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"Ye shall know the truth and the truth shall make you free"

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SOUTH AFRICA AND THE WORLD REVOLUTION

EDITORIAL

By Eric D. Butler

Unlike the "famous" newspaper correspondent from Britain who, having surveyed South Africa for six days from his Johannesburg hotel, was able to make the dogmatic pronouncement that he had seen a "Police State", I am not going to presume that my short, even though comprehensive investigation of South Africa, qualifies me to give lectures to the three million Europeans who are striving, I believe, honestly, to solve their internal problems under growing international pressures which are aiding the forces of subversion now operating right throughout the African continent. But I have come to certain definite conclusions, which will be of interest to all students of World Revolution. There are important lessons to be learned from studying the international campaign against South Africa.

My major conclusion is that the race question is not the basic cause of the pressure against South Africa. The race question is being exploited to further revolutionary objectives. The promoters of the World Revolution have no more interest in the African natives than they have in the rootless proletarians of the European world where there are no race problems. It is merely one more example of putting the have-nots against the haves, not to lift up the have-nots, but to reduce all to the one dead level. Thus will be destroyed the possibility of expanding freedom for all. Only under the tutelage and with the assistance of the European can the African native hope to climb, however slowly, up the ladder of civilisation. I am certain that the Bantu lecturer at one of the new native agricultural schools expressed the truth when he told me quite freely that even to modify in the simplest possible manner the shocking farming methods of his fellows, was going to be a very long, slow process. His grasp of the truth is certainly much more certain than that of a Kenyatta, who demonstrated for all not completely brainwashed, that it is not possible to develop quickly with a University "education", native intellectuals who can operate on their own a civilised nation.

A CRITICISM

If I were to offer any criticism against South African politicians, it would be to the effect that they are deluding themselves if they feel that sooner or later their genuine attempts to solve race relationships will be appreciated in Western nations, and that there could come a time when the Western nations may be thankful that South Africa can offer them military bases in the struggle against International Communism. Those who have made a study of the deeper aspects of the World Revolution know that irrespective of how much the Europeans in South Africa do for the Bantu (and my own view is that they are attempting to do too much in too short a time under international prodding) and how they do it, will not ease in any way the internal campaign of vilification and pressure. I pointed out to South Africans, privately, on the radio, at meetings and press interviews, that it was significant that the attempt by the Europeans in Southern Rhodesia to pursue a different kind of policy con-

cerning race relations, a policy based upon the concept of a type of partnership, the building of a multi-racial structure, was not helping the Europeans in Southern Rhodesia. They were being attacked in the same way as the South Africans were being attacked. The revolutionaries are attempting to use the "United Nations in the same way that they are using it against South Africa and Portugal.

THE ATTACK ON PORTUGAL

Unlike the South African policy of separate development, with the gradual creation of self-governing Bantu states, and the Southern Rhodesian policy of some form of partnership, the stated policy of Portugal in her African territories is gradual integration. As the revolutionaries sometimes state that South Africa should be following a policy of integration instead of separate development, why then the bitter attacks upon Portugal for adopting the very policy recommended for South Africa? And the answer is, as I have already stated, that the race question is only a means to an end. The real objective is to break the control and influence of the present European groups in Africa. This objective is an essential part of the worldwide strategy for ultimate world conquest. Some prominent South Africans are beginning to grasp this, and to realise that they need allies who have a thorough grasp of the nature of the World Revolution. But many are unfortunately deluding themselves with wishful thinking.

THE REAL DANGER

Although I am thoroughly convinced of the reality of the subversion which compelled the Government to introduce, reluctantly, the recent legislation so misrepresented all over the world, I have little doubt that the South African authorities and the Europeans, supported by the great majority of the Bantu peoples, would be capable of dealing with the type of uprising proposed by the controllers of the Pogo movement. The real danger is that an uprising such as that, which produced Sharpeville, would be used as an excuse for external interference similar to that which took place in the Congo. While in South Africa I had an opportunity of gaining a great amount of first-hand knowledge of what happened in the Congo.

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FOR ME THE ANGELS SING

By D. WATTS

Reviewing an instalment of Mr. Fenner Brockway's autobiography, "Outside the Right", Mr. Allan Ashbolt, of "The Sydney Morning Herald" remarks, "Even if his (Mr. Brockway's) comments are not particularly profound, he is obviously on the side of history and the angels." By that Mr. Ashbolt really means that Mr. Brockway and the angels are on the side of Mr. Ashbolt.

