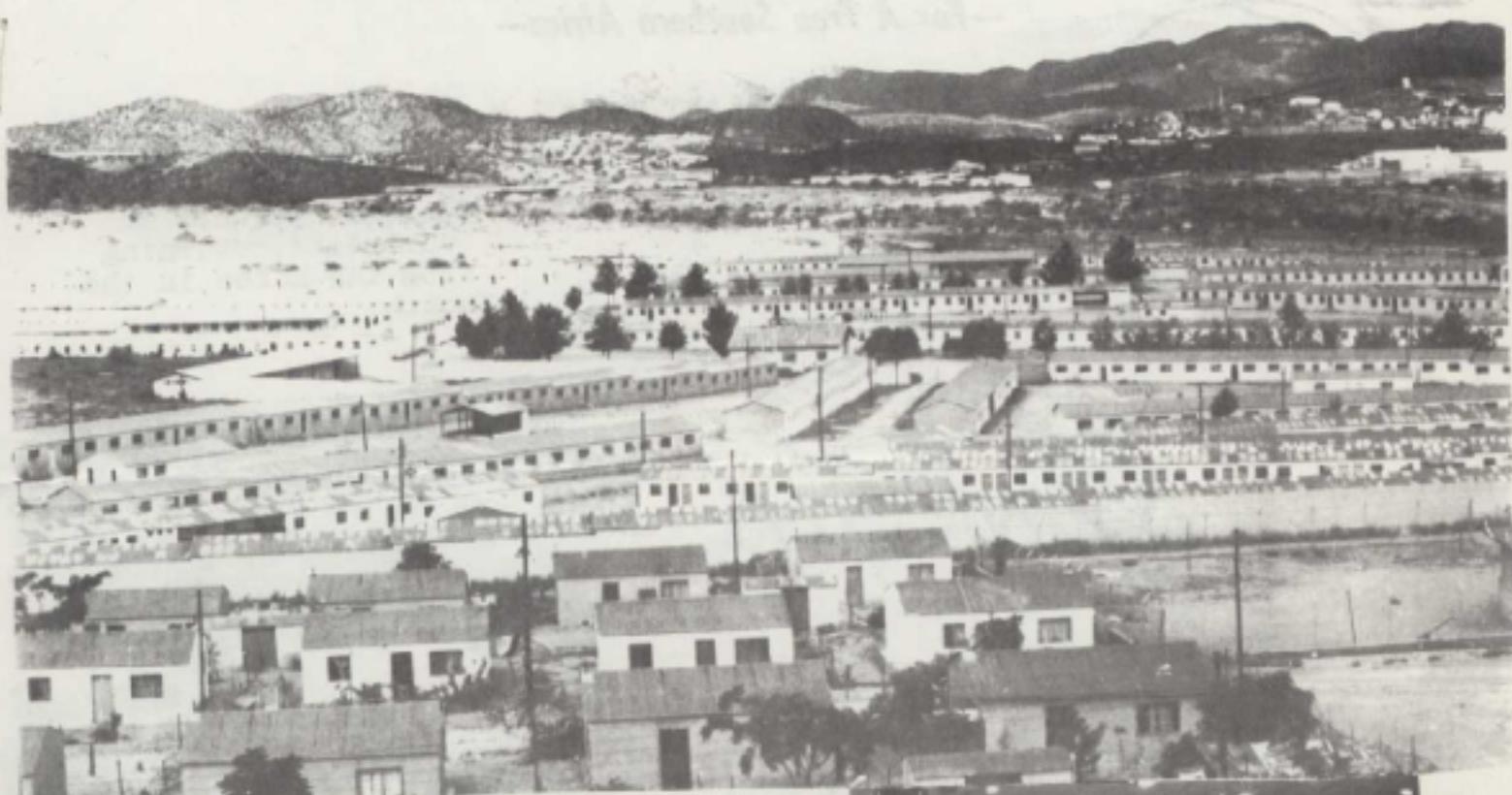


MEMORIAL
TO THE
CHURCHMEN
OF
SOUTH AFRICA



EPISCOPAL CHURCHMEN
for
SOUTH AFRICA

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—For A Free Southern Africa—

THE FEAST OF THE NATIVITY

A.D. 1973.

Contract workers in
Ovamboland, returning
from the mines in the
south.

NAMIBIA

PHOTOS: front cover

(clockwise, beginning at the top)

- Katutura township, Windhoek.
- Bishop Colin Winter addressing the House of Deputies at the 64th General Convention of the Episcopal Church, Louisville, 9 October 1973.
- Archdeacon Philip Shilongo (left) and Archdeacon Lazarus Haukongo.
- Bishop and Mrs. Richard Wood with their daughter, Rachel Ndimuwa.
- Contract workers.



God, help us who roam about.



