

THE TRUE LIGHT
WHICH LIGHTETH
EVERY MAN COMING
INTO THE WORLD



EPISCOPAL CHURCHMEN
for
SOUTH AFRICA

14 West 11th Street • New York, N. Y. 10011 • Phone: (212) 477-0066

Christmas

1969

Your prayers are asked at this Feast of the Nativity for the people of Southern Africa. The listing is immense. Here are but a few:

Pray for

- ★ A woman, who after years of working for African people banned and banished, was herself placed under strict banning orders by the South African government. During that time she has become confirmed and is studying theology.
- ★ A man who was a layreader in the Church and an official of an African political party, detained, tortured, put through a sham trial and sentenced to 20 years prison.
- ★ A man, on the point of becoming a candidate for Holy Orders, who left South Africa after Sharpeville to become a leader of a liberation movement for freeing his country from oppression.
- ★ A woman, a leader of an African trade union, who is enduring restrictions separated from her family.
- ★ A young man, having completed his theological studies, is still under banning orders, still not ordained.
- ★ One who defends Africans detained and those charged under South Africa's laws, to his own imminent peril.
- ★ One who gave up privilege in the ruling group to fight for his fellow men and to be condemned to life imprisonment for it.
- ★ The nameless millions who are this Christmas separated from wives, husbands, children - because of apartheid.

Episcopal Churchmen for South Africa is a group of laypeople independent of the Episcopal Church structure, which exists to inform Americans about Southern Africa, to support those who work and witness there in the face of racism and totalitarianism, and to provide help for those caught in that merciless situation.

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RETREAT FROM REALITY

The Executive Council of the Episcopal Church has turned tail and run on one of the crying issues facing the Christian Church today - Southern Africa.

Council, at its September meeting, relieved the committee charged with investing the Church's multi-million dollar Trust Funds of the task of judging on the Church's ownership of stock and bonds in banks and businesses dealing with and in Southern Africa. An ad hoc committee was created; its members have yet to be chosen.

This new committee is instructed "to make recommendations concerning the feasibility of applying the criteria adopted by the Executive Council at its meeting of December 10-12, 1968". (Refer: ECSA SPECIAL REPORT on Church/South Africa/Banks, page 14). The ad hoc committee is directed "to determine if it is possible to come up with criteria and standards for such investments that can reasonably be followed by the Committee on Trust Funds". A further resolution states that "if the Executive Council should decide that the report of its ad hoc Committee is acceptable and practicable the Council will so notify the Committee on Trust Funds". (The underscoring is ours).

The Marmion Committee of 1968, after exhaustive and expert study, laid down the criteria for determining whatever effects American bank and business involvement in white minority controlled Southern Africa might have for the betterment of life and livelihood for black Africans. These were the criteria used in last May's Executive and Finance Committee decision to withdraw from banks which formed the consortium supporting the South African government. These are the criteria Council is now renegeing.

In September, Council also deferred sending material about the criteria for Southern African investments to the Church at large until further action by Council.

The South African government announced in November that it would not renew the \$40 million consortium credit, deeming it no longer necessary. South Africa dissolved the relationship, not the banks; they cannot afford to be put in the position of making a decision on grounds other than profit-making: they would be plagued by a myriad issues. The impression is widespread that cancelling of the consortium releases the Church from further consideration of Southern Africa. But Resolution I of last December speaks to all financial entanglements therewith. Last May, we of ECSA hailed the banks action of Council as "an historic moment in the awakening of Christian conscience to the blasphemy of apartheid and racism". The Church is now pulling the covers back over its head.

Mondhlo - Mamuthla - Limehill - Katatura - Mnxesha - Morsgat - the list of "resettlement" places for blacks in South and South West Africa grows. The government is uprooting Africans - and Indians and Coloureds - ever more rapidly. A government minister boasted in Parliament that approximately 900,000 "Bantu" had been moved since 1959. His predecessor had ranted: "must these people who are not employed or who are pensioners or who are living on charity or who are loafers be allowed to live in accommodation here which the taxpayer of South Africa has to provide and subsidize?"

