they also antedate, by approximately the same extent of time, the coming of the Bantu. These are the people, now numbering about 70 million, who occupy the continent south of a line from Dakar to Dar-es-Salaam. They are divided into numerous tribes, including the Zulus, the Mashona, and Matabele, speaking two hundred distinct though related languages.

Among the ruins of this exceedingly ancient pre-Bantu culture Mr. Mtshali mentions only the Zimbabwe, but there are many others in Rhodesia as well as in South West Africa. Dr. Raymond Dart who examined the radioactivity of charcoal from the painted rock shelter at Solwezi estimated that the site was occupied somewhere between 4100 B.C. and 4600 B.C. Dr. W. F. Libby of Chicago also ascribes the paintings to the fifth millenium before Christ which would make them roughly contemporary with the Eighteenth Dynasty and New Kingdom of Egypt. More interesting and perhaps more important are the paintings in South West Africa, especially the group which contains the mysterious "White Lady of the Brandberg." Who was she and how did she get there? Probably we shall never know, but the costume in which she is represented strikingly resembles those of the girl bull-fighters found in the Labyrinth, or Palace of Minos, at Knossos in Crete. Minoan Crete was a great sea-empire, and its ships are believed by some to have ventured far beyond the confines of the Mediterranean and Aegean; but it seems unlikely that they went as far as the Southern Atlantic coast of Africa. The Abbé Henri Breuil of

the French *Institut*, who has written about the paintings, theorizes that at some time in remote antiquity white warriors or hunters followed an ancient overland trail through Uganda and Southern Rhodesia into South West Africa and through continual interbreeding became merged with the indigenous peoples. Whoever these peoples were, they were certainly not Bantu and not ancestors of the black nationalist agitators.

The history of the Bantus as far as we know it is a record of cruel and barbaric intertribal wars, which as Mr. Reed assures us, would surely be resumed if majority rule on the basis of one-man-one-vote were to be established in Southern Africa. On this point the experiences of the Congo after the sudden withdrawal of the Belgians and more recently those of Nigeria would seem to bear him out. Mr. Mtshali of course denies it, implying that it is the white man who has sought to encourage tribal hostility on the ancient principle of *divide et impera*.

This, however, is contradicted by some of the historical references in his own book. The most powerful army ever assembled in Africa was that of the Zulu chieftain Shaka, who advanced the art of warfare by providing his impis with pangas—a sort of machete—as well as assagais, or throwing spears, so that they could both impale and chop up their adversaries. In 1819 a great battle took place between the Zulus under Shaka and the Ndwandwe under their chief Zweide, in which the Ndwandwe were virtually destroyed and their remnant scattered. This and Shaka's other wars of extermination took place not in Rhodesia but in what is now the province of Natal. It was his practice after a victory to impress the young male survivors into his army and the more personable girls into his seraglio and to massacre all the rest—old men, women, and children—so that vast areas of the countryside were left without a single inhabitant.

Shaka's seraglio at kwaBulawayo (meaning "the place of one who kills with afflic-

tions") contained twelve hundred women, none of whom ever gave him an heir. The probable explanation is that the total unrestraint that characterized his every other action also made him incapable of consummating a full sexual relationship. The legend, mentioned by Mtshali, that in addition to his thousand-odd black concubines Shaka had two white wives may be dismissed as fantasy. In 1828 Shaka was murdered by his half-brothers, Dingane and Umthlangana; after which Dingane assured himself of the supremacy by murdering Umthlangana.

Dingane shared to the full Shaka's ferocity and bloodthirst, to which was added the vice of treachery. It was during his rule in 1837 that the first party of *voortrekkers*, or Boer migrants from Cape Colony, led by Piet Retrief arrived in Natal accompanied by their families and immense herds of cattle. They were welcomed by Dingane who later made a treaty which permitted them to settle on the uninhabited lands. Two days after the treaty Retrief and his male companions were invited to a celebration in Dingane's kraal. In the midst of a dance, the chief leaped suddenly to his feet, crying "*Bambani abaThakathi!*"—"Kill the wizards!"—The unarmed and astonished Boers had no means of defending themselves and were cut down to a man, after which the impis descended on the womenfolk, children, and Hottentot servants, slaughtering and mutilating them all. The site of the massacre is known today as Weenen, or place of bewailing.

Later in the same year a party of Boers under Andries Pretorius soundly defeated a Zulu army which had attempted to ambush and annihilate them. The anniversary of this victory is a South African national holiday. Dingane's own tribesmen then rose in revolt against him. He fled into Swaziland and was murdered there.