Help us who
have been
placed in
Africa and
have no
dwelling place
of our own.
Give us back
dwelling place
God, all
power is
yours in
heaven and
earth. Amen

—NAMIBIAN CHIEF
HOSEA KUTAKO



Archdeacon Shilongo
and his father.

Archdeacon Shilongo,
his wife and their
children.

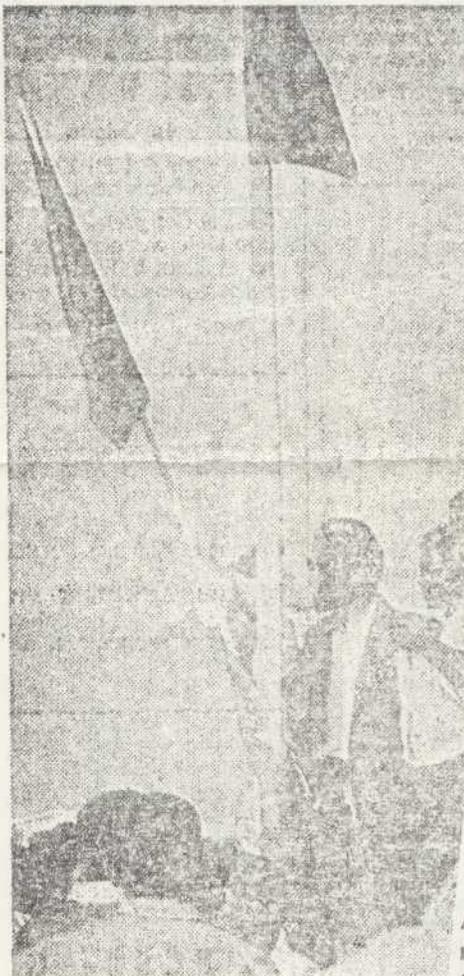
NAMIBIA

The United Nations Security Council voted unanimously 11 December to end the dialogue it authorized between Secretary-General Kurt Waldheim and the South African government on the future of Namibia. The SG had been instructed in February 1972 to contact all parties concerned and establish conditions leading to self-determination for the people of Namibia. Dr. Waldheim had had numerous conversations and had himself visited the Territory in March 1972, and followed this up by sending an envoy out in November of that year. South Africa attempted to string out the status quo by wordy and meaningless discussions and quasi-promises, an exercise which became so apparent that, with growing pressure from the South West Africa Peoples Organization, the Organization of African Unity and other parties, the entire enterprise fell through.

The Security Council suggested no further action. SWAPO and the OAU have appealed for increased support for Namibians to wage an armed struggle for their independence. And, as you will read on other pages of this issue, the Namibian people, especially the SWAPO Youth League, are more and more seizing the time and with skillful militance pressing their demands for South Africa to withdraw, with the steadily rising theme of freedom in 1974. The pitch of events is mounting and a bloody confrontation between Namibians and their oppressors appears likely on a scale not before seen. What then will those countries which plead for peaceful solutions and patience - the USA among them - do?

Lutheran Bishop Leonard Auala and Anglican Bishop Richard Wood, together with Mr. Thomas Komati, student and SWAPO member, applied to the South West Africa Supreme Court and were granted a provisional order effective until 22 February 1974 stopping floggings in Ovamboland. The show cause order was selective, forbidding lashings of: persons suspected of being members of SWAPO or the Democratic Co-operative Development Party, DEMKOP; sentencing anyone to more than 10 lashes or openly flogging anyone on the bare skin; or women.

THE STAR of Johannesburg reports Bishop Wood as saying in an affidavit "Members of the Anglican Church and the Ovambo-Kavango (Lutheran) Church were in dread that they could at anytime be subjected to violent and irremediable flogging because of past or present associations with SWAPO or DEMKOP." Bishop Auala authorized his name to be added to the legal application during an overseas phone call with Bishop Wood. Bishop Auala was then in Geneva, but has now returned to Namibia.



A GROUP of Blacks, all of them wearing a label "Namibian Police" gathered around a makeshift platform yesterday from where speakers of the Swapo Youth League exhorted their listeners to start fighting for the freedom of South West Africa. The meeting took place in the Katutura Township.

Swapo promises "freedom" and rule by Blacks early next year

WINDHOEK: At a mass political rally held in Windhoek's Katutura township yesterday, one Swapo Youth League speaker asked if non-Whites to unite with one aim — to speak with one voice and in order to break all the laws of the "Boers". Then they would be able to see if the Government could put all of them in jail. Thomas Komati, one of twelve speakers told the gathering which at one stage numbered more than a thousand people.

The Swapo Youth League convened the meeting but there were no calls for violence this time although speaker after speaker urged the audience to rise and fight and virtually without exception told their listeners that South West Africa would be "free early next year" and would be governed by "Namibians".