A chilling publication of the London-based International Defence and Aid Fund entitled SOUTH AFRICA: "Resettlement" - The New Violence to Africans describes what is being done to black people. Over 4 million of them who live in "white" urban areas are under the shadow of banishment. "Unproductive" old men and women, the sick, the children, are being sent off to the 13.7% of South Africa's territory allotted to the country's 13 million Africans. Working men - still necessary for whites' industry, commerce and comfort - are consigned on good behavior to "bachelor" barracks. In rural areas, "black spots", long established African communities, are being relentlessly wiped out and tens of thousands of people are being dumped on the veldt to try to build new homes.

Another hideous aspect of suffering in South Africa is that of political prisoners in detention or prison, their families and dependents. Defence and Aid's booklet SOUTH AFRICA: The Violence of Apartheid details the South African legislative, police and penal complex.

Here then are two scenes - one of South Africa, the other American. The connection? American trade, bank loans and a growing \$800 million investment, a diplomatic void, a blood-culture understanding, all undergirding the South African scene.

One part of Western civilization accedes to and stands by while the South African part, rotten - utterly - practices a particular kind of oppression on a scale unparalleled. Attributes of civilization which we profess to hold so dear are being destroyed in South Africa - freedom of the press, the rule of law, unfettered inquiry, the right of dissent, truly representative government, the oneness of all men in Christ - these are being destroyed not only for black and brown people but for white as well. Meanwhile we here quibble about feasibility and practicability.

The truth is the men who govern our Church are faced with one of the most difficult and sensitive jobs they will be called to perform in this century, and they shudder at the prospect. Having made a decision, having tested the water, they draw back at the chill. They are digging in to resist acting and the chances are this leadership - as at present constituted - will not be moved.

What could move them? Very likely only the reality of change. And there is that reality - a speck on the horizon now, but not forever: the liberation movements of Southern Africa. These movements are not the minor, nettling bands of terrorists on the periphery of the Southern African bastion that the racist regimes claim them to be. These movements are the visible, cutting edge of a gigantic body of silent support. The Southern African governments' arms build up, police activity and continuing political trials; the ongoing guerrilla engagements; South Africa's frantic search for friends; the dramatic public manifestation of the African National Congress' historic voice in the streets of South Africa's cities, all these tell the story.

The liberation movements of Southern Africa are a reality which one day the governors of our Church and our nation must recognize. Their representatives are in this country, pleading to be heard. They are sane, committed, eloquent, capable men. We had better start listening to them - right now.

THE STRUGGLE FOR MOZAMBIQUE, by Eduardo Mondlane. Penguin African Library. \$1.65.

SOUTH AFRICA: The Struggle For A Birthright, by Mary Benson. Funk & Wagnalls. \$5.95, cloth. \$2.50, paperback.

Rarely are the qualities of scholarly learning, deep wisdom, the ability to communicate and dynamic leadership combined in one man. Such a man was EDUARDO MONDLANE, President of the Mozambique Liberation Front - FRELIMO - whose assassination early this year shocked the liberation movements of Southern Africa as profoundly as it pleased their opponents of the white-controlled regimes. Before his untimely death, Dr. Mondlane had completed his THE STRUGGLE FOR MOZAMBIQUE, which stands as one of the great statements in man's eternal reach for freedom and self-determination.

Mondlane was a true son of Mozambique. He was the first of his family to receive a formal education; overcoming officially denied racialism in the Portuguese territories, he achieved his B.A., M.A. and Ph.D. degrees in the USA. After a career with the United Nations, he took part in the formation of FRELIMO in 1962 and two years later, in initiating its armed struggle to liberate Mozambique, a struggle which continues today with signal success.