Mr. Brockway has specialised in anti-colonialism for nearly 50 years and has been associated with Gandhi, Nehru, Nkrumah and Kenyatta. The angels seem to keep strange company. Mr. Gandar, who writes for the "Rand Daily Mail" and is opposed to the present South African Government's racial policy, describes what, according to Mr. Ashbolt, is the angel's side.

"Events in Africa and the world at large have crowded in on the awareness of our people here, smothering the tender faith in multi-racialism that blossomed so promisingly 18 months ago. Bloodshed in the Congo, authoritarianism in Ghana, corruption in Nigeria, tribalism in Kenya, one-party rule in Tanganyika and wholesale political turmoil in all three territories of that showpiece of multi-racialism, the Federation -- so it goes on with near-war in Katanga and assassination in Togo adding to the pile of evidence against any easy and painless accommodation between Whites and Blacks in Africa."

Add to that the deceptions and injustices that have been part of the promotion of this angelic state, and the atrocities that have accompanied its establishment, and one can only say that if that be the angels' side, we are deprived of all the material we would use in picturing what the devil's side must be like. How anyone can believe that in creating so much evil those in any way responsible are on the side of the angels is more than a purely academic question.

The soldiers of the First World War, albeit irreverent in intention, used to bawl what could be regarded as the theme song of all ages:

The bells of hell go ting-a-ling-a-ling
For you but not for me.
For me the angels sing-a-ling-a-ling,
They are in love with me.

The belief that the angels sing for "me" is a sophistication of the primitive belief in a tribal god. The god is always on the side of the tribe. If he sometimes does not seem to assist his people, it is because they have not paid him enough homage, or because some other tribe has a stronger god; never because the god has defected to the other side. Moral and spiritual values, as more advanced people understand them, are not considerations. Good is personal, physical strength or the might of the warriors. The virtue of the god is that he has power over his people and occasionally over their enemies; and when the tribe is prosperous and powerful it means to them that their god is with them.

As other forms of good and evil come to be appreciated, the idea that good, or God and the angels, are on the side of one's own tribe (nation, political party, class or organisation) is retained. The most common belief is that what is good or true or right to oneself is good or true or right to God and His angels; and no margin is left for human error.

The coupling of history with the angels is psychological

atavism bringing thought all the way back to the primitive idea. Some history has been made by those who have had power over themselves to bring themselves nearer to perfection; but political history has so far been made mainly by those who have had power over others; so that to be on the side of political history is to be on the side of the powerful. In this there is a slipping back to worship the tribal god whose chief, if not sole, virtue is to be powerful over men.

Human history is not some entity striding through Time and carrying all men with it; but it is something made by men. Too much deference to the history that men have made, even when it be not a kow-towing to the powerful, stifles the ability to distinguish between the aspiration to be on the side of the angels and the assumption that the angels are on one's own side.

To stand still at some particular point of history, believing that there a final judgment on political values has been reached, is not to be on the side of history; for history is continually moving forward to something different. It is interesting to note the absurd situation into which Mr. Ashbolt's attempt to stay in a particular moment of history lands him; for it is, at the present time, a quite common intellectual predicament. Says he: "His (Mr. Brockway's) belief in the abstracts of freedom, equality and justice is uncomplicated by any intellectual subtlety—and is perhaps all the better for it."

Mr. Ashbolt is here with many another intellectual of his generation in commending intellectual superficiality or, turning the penny over, in denigrating openly or by inference intellectual profundity. They are all, these anti-intellectual intellectuals, on the side of political history—on the side of the politically powerful who, whether aristocratic, bourgeois, plebian or proletarian, fear the profound thinker.