RIOT POLICE

There were calls of Black power. Swapo songs were sung and the „Namibian“ flag was displayed. Also on duty were so-called "Namibian police" although a large contingent of South African riot police stood by in case of trouble. It was not necessary for

these men to leave the Katutura Police station where they were held in readiness because no incidents occurred.

The first speaker was Manuel Nepembe who said that as a result of the meeting of August 12 he spent 56 days in jail. He reminded his listeners that they, the speakers did not want to be arrested. Mr Nepembe then referred to the floggings in Owambo, calling it an injustice, adding that the Swapo Youth League would fight for the freedom of speech, for equality and the freedom of movement.

While he spoke a Black photographer started taking pictures of the Whites present, including the reporters and members of the Security Police. The crowd started singing 'no more Bantustans.

● Continued on Page 3

WINDHOEK
tiser

GENERAL POST OFFICE AS A NEWSPAPER

VEMBER 26, 1973

5c

KATUTURA WITNESSES MASS MEETING

no more Vorster, no more apartheid".

The next on the list was Nathaniel Heseckiel, who said that South West Africa was waiting for the Blacks to be taken and all that was required was to fight. Amid a loud ovation he said that the United Nations were founded by Whites and how could a Black trust it?

He told his listeners to take their firearms — the loudspeaker and the hailer — and to start fighting with them, reminding them that the cars and weapons in the possession of the Whites came from America.

HEROES

Efraim Hampata Shuaja told the audience that the heroes of the "Boers" were van Riebeeck and Piet Retief but theirs were Jerry Ekandjo jailed a few days ago for eight years under the Sabotage Act and Herman Toivo ja Toivo,

jailed for twenty years under the Terrorism Act.

"We will fight until our land is free," he cried. The Blacks here could not wait for South Africa or the United Nations and freedom was a bright star in the sky waiting to be taken.

BLACK NURSE

A Black nurse from Owambo, one of those who had been flogged, Miss Nandi Ndeulita asked the massive crowd whether they were scared to die for their country? She exhorted the Blacks to fight until death, saying that the South African Government and the Whites branded those fighting on the borders as terrorists, "but the Boers are the real terrorists, they came to terrorise us," she said.

Klitus Haipumbu was the next in line to speak, saying that as he looked from the makeshift platform where he stood he could see Katutura's houses which were nothing less than pigsties. Pointing with his arms in the direction of the City he said there live those who should return to Kakamas.

A JAIL

The Owambo Compound was a jail and there was separation among the people of Katutura. They were designated as Hereros or Damaras while in Windhoek there was no separation between Jew, Frenchman or others. A "Boer" would give you nothing and should you go there to the City and ask him for water he would give it to you in a tin.

Peshi Nathaniel told the meeting that the "Boers" did not own any land in Africa, yet they were handing out Bantustans. Referring to the word "baas" he said that in his language, "Ukwanyama", it meant a man and wife caressing one another in bed. The atrocities of the South African Government could not be counted and were a hell that could not be described.

A speaker, Mr Martin Kaib referred to Mr Louis Stofberg's reference that the Whites should fight and if necessary shoot, but as far as he knew Mr Louis Stofberg was still a free man, only the mouth of the non-White committed incitement; that of the White did not. At this stage there was an interjection from the crowd: "What are the White skins doing here?"

POLICEMAN

Kaib continued to say that he wanted to see reaction from the South African Government about Mr Stofberg's remarks. He wanted to test the duties of a Policeman. The Prime Minister came and told Dr Waldheim that he would give South West Africa's people freedom of speech, "but I don't see

An unknown speaker said that the Whites were in South West Africa without passbooks and the Black should go early in the morning and ask them for their passbooks.

UNITE

Thomas Komati asked the Blacks to unite and to confront the "Boers". He said that this year already 50 "Namibians" were killed. He also said that the Prime Minister made certain concessions and said that the holding of political meetings would be free, but a month later he came and gave Owambo self-rule. "Vorster will not leave South West Africa," he said. He warned that the meetings in the north would continue and the "Boers" wanted a civil war in that area. He concluded by saying that freedom was near and asked them to break all the laws of the "Boers".

THREAD

The Secretary of the Swapo Youth League, Elifas Shikongo said that "freedom" was hanging on a thread and needed only to be cut. "Are you afraid of the "Boers" or afraid to be killed?" he asked, adding that the "Boers" should "scoot out of South Africa". One speaker, Benjamin Namalangu reminded his listeners that when the Blacks spoke of "the blood will flow" it was interpreted as that the Whites should be killed. This was not at all the case.

The new chairman of the Swapo Youth League Ezriel Taapopi also made a short speech and said that the "Boers" should remember that atrocities were self-destructing. "Next year you will have a Namibian Government," he said.