Mondlane's book sets down the nature of Portugal's centuries old rule of Mozambique, showing the poisonous nature of colonialism and exploitation of its 7 million black inhabitants as practiced by state, church and business. He details the background of the revolution and its formative processes - the feelings of those in this truly peasant-intellectual movement, their decisions at congresses, their dedication to constructing economy, education and government. THE STRUGGLE FOR MOZAMBIQUE is a most remarkable document of a revolution in progress.

MARY BENSON, a white South African in exile, writer, former secretary of the Treason Trial Defence Fund, a founder of the Africa Bureau in London, subject to house arrest and banning in South Africa, tells the story of Africans' excruciating search for freedom in her SOUTH AFRICA: The Struggle For A Birthright.

That search goes back over a century, but essentially this book is about the struggle from 1912, with the formation of what was to become the African National Congress, through decades of peaceful, even sedate, protest until Sharpeville in 1960 when ANC, and its off-shoot, the Pan Africanist Congress, were banned. The Africans were consistently ignored, tricked and subjected to the double-deal by Afrikaner and Briton alike. Passive resistance, marches and work stoppages, petitions - all met with legislative repression, bannings and police action. The growth of African, Coloured and Indian unity, supported by a few white communists, liberals and christians, was dangerous enough for the regime to slam down with its immense powers. This is a story of Lutuli, Mandela, Sisulu, Mbeki, Tambo, Resha and the many others, and of the decision in 1961 - at last and in desperation - to go into armed struggle.

Americans must read these books mindful of their own revolutions - that of two centuries ago and that of the present.

PUBLICATIONS

- SOUTH AFRICA: The Violence of Apartheid, by A. Sachs. 75¢.
An examination of South Africa's penal system, law enforcement, punishment by decree, racial laws and security laws, prisons and prisoners.
- SOUTH AFRICA: "Resettlement" - The New Violence to Africans. 60¢
The South African government's massive uprooting of hundreds of thousands of black Africans.
- SOUTH AFRICA: Workers Under Apartheid, by Alex Hepple. 90¢.
A study of South Africa's racial labor code, showing how discriminatory laws and practices affect employment, wages, trade unionism and workers' rights.
- RHODESIA: Why Minority Rule Survives. 50¢
Background leading to Rhodesia's Unilateral Declaration of Independence, negotiations with Britain, its alliance with South Africa, international financial interests, the Rhodesian Lobby.

((The above four pamphlets are issued by the International Defence))
((and Aid Fund in Britain, and can be obtained in the USA from:))
(())
((American Committee on Africa))
((164 Madison Avenue, New York, NY 10016))
((*****))

OBJECTIVE: JUSTICE. United Nations. \$1.25 per copy, postpaid.
Periodical review of U.N. activity against apartheid, racial discrimination and colonialism. Obtain from:

Sales Section - Room LX 2332
United Nations, NY 10017

BIOGRAPHY of BISHOP REEVES

A much needed work is under way in Britain: a biography of the RIGHT REV. AMBROSE REEVES, doughty former Bishop of Johannesburg.

The biographer says: "My task is exciting if exacting. Bishop Reeves' life rebukes contemporary indifference."

He is anxious to have personal recollections and observations, any newspaper clippings, letters and documents, particularly those having to do with the many visits Bishop Reeves has made to the USA. This work has the authorization and encouragement of the bishop.

The work is well under way. Anyone who has met or heard or knows Bishop Reeves or who can otherwise contribute pertinent information is asked to write:

Mr. John S. Peart-Binns
14 Pollard Avenue
Gomersal,
CLECKHEATON, Yorkshire,
England.

UNPRECEDENTED IN THE ANNALS OF ART

*"Young Christ
Teaching
in the Temple"*

*(also called
"Jesus Among
the Doctors")*



done by

HAN VAN MEEGEREN, MASTER FORGER,
*to avoid possible death sentence for
treason for collaboration with the Nazis*

SALE FORCED BY SOUTH AFRICAN APARTHEID

A painting with a unique history - an imitation Vermeer - is to be sold to help the people of a Coloured church in Johannesburg, South Africa.