Significantly perhaps, Mtshali has nothing to say about the Retrief massacre though he does mention the Retrief Manifesto of 1837. By quoting one part of one paragraph concerning the relation of "mas-

ters and servants" he represents it as a statement of Boer policy toward the Bantu peoples. It was nothing of the sort; the manifesto was directed not against the Bantu but against British rule and interference; it constitutes in effect a declaration of independence comparable to that of the thirteen American colonies or to that of the present government of Rhodesia. The bitterness, even hatred, of the Boers for the British was deep and lasting and many times led to open war. It persisted after the Union, but the reconciliation that neither Botha nor Smuts was able to achieve has been accomplished by the infatuate efforts of Harold Macmillan and Harold Wilson, supported by the Kennedy and Johnson administrations and the incessant clamor of the United Nations. The Smuts government was overthrown in the elections of 1948; since then, as Douglas Reed observes, the Afrikaner party has gone

from strength to strength until their control of the country was complete. This was not entirely their own achieve-

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ment. It was largely due to the British abandonment of Africa. From Kenya, Uganda, Tanganyika, and after the destruction of the Federation, from Rhodesia white folk came to South Africa. . . . Such people deserted by their homeland turned to the Afrikaner government. As the Northern turmoil grew, even the British in Natal also began to turn that way. When Rhodesia took independence and was at once besieged and threatened with invasion, this gradual movement became a surge, and in 1966 Dr. Verwoerd and his men gained an electoral victory which showed that Natal, too, now stood with them.

In contrast to South Africa the white population of Rhodesia has never been divided by language or on social and political lines. From the time of Cecil Rhodes' pioneers it has been predominantly British by descent or by birth and intensely devoted to the Crown. By a referendum in October 1922, Rhodesia rejected an offer, made on the most generous terms, of union with South Africa, though this would have been

economically advantageous. Now, as Mr. Reed observes, it is in the process of becoming a nation. If Rhodesia can survive the siege of sanctions and propaganda that has been brought against it by the governments of Britain, Western Europe, America and the United Nations, by the sponsors of such books as Mtshali's and by the liberal press, radio and television everywhere, it will become part of the bastion against the anarchy and bloodshed that today pervades the "liberated" portions of the African continent.

Mr. Reed has done his best to expose the total falsity of this propaganda, the widely disseminated reports of internal rioting and violence, police reprisals and what not. A B.B.C. television broadcast of a supposed incendiary riot in Bulawayo turned out to have been an old film of a department store fire made many years before. Pictures of a riot in the Sudan were represented as having taken place in Rhodesia. The truth is that despite some hardships imposed by the sanctions, Rhodesia


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since the Unilateral Declaration of Independence has been orderly and tranquil. Mr. Reed cites a French journalist who stopped the first black man he saw in a Salisbury street and asked him whether he wanted the whites to stay or to leave. "To stay," the man replied. "Why?" demanded the Frenchman. "If you had been here last year you would not ask. We want them to protect us." The reference was to the murders and burnings in 1964 by Communist-trained outsiders. This was also the attitude of the six hundred tribal chiefs who met at Domboshawa for an indaba. The conclave lasted six days without interference by the government or the press; at the end the chiefs, remembering the snubs they had received at London and having lost all faith in Britain, agreed unanimously in favor of an independent Rhodesia.

Mr. Mtshali would have us believe that the Rhodesian declaration "aroused anger among American Negroes, who thereby expressed their bond with Africans in their struggle against white domination." How real and how close is this bond? In 1964 Mr. Harold R. Isaacs revealed that he had discussed the subject of Africa with a large number of prominent American Negroes, and here is a sample of what he was told:

The American Negroes in contemporary Africa undergo rapid disillusionment. They are appalled by the omnipresent stupidity, incompetence, theft of public funds on a gargantuan scale, the unjustified presumption of superiority, the fear of competition from colored Americans and the refusal of newly spawned African Negro states to consider Negro Americans acceptable ambassadors from the United States.

Mr. Reed is a former British journalist who as a correspondent for the *Times* of London witnessed the Nazi invasions of Austria and Czechoslovakia. In 1936 he incurred the anger of his editors and the Cliveden politicians by a book asserting that the appeasement of Hitler was inevitably leading to another world war. Since the

end of that war he has been living in Southern Africa close to the events he describes in the present book. Now he foresees a third world war brewing not in Southeast Asia but in Africa through the continual agitation of Western statesmen, the liberal news media and the liberal coterie which dominates American policy. He cites among other evidences the plan for the encirclement of South Africa prepared by the curiously named Carnegie Foundation for International Peace, the irresponsible behavior of such official personages as the former Assistant Secretary of State for African Affairs, Mennen Williams, and Senator Robert Kennedy, and the menaces contained in the note of July 18, 1966, to an ostensibly friendly government. The danger, he thinks, was temporarily averted by the successful Rhodesian resistance to intimidation by blockade and propaganda and by the Hague tribunal's refusal—by one vote—to deliver South West Africa to the United Nations. But the end is not yet.

Reviewed by ALLEN T. BLOUNT

Is Aggression an Evil?

On Aggression, by Konrad Lorenz; translated by Marjorie Kerr Wilson, *New York: Harcourt, Brace & World, 1966. xiv + 306 pp. \$5.95.*

KONRAD LORENZ' book, *On Aggression (Das sogenannte Böse)*, represents the clear sound of a clarion in the present-day din of pseudo-scientific obscurantism. Professor Lorenz is well established and respected by the scientific community, even by behavioristic psychologists. He is the *doyen* of contemporary biological and ecological researchers. He has contributed much to our understanding of biological and psychological phenomena in the great scheme of life. Gifted with an ability to transmit complicated observations and