As the huge meeting broke up there were no incidents as happened the last time and the crowd left peacefully for their homes.

"....If Christian Bishops of the Christian church really believed in peaceful change, I ask those Bishops and I ask those churches now two questions.....

What have you suffered to bring about that peaceful change?

And secondly, how effective has that change been that you have tried to establish?"

- Bishop Colin O'Brien Winter, bishop of Damaraland-in-exile, from a sermon preached at Great St. Mary's, the University Church, Cambridge, 11 November 1973.

THE WINDHOEK Advertiser

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OWAMBO HEADING FOR CIVIL WAR AND WINDHOEK FOR

DISTURBANCES — Black leader

WINDHOEK: A civil war in Owambo and the eruption of further troubles in Windhoek's Katutura compound could be expected, a Black political leader warned today, adding that it should be the efforts of South African Government officials in Owambo to reconcile the two factions and to abandon its only weapon — the application of violence and to do something about the ignorance on the part of its Black appointed leaders in that area.

Speaking in Windhoek today, was Mr Johannes Nangutuuala, the president and founder of the Democratic Co-operative Development Party. He is in Windhoek to obtain legal advice. At the outset of the interview, he expressed his satisfaction about the flogging which he received recently and which led to an outcry at the United Party's annual congress, a Supreme Court application as well as world-wide news coverage. Mr Nangutuuala was given 21 cuts and only a Supreme Court order stopped the Tribal Authorities from removing him from the Ondangua to the Okavango tribal area.

"I am not unhappy about the flogging I received. In fact, I feel very happy about it because it is a great victory to me.

"First the authorities booted me into jail but this did not harm my political reputation.

Then I was flogged and I benefited as a result," he said, adding that it could not be denied that he obtained many new supporters and that the flogging caused some people to look at him as a martyr.

Speaking of the situation in Owambo, he said that the area remained tense and that there were many complaints.

"I repeat that we can still expect civil war in Owambo," he said, blaming the South African Government officials for creating enmity instead of trying to reconcile the two factions.

Today the only weapon of the South African Government was violence and the ignorance of the Government-appointed Black leaders, he said. He said that he still planned to convene the members of the special labour

committee that he had created to discuss the serious dissatisfaction about the new labour agreements and also about the misunderstandings arising from this agreement and also about the misunderstandings arising from this agreement which was not understood by the Owambo employee.

Only the quasi-emergency regulations applicable in Owambo had so far forced this committee to remain passive. He stressed that this was not a "strike committee."

Reviewing the general situation as he sees it he said he would not at all be surprised if new troubles flared up in Windhoek's Katutura compound.

"The psychological effect of the place... you feel as if you

are in a cattle kraal," he said. Improvements were promised, and in fact it was said that the whole place would be reconstructed. The only change he saw when visiting it yesterday, was more steel gates at the entrance. The effect upon its inmates must be something inhuman and he would not at all be surprised should troubles erupt once more.

Speaking about the visit of Mr Clemens Kapuuo to the United Nations, he said that that was something which could not be speculated upon at this stage. One should first wait and see what Mr Kapuuo had to say. In conclusion, Mr Nangutuuala said that he had the feeling that Windhoek's Black political leaders did not look too favourably on the Kapuuo visit.

"There is a great necessity for White and Non-White to move forward together in solving the problems of South West Africa. Recriminations and counter recriminations would benefit no one. Let there be difference, but let all the population groups try and find a solution," he said.

Flogging: Vorster won't yield

By Benjamin Pogrund
Johannesburg

THE South African Government has so far remained unmoved in the face of strong and angry protests over the public floggings of African political activists ordered by tribal courts in Ovamboland, the tribal homeland which it rules in South-West Africa.

The Opposition inside South Africa has repeatedly demanded government intervention; the Anglican Synod, currently sitting in Johannesburg, has asked Prime Minister John Vorster "in the name of Christian conscience" to stop the floggings; the English-language Press has condemned the floggings as "barbaric".

All this has met with silence from the authorities, except for a terse statement by M. C. Botha, Minister of Bantu Administration and Development, that the flogging was an old tribal custom, and he would not interfere.

Archdeacon Philip Shilongo, head of an Anglican mission in Owambo, who is attending the synod in Johannesburg, says he saw nine male students, aged between 17 and 21, and four women being flogged on September 12.

The women, three nurses and one a student, were alleged to be involved in politics and trying to organise meetings of the anti-apartheid South-West Africa People's Organisation. They were made to raise their dresses and each was held down by four men while six strokes were given. About 150 people watched.

Each of the youths was sentenced to 20 strokes, and each had to pull down his trousers for whipping with a palm branch about a yard long, two and three quarter inches wide and just over half an inch thick. A 17-year-old boy had open wounds from the beating and had to go to hospital.