The painting - "Young Christ Teaching in the Temple" or "Jesus Among the Doctors" - is the work of Han van Meegeren, who shortly before World War II entered upon a successful and remunerative career of providing "undiscovered Vermeers" for the art world. Successful to a point, for after the War it was found that one of van Meegeren's forgeries had been sold to Reichsmarshal Hermann Goering. Despite the fact that the forger had not sanctioned this deal, van Meegeren faced a possible death sentence as a Nazi collaborator for the sale of a Dutch national art treasure to the enemy.

Van Meegeren chose to confess. To prove his considerable ability, he painted under the surveillance of art experts and the police the work known as the "Young Christ Teaching in the Temple".

Han van Meegeren's extraordinary career and complicated personality are set forth with skill and in thrilling detail by the Irish peer and journalist and author, Lord Kilbracken.
((VAN MEEGEREN: MASTER FORGER
((Illustrated. Scribners.

The remarkable painting was sold, along with van Meegeren's property and effects, after his death shortly after he received a sentence for forgery.

The "Young Christ Teaching in the Temple" was bought by Sir Ernest Oppenheimer, the late South African mining magnate, and given by him to the parish of St. Alban's Anglican Church in the Ferreirastown section of central Johannesburg.

The 8 foot by 6 foot canvas hung for many years in St. Alban's chancel. The young Christ in a robe of distinctive Vermeer blue is depicted expounding the Scriptures to a half dozen learned men in yellow, red and less colorful garments.



YOUNG WOMAN WITH A WATER JUG
by Johannes Vermeer

The Metropolitan Museum of Art,
Gift of Henry G. Marquand, 1889.

St. Alban's Church, Ferreirastown, was for many years a congregation composed predominantly of Coloured people (those of mixed race) who have now been forced to move outside the white city by the dictates of South African apartheid.

The people of the Coloured community - to whom the painting belongs - would rather not sell their historic work of art. But there is no other source of funds to help them build churches and community centers in Kliptown, Western Coloured Township and Riverlea for themselves and for their children.



ALLEGORY OF THE NEW TESTAMENT
by Johannes Vermeer

The Metropolitan Museum of Art,
The Michael Friedsam Collection,
1931.