Mr. Brockway, says Mr. Ashbolt, is not equipped with a great mind, but he has a great faith. It might be beside the point here to go into the difference between faith and uncritical belief; but it is curious that so many who demand uncritical acceptance of certain political doctrines, notably egalitarianism, should give as their authority the Christian teachings. Time and again they remind their hearers that Jesus bade them love their neighbours as themselves; implying an equality between them and their neighbours. Seldom nowadays, if ever, do they point out that this is the second commandment, and that the first is to love God. Indeed, it is one of the boasts

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UNDER-DEVELOPED AMERICANS

In the American journal, *Newsweek*, of April 1, an article, "Unemployment in America", should provide a wealth of material for future writers of humorous and satirical plays. At the present stage of evolution it evidences the tragic results of centuries of brainwashing. Gambling on the possibility of the U.S.A. press being freer than the Australian one of our readers wrote *Newsweek* as follows:

Having twice read "Unemployment in America" (*Newsweek*, 1/4/63) I am wondering what my U.S.A. friends have done with their brains after solving the problem of overwork. Your problem is not "unemployment", but how to straighten out your crooked thinking. You have mistaken the purpose of man, and substituted means for ends. Hypnotised by glittering statistics, your minds are dead to economic and moral reality.

What is known as "production" is the changing of matter from its native form into another form that is useful to mankind. The cost of production is energy and time, or, in one word—WORK. Money is not a cost of anything: it is merely a claim or title to goods, and as such, is a means of recording relative "values" of "cost", "price" and increment or "profit" (profit is the difference in "value" between the raw material and finished goods. It is distributed as wages and other forms of money income). Money originates as "loans" from the banking system and goes out of existence when a "loan" is repaid. Notes and coins are the small change for "bank credit" which must be regarded as a flowing stream of "purchasing power".

Automation was designed to "cut costs", that is, to do away with work. It has succeeded to the praiseworthy extent of "eliminating an estimated 1.5 million jobs a year". Yet automation is branded as "the culprit", as if it were a failure! The prospect of its continued success is feared as a worsening of the "problem". What arrant nonsense.

You know that poverty and frustration is the seedbed for bloody revolution. Not only the directly stricken, but relatives, friends, misguided humanitarians, and power seekers add to the millions of potential revolutionaries. You send millions of tons of produce away in the hope of mitigating poverty and checking Communism in other places, while political stupidity allows it to thrive at home. This policy is part of the mechanism of your own ultimate destruction—unless you switch quickly to straight thinking and right action.

"Through automation, one American workman can produce enough food and manufactured goods to satisfy all his own needs and those of six fellow Americans, with plenty left over for export." Well then, isn't it obvious that it is physically possible for the discharged people to live at the same, or even higher standard, as before? And, note well, without detracting from the standard of anyone else! The only reason they cannot serve the industrial system as a market is that neither they, nor anyone else, get "claims" to the extra goods produced. Within conventional "growth" philosophy they can't get claims to goods already produced unless some borrower of bank credit can hire them to build automation gear for doing away with more work!

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The convention must be changed so that people released from toil continue to receive the same income. It cannot be paid by ex-employers, or from taxation; either would defeat the purpose. Not an exchange of purchasing power is wanted—but an increase. It must come from the banking system through Government agency. Only thus can you discover the true requirement of the home market.

It may be found soon that the displaced people are required to return to work. Alternatively, it may be preferred to share the gain of freedom through a reduction of working hours. Whichever happens is an enrichment of the whole community, provided you remember that exports are losses unless replaced by equal value of needed imports.

If millions can endure poverty without turning to crime, a taste of freedom is not going to send them crazy. However, it would be advisable to give youth a chance to construct more sports fields, hobby workshops, etc., that they may retain self-respect and a sense of responsibility. Such projects should be financed from the same source.

Eric Butler Invited to Re-Visit South Africa

After hearing Mr. Eric Butler dealing with some of the major aspects of the World Revolution, with particular reference to the international attack on South Africa, a number of South Africans have expressed the wish that Mr. Butler can return to conduct a much more extensive lecturing tour.

In just over two weeks, Mr. Butler made a short statement for a South African Broadcasting Commission's national news service, addressed a meeting arranged by invitation only in Pretoria, Spoke to a well-attended meeting at the Pretoria University, the chair being taken by one of the Professors, had a private house meeting, and gave two press interviews in Cape Town. The first was well reported in a section of the *Afrikaner* daily press, while the second was featured in a national news service by the South African Broadcasting Commission. The journalist who did the second interview said that he had a number of outlets for Mr. Butler's statements.

Mr. Butler also signed up a number of subscribers to *The New Times* and *The Intelligence Survey*, took orders for a number of books, and made arrangements for an outlet in South Africa for our publications. Arrangements have also been made for several of his taped addresses to be circulated.