So far, at least 20 Owambo political detainees have been flogged after being handed over to the tribal courts by the South African security police.

South Africa's own jail regulations prescribe a maximum of 10 strokes—which must be given within a prison and in the presence of a doctor.

THE SUNDAY TIMES, NOVEMBER 18 1973

BISHOP WOOD ON OWAMBO

Bishop Richard Wood, Suffragan Bishop of Damaraland, last week successfully applied to the Windhoek Supreme Court for three interdicts to prevent the flogging of a teacher and a church worker and the removal of a politician in Owambo.

Affidavits alleged that many men and women, including Mr Johannes Nangutuuala, leader of the Democratic Co-Operative Party, were flogged on the orders of a tribal authority.

News of the floggings created a storm at the congress of the United Party in Windhoek and reports predict that the Bishop-in-Exile of Damaraland, Colin Winter, will talk at the United Nations about conditions in Owambo.

Bishop Wood is the central figure in the exposure of the flogging allegations. He is 53 and only began studying for the priesthood after he was married and had two children.

He said once: "I seldom wear a clerical collar. If you wear a collar, people never swear at you. They say good things which are completely untrue. When you dress as they do, though, they treat you as a human being".

QUESTION: Can you give an indication of whether there is likely to be any further action through the courts of the Owambo floggings? Have you been in contact with Mr Nangutuuala or the Rev. Shilongo? What is their condition Is there any possibility of their laying assault charges against the tribal authority?

ANSWER: Until the Supreme Court, Windhoek, has reviewed the cases covered by the interdicts, it would be wrong to pre-judge the issue.

It must be established under what Regulation the Tribal Courts were acting and if the essentials of a trial were present.

If any culpable irregularity is exposed, then the headmen will be in a vulnerable position. We shall then have the initiative to take whatever action seems best.

Mr Nangutuuala has a sore backside and a very determined nature.

Archdeacon Shilongo is fine and back at work at Odibo. Archdeacon Haukongo has called in the South African Police to investigate an alleged charge of assault by a Tribal policeman who hit him on the side of the head with a baton.

QUESTION: Swapo is said to be a target of the homeland government. Is the church, do you feel, in the same predicament?

ANSWER: When the church is 'comfortable' you can be certain that something is wrong somewhere. When it starts getting knocked it is most likely concerned about the right things. There is no virtue in looking for trouble, but when does it become wrong to avoid it? We need to think more about the significance of the Cross.

QUESTION: The Bishop of Damaraland was expelled from

S.W.A. for his involvement with the Ovambo people. Do you fear the same fate? Have any of your workers in Owambo been expelled recently? Have you personally suffered any harassment?

ANSWER: One has to try to do what you feel you ought to do and to be as detached as possible from possible results. None of us is indispensable. Someone will always step into ones place and probably do the job better.

It is almost a year since anyone was sent out of Owambo.

We have continual difficulty with permits. The refusal of my own permit to visit Owambo is of very serious concern. It is a personal sadness and it is a cruel blow against the pastoral needs of the Anglican Church in Owambo and most of our people are aware of this. Contrary to official opinion, my only desire to go to Owambo is to do the work of the Church. It would seem to be the simplest for them to grant a permit and put me out if I caused more trouble there than here.

QUESTION: How would you describe the present mood of the people of Owambo?

ANSWER: I do not think you can generalise. Official policies have the effect of creating tensions amongst the people living in both Owambo and S.W.A. as a whole. The mood depends which side you are on. When the Ovamboland Legislative Assembly (or do I mean Pretoria?) have the honesty to allow adequate free expression, the mood will be very apparent... as they are aware. Some of the leaders would be financially poorer and morally richer.

QUESTION: Do you personally know whether Bishop Winter will be raising the matter of the 'floggings' at the United Nations? Have you been in touch with him to relay the current situation?

ANSWER: I am in regular contact with the Bishop of the Diocese. To what 'floggings' must he suddenly refer? The brutality of the treatment on many occasions, meted out to the people in Owambo has been recorded in innumerable affidavits. All that is new is that the servants are learning from their masters. Perhaps they think this must be the better tradition. After all look where it has got us.

Bishop Auula has personally reported many cases to the Prime Minister of South Africa. He has repeated this more recently in Finland. Most cases are supported by affidavits. Perhaps it is time for the authorities either to challenge the 'truth' of the affidavits or to do something to correct what appears to be gross abuses.

If people ask for help, I do not always ask which Church they belong to.

QUESTION: Do you have any comment about the political situation in Owambo?

ANSWER: The most significant new development is the aroused and expressed concern of the younger people, both men and women, and the need for them to join forces with the older people who are sympathetic. The status quo is being maintained by force and the heresy is being propounded that to oppose a political party in power is to threaten the security of the State. A question that always interests me is, if a clergyman is accused of dabbling in politics, when is a politician accused of dabbling in religion.