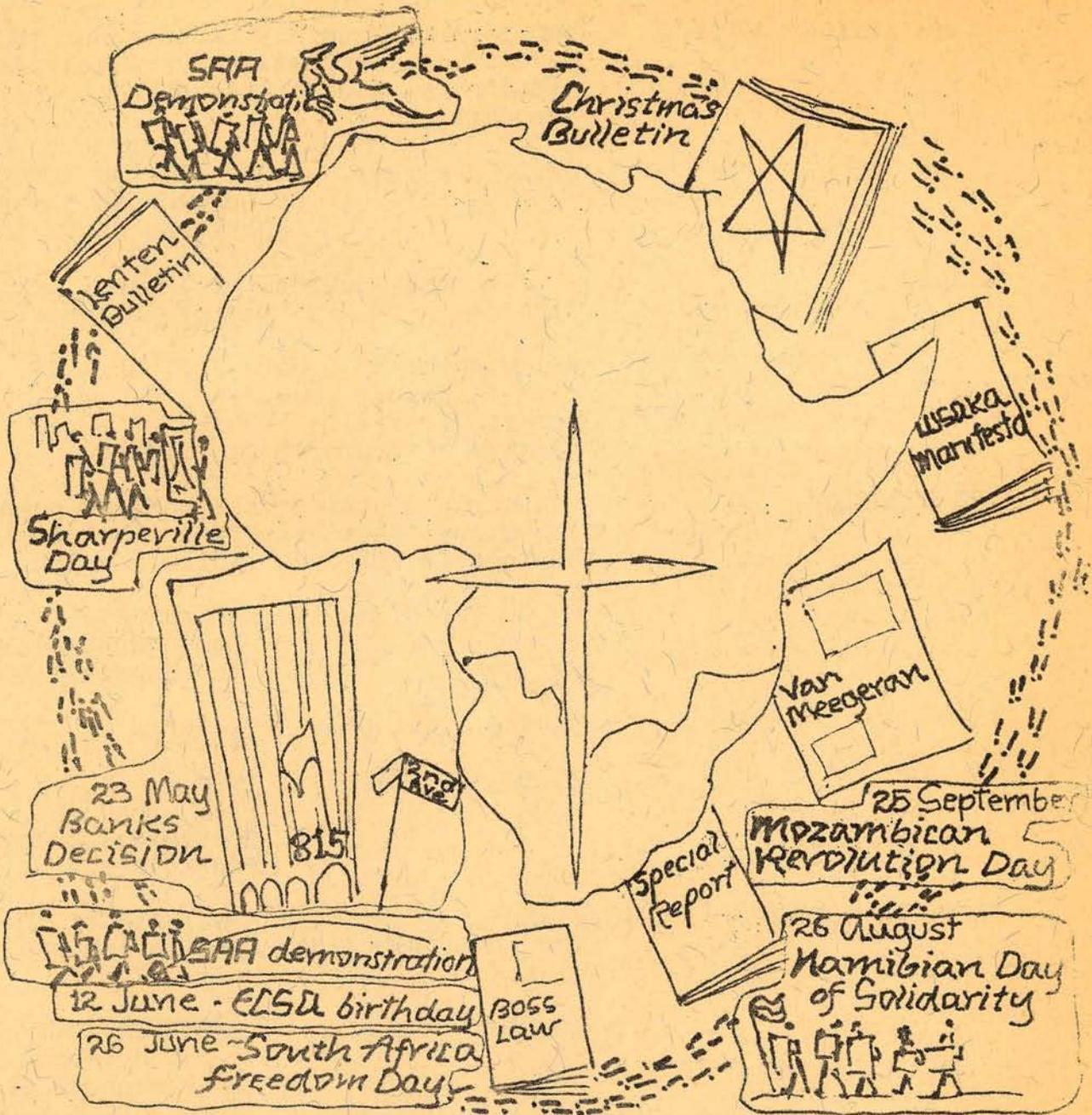
Those interested in this
unprecedented painting
should contact:

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Episcopal Churchmen for South Africa receives its support from those within and outside the church contributing freely of their own volition. We get no subsidies. We always run broke, and that we feel is the right way. We invite your support.

* * * * *

I enclose \$ _____ for the work of Episcopal Churchmen for South Africa.

NAME:

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I do NOT wish an acknowledgment.

(Contributions to ECSA are deductible for Federal Income tax.)

FROM SOUTHERN AFRICA

SOUTH AFRICAN OUTLOOK - 100-year-old monthly independent journal devoted to examination of racial and missionary affairs according to Christian standards.

\$2.10 per year. SOUTH AFRICAN OUTLOOK
96 Longmarket Street
Cape Town, South Africa

REALITY

- a bi-monthly journal of liberal opinion. Alan Paton is chairman of editorial board.

\$1.50 per year. Miss S.J. Lundie
Flat 2, Temple Chambers
Carlyle Arcade
Pietermaritzburg, South Africa

THE CLASSIC

- quarterly of the arts - poetry, painting, sculpture, short stories. One of the editors is novelist Nadine Gordimer.

\$3.00 for 4 issues. THE CLASSIC
Box 23643, Joubert Park
Johannesburg, South Africa

IKON

- of the Young Church. quarterly

\$1.50 per year. IKON
P. O. Box 332
Pietermaritzburg,
South Africa

FAITH IN ACTION

- discussing the life and faith of the Church, and their practical application and implementation. quarterly.

\$2.00 per year. FAITH IN ACTION
c/o E.G.Reynolds
20 Parsonage Street
Graaff Reinet, C.P.
South Africa

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