Apart from his intensive interview programme, Mr. Butler has done a tape survey entitled "South Africa and The World Revenue". We will announce when this tape is available for use in Australia. Mr. Butler also reports having obtained an excellent tape interview with Professor D. Steyn of the Pretoria University. Dr. Steyn is Professor of Pharmacology and one of the world's leading authorities on the hazards of fluorides. It is hoped that this tape will also be available shortly in Australia.

Based upon his first-hand researches, Mr. Butler hopes later to do a series of articles on the South African situation.

Mr. and Mrs. Butler arrived in London on May 1 and started work immediately on the British programme.

SOUTH AFRICAN WORLD REVOLUTION

Continued from page 1

It is not a pretty story. No doubt this is why little has been heard through the usual press services. I can report that in Africa today the "United" Nations would easily be at the bottom of a popularity poll.

A SUBVERSIVE PRESS

Another conclusion I reached after being in South Africa was that never again would I believe, before independent confirmation, any press reports out of South Africa. The English-language press is little short of being openly subversive. It is so blatant in its distortion of the truth that it is not surprising that so far from this press turning the British section of the community (I must hasten to say that there has been a great amount of inter-marriage between Afrikaners and British) against the present Government, it has done exactly the opposite, particularly in Natal. I found it most significant that even the Opposition Party supported in principle the Government's recent security legislation. By doing so, it was reflecting the general attitude of the whole community, which demands effective action against threats of further subversion. The Opposition was therefore criticised by the English-language press along with the Government, the only hero of this press being the one and only member of the extremist Progressive Party, Mrs. Helen Suzman who gave the Government no support whatever, and who also attacked the Opposition. Mrs. Suzman is, I am reliably informed, wealthy in her own right, and represents one of the wealthiest electorates in South Africa.

FOR ME THE ANGELS SING

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of these generations that they now turn their attention to serving their fellow men instead of concerning themselves about God.

To different men God is Love or Truth or Wisdom or the Divine Spirit or the Perfect Being or the Heavenly Father. No man can love his neighbour as himself if he does not love his God, in whatever aspect God appears to him, with all his heart and all his mind and all his soul. When he so loves his God he judges men and things to be good or evil, not as they are related to himself or his side, but as they are related to God. He realises that there is good and bad on his own side and on the side of his opponent; and that the good on both sides is on the side of God and the angels.

The attempt to put the second commandment first, or to ignore the first commandment, leads to spiritual incapacity in very practical expression, for then the love of fellow men is a love of those who are on one's own side and a hatred of those who are not. This is only one step away from loving oneself better than one's neighbour; for the loved fellow men are in some way identified with the self -- with the personal self or the class self or the political self; with one's own side. The neighbours are then those on the other side, and they are hated.

So men, without some transcendental point of reference, find it impossible to love proletarians without hating

bourgeois. They can love one race only by hating another. They cannot love black Africans without hating white Africans. They teach Negroes to love themselves and hate white people - - and that is undeniably the step back again to love of oneself and one's side, and hatred of neighbours.

This state of affairs has often been defended in the name of Christianity; but it is Christianity from which the more profound teaching and the harder discipline is missing. It is easier to love one's neighbour than to love God as Truth that does not take sides with error or deception; or to love God as Love that has no favourites; or to love God as the Divine Spirit who does not dwell apart from Truth. It is easy to worship political idols, but hard, indeed, to be on the side of the angels.

Though the expression "on the side of the angels" be used but as a figure of speech, it is yet, figuratively speaking, an awarding of harps and haloes; so that what has been said in this still applies.

CALLING ALL NEW ZEALAND READERS

Although it is impossible at this stage to give a definite date for Mr. Butler's arrival in New Zealand from Canada, it is almost certain that it will be some time in July. And it is essential that the organisers of the New Zealand tour know immediately what support they can rely upon. Those who can help to organise meetings, can take steps to have Mr. Butler address Rotary Clubs and other organisations, or who have any other suggestions to make the fullest use of Mr. Butler's services, are urged to contact either Mr. F. Allen, 9 Edenvue Road, Glen Eden. Auckland, or Mr. John Armstrong, Box 2067, Christchurch.

It is also stressed that financial support is urgently required for Mr. Butler's New Zealand campaign. Readers may send their donations to either Mr. Allen or Mr. Armstrong, who will acknowledge them.

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