QUESTION: How do you describe the role of the Anglican Church in current political affairs in the Owambo Homeland?

ANSWER: The role of the Anglican Church in the world is to attempt to bring Christian values into the common life. It must side with the oppressed. It must proclaim a liberation

through Christ to both the oppressed and the oppressor which can set people free to live a full and good life. We are here to praise and glorify God but not only on Sundays.

QUESTION: Do you think the Anglican Church and the authorities can find any common grounds or is a confrontation inevitable?

ANSWER: There is basically, no confrontation between the Church and the authorities. The Gospel confronts both the State and the Church. Neither like to be told this. In this country and in South Africa, where the Government claims to be Christian, it is the Gospel of the Lordship of Christ which is confronting the Government. At the same time, our Church is being confronted and we are being questioned about our faithfulness.

This confrontation is, thank God, quite inevitable.

THE TIMES TUESDAY NOVEMBER 13 1973

Bishops ask S Africa to end Ovambo floggings

Johannesburg, Nov 12.— Leaders of the Anglican Church in South Africa today urged Mr John Vorster, the Prime Minister, to prevent further public floggings by tribal courts in the turbulent Ovambo homeland of South West Africa.

The Anglican Synod for the Province of South Africa unanimously adopted a resolution here which condemned flogging as "repugnant to the Christian conscience".

At least a dozen people—including Opposition politicians—are alleged to have been publicly flogged in the northern homeland during the past two months and today sources there reported that the practice was continuing.

Moving today's resolution, the Right Reverend Richard Wood, suffragan bishop in the South West African see of Damaraland, said it seemed that "the authorities have not taken any steps to redress or investigate conditions in Ovamboland".

South Africa rules South West Africa under a mandate granted by the long-defunct League of Nations and since revoked by the United Nations, which wants to see the territory granted immediate independence.

During the past week three men from the Kwanyama area had been subjected to 30 strokes, "which takes the beatings into the realm of brutality", the bishop added.

A VICTORY FOR THE PEOPLE OF ZIMBABWE

The US Senate voted 19 December to restore sanctions on imports of chrome from Rhodesia - 54 to 37. A long-drawn-out filibuster by Virginia Senator Harry Byrd and his supporters at last succumbed to a cloture vote earlier in the day. It was Byrd's amendment to a December 1971 military procurement act which specified chrome as a strategic material, allowing its importation from Rhodesia, thus defying United Nations mandatory sanctions, violating US treaty obligations to the UN and giving substantial economic and prestige support to the shaky and illegal Smith regime.

The issue now shifts to the House of Representatives, where H.R. 8005, a bill sponsored by Congressmen Donald Fraser, Charles Diggs and some 180 supporters faces that branch of Congress when it reconvenes in January.

DO NOT LET UP pressure on your congressmen. Urge H.R. 8005's passage.

For further information - and congratulations for a good lobbying job:

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THE OBSERVER, 16 DECEMBER 1973

Mutiny in Ian Smith's African regiment

from a Special Correspondent, Salisbury, Rhodesia, 15 December

ANXIETY about Rhodesia's worsening security situation is increasing pressure on Mr Ian Smith to get African agreement to a settlement ending the country's isolation.

A recent development which, as it becomes known, must cause uneasiness among the country's 240,000 Europeans is a break down of discipline in the Rhodesian African Rifles, the country's only African regiment. It is authoritatively learned that six NCOs of the regiment have been charged with mutiny (which can carry the death penalty) and court-martialled. The authorities, however, have suppressed all details of the case, and forbidden the Press even to refer to it.

The loyalty of the RAR, which includes veterans of the Malayan campaign of the early 1950s, has always been taken for granted. Any cause to doubt it, and thus the loyalty of other 'trusted' Africans, must gravely complicate the problem of maintaining internal stability while fighting guerrilla incursions from Mozambique.

Civilian casualties since guerrilla attacks started in January have risen to 45 (including 37 Africans) killed. The security forces have lost 26 killed, of whom about half were Europeans.

Against this the security forces claim to have eliminated nearly 200 guerrillas—an indication of the extent of operations.

Despite the forces' high 'kill' figure, large tracts of territory less than two hours' drive from Salisbury are now declared 'no go' areas; and steps are being taken against intensified attacks expected in the New Year, when the rains will increase cover for infiltrators in the Zambesi Valley.

More serious, as yet, than the casualty total is the time Europeans must spend on part-time military or police reserve service. Nearly all men of military age have had to do at least a month in the past year, and many have been called up twice.

The call-up has not only hit business and industry, it has also contributed to the increasing emigration rate, as young people leave the country to avoid service.

