



PROFESSOR Vernon McKay in one of his excellent analyses of South African propaganda asks whether "South Africans are making the fatal mistake that specialists on propaganda warfare warn against: are they succumbing to their own propaganda?" It is difficult to sort out humbug from conviction about the vaunted standard of living of the South African oppressed, which is the chief export article of South Africa's propaganda machine. For internal consumption is the propaganda about White superiority, now becoming obsessive in the South African press.

MUCH attention has been paid to a new book by Prof. G. Eloff, senior geneticist at the University of the Orange Free State, Bloemfontein, which is described as "the first scientific work on the origin and hereditary structure of the Afrikaner nation." The book gives reasons for Eloff's belief that Afrikanerdom is developing as a "super-race". The South African Press Association has reported Dr Eloff as saying that the intellectual advance of the Afrikaner is such that he will be the guardian not only of non-Whites but also of "other nations" in the wake of the power decline of Britain

and Holland.' The Professor has convinced himself of the "genetic inferiority of non-Whites", according to a critical leader in the *Evening Post*, Port Elizabeth. The book, which has a preface by the late Dr Verwoerd, makes clear that some of its early research was done in the Koffiefontein internment camp, where Eloff was incarcerated with 425 other allegedly pro-Nazi Afrikaners in World War II. They included the present Prime Minister of South Africa, B J Vorster, whom, the book states, Professor Eloff used as a guinea pig when establishing the intellectual superiority of the White man.

THE Afrikaner tobacco-magnate and international financier Anton Rupert has got the message. He told his audience at the Port Elizabeth Agricultural Show last month: "We have prestige and face and to this we should add a dynamic philosophy and confidence in the future of our civilisation ... We must, and want to, be more than just a small European community in Africa. We must mirror ourselves in the opportunities we have, in the task we can accomplish here, and see ourselves in it as one of the most important White nations on earth." He repeated a previous warning against "the fallacy that the dark-skinned Africans can be left to themselves ... If they do not eat, we shall not sleep."

NOT that the enemy is being ignored. Professor H B Thom, Rector of Stellenbosch University, told Western Province businessmen in February "When we had to struggle we achieved the best but now the challenge seems to be escaping us. A foreign theory of co-operation seems to have taken hold of our people." And a "blatant way to indoctrinate the mind of a child" was nipped in the bud by Mr G van Niekerk of the South African Bureau of Racial Affairs, which submitted a British children's book, *I am a Boy*, to

the Publications Board. The book contained illustrations showing a little Coloured boy sitting with White children admiring a birthday cake at a party, and of a White boy and his Coloured friend on a swing. It is believed, wrote the Johannesburg *Star*, that people objecting to the book have gone so far as to erase the black faces on the illustrations before allowing their children to see the book. A spokesman for the (English) South African distributors of the book, Central News Agency, said that he had received instructions to withdraw the books and have them returned to his head office.

"INTERESTED persons masquerading under the cloak of religion", in the words of Piet Retief's 'Manifesto' (1836), have long threatened White South Africa's peace of mind, and a new schoolbook, *Civics for Standards VII-VIII* sounds the alarm yet again. Published by Afrikaanse Pers Bpk, Johannesburg, to meet the requirements of a syllabus of the South African Department of Education, it teaches that "The World Council of Churches, which was founded in Amsterdam in 1948 by the socialist, collectivist theologians, are now controlled by men whose main object is a revolutionary political change aimed at bringing all mankind together under the rule of a single centralised power, and it is being skilfully guided towards a collectivist 'one world' of one church, one race and one government." The description is strikingly similar to the book's definition of communism. The book ends by quoting the First National Conference to Combat Communism: "The Government should be urged to take firm and effective steps against the 'liberal' press in South Africa which, while acting under cover of the freedom of the press, is softening public resistance to Communism and undermining the authority of the State." Liberalism itself is called "a diluted form of the Communist creed."

A CAMEO of life as it really is among South Africa's master race and its African helots is to be seen in the events of 31 August 1966, on the farm Wildebeestfontein, district of Gobabis, in South Africa's colony of South West Africa. On that day Jacobus Gerhardus le Roux, a 22-year-old White farmer, whom medical evidence stated to be mentally retarded, with the mind of a boy between 12 and 16, started driving a light truck around, near the homestead. He had no driving licence. Labourers on the farm testified that, as they were sitting at open fires in front of their huts, Le Roux chased them with the vehicle but they succeeded in avoiding him. "However he turned again and made for them. This time a nine-year-old girl

could not avoid the approaching vehicle, which crushed her to death against a tree trunk." At Le Roux's trial for the murder of nine-year-old Namsobab Piri, defence counsel said that Le Roux stopped at the huts to pick up a "non-White man" to fetch firewood, but drove away because he had forgotten his cigarettes. Returning he planned to stop at the same spot to pick up the man, but on applying the brakes, found that they had failed. Le Roux was found not guilty of murder by Mr Justice G van R Muller in the Supreme Court, Windhoek, on 24th February 1967 and discharged. "Le Roux's mother wept in the public gallery where she had sat throughout her son's trial," reports the *Windhoek Advertiser*.

YESTERDAY

William-Joseph SYAD

An ear leaning towards centuries sleeping on the dark path of time Oh! Naftaye you have told me the past of my culture drunken thoughts of my Somali race

And like this fine sand in the hollow of my hand you glided into the past where the mind alone

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Item No:

by Willfried Feuser.