

ning and organising with Blacks who think in terms of three months ahead, nor they with us and our 25-year vision of the future. Either the view of the long-futured White or that of the short-futured Black must prevail. In a "democratic" South Africa — or rather Azania — it will be the Black view which carries the day. In his *"Now-Men and Tomorrow-Men"* G.M. Mes reminds us that "a short-futured people can only be ruled by force . . . It can only be ruled by fear of punishment." African history proves that Mes is right. This matter of racially differing time-scales is never mentioned, yet it is vital.

If what has been said above is true — and a realist can hardly deny that it is — then what are the implications for the White African? It means that he must decide whether he will be the hammer or the anvil in the ferocious racial strife which is about to erupt here. At the moment he chooses to be the anvil, because his nerve has gone and he is bolting for cover. If he persists in this course he will perish; nor will he deserve to survive. So if he is to have a future the White must make a complete political turnabout, seize absolute and total power and use it ruthlessly to rule his country and all in it. This is, of course, totally undemocratic. Yet it is the only course which offers the White even a chance of survival.

Can this be done? Probably not, because the Whites in common with the rest of the West, seem to have lost the will to live. It is this loss of will which will destroy us, not "world opinion", Black power, liberalism or any other threat.

One urges the South African White to stand, to save themselves and Black Africa with them, yet one feels that the will, the courage, the urge to survive is no longer there. It may be true that such a people do not deserve to survive. The stage of history is cluttered with the ruins of races and civilisations which died because they lost the will to conquer and to rule. Centuries ago that great Roman Marcus Tullius Cicero wrote in words which might have been written about South Africa today: "When a people are determined to become slaves and are degraded, it is folly to try and animate in them again the spirit of pride and honour and freedom and the Law . . . They enthusiastically embrace their chains . . ." It is probably folly at this late date to urge the Whites to turn and save themselves. The few urging this course on the Whites may one day figure in a footnote to history reading, "But some of them did try."

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