Official figures for the middle of the year show an outflow of about 700 a month, against only 600 new immigrants arriving. But the true position is likely to be much starker.

This is because most emigrants declare themselves to be 'leaving on holiday' in order to prevent the freezing of their bank accounts under exchange control regulations. The true statistics become available only 12 months later, when emigrants are classified as having left for good.

A further fact concealed by the immigration figures is the quality of the new immigrants, a high proportion of whom are 'poor white' Portuguese and Italians. At one European school in Salisbury, some 60 per cent of pupils have no English, and many immigrants are not even literate in their own language.

After six years' relative ineffectiveness, sanctions, too, have unexpectedly started to bite on Rhodesia—a fact evident even before the drastic cut in oil supplies.

One reason for this is the high rewards now being paid by United Nations enforcement agencies for information about sanctions-busting, particularly in the case of Rhodesian exports with false bills of lading.

West Germany—whose less reputable firms were formerly the worst offenders—is now particularly strict because of its entry into the UN. Switzerland, too, has tightened up. And within the EEC, any firm that falsifies the origin of a cargo can be blacklisted.

The most blatant sanctions-breaking is still on the import side. The French and Japanese are the worst offenders, supplying car parts for assembly at the Government-owned complex at Willowvale.

But here, too, the screw seems at last to be turning—and a Citroën delivery date has recently gone up from four months to three years.

A better test of the effect of sanctions can be seen on the imported machinery side. Civil engineering contractors may have to wait a full year for a mobile crane, of which about two are imported annually; and goods on the secondhand market for civil engineering equipment fetch astronomical prices.

Most farm tractors are also largely worn out, as is much mining equipment in the country.

In so far as the Rhodesian economy has managed to survive sanctions, military insecurity and last year's serious drought (this year's crops will be much better) it has been by increasing productivity while pegging African wages, which have thus declined in terms of purchasing power.

This situation can continue in the short term, so long as 40,000 Africans come on to the labour market each month with jobs for only one in four of them.

But, outnumbered 22-1, and with the African population (now 5,500,000) expected to rise to 14 million by the end of the century, even stolid Rhodesians are aware that they are sitting on a population time-bomb.

Without believing that a settlement with Britain would end all their troubles, most Europeans would give a lot to feel less lonely, and to see a flow of modern equipment to the hard-pressed security forces.

THE REPUBLIC OF GUINEA-BISSAU

After 400 years of Portuguese colonialism and 17 years of political and armed struggle led by the African Party for the Independence of Guinea and the Cape Verde Islands, PAIGC, the people of Guinea-Bissau have declared their independence. On 24 September, 1973, at Medina do Boe, in the liberated three-quarters of the small West African nation, the popularly elected People's National Assembly proclaimed the new republic.

"From the historic moment of the proclamation of the State of Guinea-Bissau, authorities and organs of the Portuguese colonial state which exercise any political, military or administrative authority in our territory are illegal, and their acts are null and void."

The event was carefully prepared for for years, as PAIGC drove colonial troops from one sector after another and established a network of hospitals, schools and village and regional governing bodies. More than 52,000 voters participated in the final elections for the National Assembly (as compared with a recent Portuguese-controlled election which had an electorate of only 7,824 voters). The Rhode Island-size country has a population of almost 700,000.

Over 70 countries have given diplomatic recognition to the new nation. A 2 November 1973 vote in the United Nations General Assembly condemned the illegal occupation of Guinea-Bissau and acts of aggression against its people by Portugal - 93 'yes', 7 'no', 30 abstentions. UN resolutions as far back as 1960 are on record concerning the granting of independence to colonial countries and reaffirming the inalienable right to freedom and sovereignty of the people of Guinea-Bissau, including recognition of PAIGC as their only and authentic representative. A UN mission to the liberated areas in April, 1972, reinforced what dozens of impartial observers and journalists from every continent have been saying: that the people of Guinea-Bissau were set on self-determination and that they have an efficiently functioning governmental structure.

The 'no' voters at the UN in November were: Portugal, South Africa, Greece, Spain, Brazil, the United Kingdom and the United States of America. THE WASHINGTON POST on 14 November spelled out the bite our little NATO ally is putting on this country - in exchange for providing bases (which no other European country did) for the US's airlift to Israel in the October war, using Portuguese-controlled Azores airfields. Portugal wants increased US support for its African wars to offset sophisticated USSR missiles being supplied to the liberation movements. Not satisfied with over \$400 million in credits two years ago, it wants more rent for the US air base in the Azores. It treasures its association with Gulf Oil which is exploiting the Cabinda oilfields, capable of meeting twice Portugal's needs. Furthermore, Portugal wants a foreign aid bill amendment - submitted by Rep. Andrew Young (D, Ga) - which would enact a prohibition on the use of US arms in Africa, killed, even though the bill has passed both houses and is now in conference. "On the diplomatic front", THE POST says, "the Portuguese are seeking American support to veto the admission of Guinea-Bissau to the United Nations."

State Department people claim the Republic of Guinea-Bissau does not have the attributes of a state. "Where is the capital we could send a representative to?", one official scoffed. Former Assistant Secretary for African Affairs David Newsom was said by THE POST to have indicated "Washington would probably veto in the Security Council any demand for Guinea-Bissau's admission to the United Nations" - a statement the State Department heatedly denies.

In the absence of recognition of Guinea-Bissau by their government, Americans have formed a Committee to Support the Republic of Guinea-Bissau - to achieve a citizens' recognition. We urge you to sign a Message of Support and Solidarity. Contact:

COMMITTEE TO SUPPORT THE REPUBLIC OF GUINEA-BISSAU
164 Madison Avenue - 2nd floor
New York, N.Y. 10016

* * * * *
* BY THE EPISCOPAL CHURCH at its 64th GENERAL CONTENTION: *
* "RESOLVED, that this 64th General Convention publicly salute the *
* people and government of the Republic of Guinea-Bissau and wel- *
* come them into the family of nations..... that this 64th *
* General Convention call upon the government of the United States *
* of America to recognize the Republic of Guinea-Bissau." *
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NEWS BRIEFS

A South African magistrate has ruled that the murders of 11 gold miners at Carletonville 11 September were the result of gunshot wounds after shooting by the police in the execution of their duty...THE OBSERVER of London reports the discovery of a major new oilfield by Gulf Oil Corporation offshore Cabinda, a part of Angola near the mouth of the Zaire (former Congo) river. Gulf admits some wells "are the most prolific south of the Middle East" but denies a find comparable to Kuwait, which produced 3 million barrels a day before the recent cutback. The Cabinda field is invaluable, indeed crucial, for Portugal and South Africa, both under Arab nation boycott. (THE STAR of Johannesburg says the fuel crisis could affect 10 percent of South Africa's manufacturing industry.) Forces of MPLA, the Angolan freedom movement, are operating in Cabinda some 70 miles from the oilfields, with evidence they possess SAM 7 missiles which play havoc with Portuguese aircraft. Gulf cooperates closely with the Portuguese (it's the largest US investor in the African colonies and paid Portugal over \$61 million in taxes and royalties in 1972) and is acutely embarrassed by publicity. A boycott Gulf campaign has been gaining strength in the USA over the past several years.....A British firm has delivered 3 Wasp helicopters - out of 7 on order - to the South African navy, breaking 3 years of silence about a deal which threatened to wreck a Commonwealth conference at the time....Dr. Beyers Naude, the director of the Christian Institute of Southern Africa, and two other white South Africans have been charged under the Suppression of Communism Act with publishing statements of Paul Pretorius, banned ex-president of the National Union of South African Students. The case is set for 15 January 1974 in a Johannesburg court. Maximum sentence upon conviction: 3 years in prison.....1165 Afrikaans-speaking academics have signed a petition supporting the government of South Africa for its "scientifically based" policy of separate development.....Charges against Anglican priest David Russell for entering Galeshewe township, Kimberley, were dropped after it was made clear that ministers-of-religion need not obtain permits. Father Russell was visiting the Archdeacon of Kimberley, the Ven. Joseph Thekiso, to discuss the ordination of Mr. Stanley Ntwasa, 24-year-old theological student placed under a banning order in April 1972.....Dr. Manas Buthelezi, Lutheran theologian and Natal director of the Christian Institute, has been served with a 5-year-banning order 6 December shortly after returning from a visit to the USA.....The Rev. Dr. Sterling Cary, president of the National Council of Churches in the USA, reports that 4 of the 10 US banks involved in consortium loans to the South African government (through the New York-based European-American Banking Corporation) have said they were pulling out. These are:the Central National Bank of Chicago; the Merchants National Bank and Trust Company of Indianapolis; the City National Bank of Detroit; and North Carolina's Wachovia Bank and Trust Company. Still remaining to face a mounting nation-wide campaign protesting underwriting the apartheid state with yankee \$\$\$\$\$ are: the First National Bank of Louisville; the United Virginia Bank of Richmond; the Wells Fargo Bank, San Francisco; the Maryland National Bank in Baltimore; the Republic National Bank of Dallas; and Bank Leumi Trust Company of New York.....Prime Minister Vorster, infuriated by press investigations of the murder of the Carletonville 11, has threatened a ban on newspapers he considers guilty of "racial incitement" and is preparing strict new laws curbing the press. As resistance in South Africa and Namibia grows, the Pretoria regime will try to hide its repressive acts from South Africans and the world.

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