



ECOSA

EASTERTIDE 1967

EPISCOPAL CHURCHMEN for SOUTH AFRICA

c/o All Saints Church • 229 East 59th Street, New York, N. Y. 10022 • Tel.: Area Code 212-Plaza 8-1280

An organization of Episcopal laypeople founded in 1956 to support the work and witness of the Anglican Church of the Province of South Africa, particularly as it faces the doctrine and practice of apartheid.

Easter 1967

The current court trial focused on the Christian Institute (page 5) is at once an encounter of moment for Christendom and an intratribal contest of a passionately theological people. The biblically-centered Afrikaners are going through the crisis which faces all South Africa: whether to withdraw from the world or to fling open their arms and embrace it.

The deportation of Anglican priests (page 3) presents a related crisis. Native-born white vocations to the priesthood are way down in South Africa and the new restrictions on foreign clergy will throw the Church back upon itself as never before. At the moment the Anglican Church appears to be exercising itself nationally in efforts to attain a million Rand clergy retirement fund and the secular as well as the church press is full of the same advertisement featuring a clergyman (white, of course) who seems doomed to poverty when he leaves the active ministry.

The myth of Anglican opposition in the face of apartheid, like all myths, has foundation in fact. But it is also fact that to far more white Anglicans than not, Michael Scott and Ambrose Reeves are dirty words, Trevor Huddleston and Joost de Blank were annoying meddlers ("they made it so much harder on the rest of us"), the students, priests, bishops, ordinary men and women scattered about South Africa who insist on talking about the need for Christians to face up to racial oppression, who elect a Bishop Zulu, who risk and suffer from banning, exile and ostracism - like all those Liberals, Communists, Jews and African Nationalists - are disturbers in this ordered and peaceful land. It is fact that most white Anglicans have, like the other whites, adapted themselves to the system and support it at the polls, in their daily lives and in their hearts.

There is a theological college - for Africans - where the students come from the back country. Most of them haven't got to the high school level, they are tragically poor, a lot of them are past the bloom of youth, part of each day is spent tending a truck garden to supply their table. An evening spent with them convinces one that there is an immense, untapped, raw strength beneath the overlay of official Church. These men are Africa and they know it. One prays these peasant priests-to-be and the people from which they spring will soon be able to exercise themselves in the councils and governance of the Church.

A new Church is struggling to be born and it consists of black and brown and white people who know what the real issues in South Africa are because they feel the jackboot every day. This new Church crops up here and there like tough grass between the flagstones. Alphaeus Zulu is made a diocesan and it's because African and white laity and clergy stand fast in the face of the warnings and blandishments of those who fear rocking the boat. A candidate for holy orders is banned. Another flees the country just ahead of the Special Branch. People in the slums and locations and in the barren hills, often bitter and confused, speak with a desperate hope. Multi-racial and ecumenical seedbeds are agonizingly planted around the country.

A new breed is being formed, stripped of illusions of a past establishment, raised in the stifling air of their imprisoned country, honed to the fine edge of awareness. They face the brute tragedy of their native land more alone than ever.

Our fellows in Christ look forward to at least a half century of stygian rule. But their gallant message this Easter is: "Jesus reigns, not Vorster."

Front cover: The Fairest Cape in all the World: With Table Mountain as a backdrop, inhabitants of the Coloured and African locations of Cape Town - in competition with flocking seagulls - scramble through the city dumps to search for scraps of food, discarded clothing and other refuse.

The South African government is closing the gaps in its color-culture curtain. The Minister of the Interior has indicated that legislation would probably be introduced in the current session of Parliament severely curtailing the presence of foreign clergymen in the Republic, and it is believed similar restrictions would be placed on newspapermen and students.

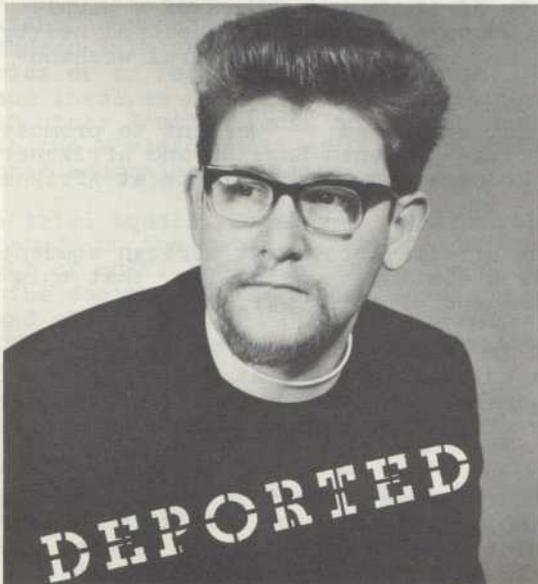
Clergymen of all denominations would be given one-year temporary permits to stay in South and South West Africa, at the end of which time they would have to apply for extensions. Heretofore foreign priests and ministers were allowed three-year permits after which they could apply for permanent residence.

At the end of 1966 three Anglican priests were expelled.

The Rev. Martin Garrison, an American who founded in 1962 St. Mary's Theological School, Ovamboland, South West Africa, had his temporary permit withdrawn. He denied involvements in politics of the disputed territory. Father Garrison is now teaching at St. John's Seminary, Lusaka, Zambia.

The Rev. W. L. Ritchie, a Canadian, was deported following publication of his letter to Time magazine in which he affirmed that "apartheid is not only a delusion, it is a monstrous evil - blasphemous, anti-Christian, immoral, inhuman and unjust".

In November, 1966, the Rev. Pierre J. Dil, Dutch-born and a member of the staff of Pretoria's St. Alban's Cathedral, was expelled after having written articles in a church magazine criticizing South Africa's racial laws. Father Dil disclosed that a member of his confirmation class had confessed to being a spy planted by the South Africa political police. Father Dil and his South African wife had been subjected to anonymous threatening phone calls and letters; the priest's superior, the Right Rev. Edward Knapp-Fisher of Pretoria, declared that if he found out their identity he would excommunicate the writers.



Father Pierre Dil

Bishop Knapp-Fisher stated: "The order for Father Dil's deportation demonstrates yet again official anxiety to prevent the Church from proclaiming any interpretation of the Christian Gospel in any way at variance with the policies of the State."

Another Anglican priest, a training officer of the Church of England Youth Council who had planned to work in Cape Town diocese was denied residence in South Africa just as he was about to sail. Applications for a number of clergy and laypeople to enter and work in South Africa are being held up.

Yet another priest who had ministered in South Africa for 20 years left saying he "could no longer bear the pain, suffering and humiliation" of many of his people who live in a "twilight world" of uncertainty about their racial classification.

Father Reginald Pearce returned to England in early March with a mother and three sons who had recently been reclassified, two as Whites, two as Coloureds. According to the New York Post, Father Pearce said: "I'm sick and tired of apartheid and the racial classification boards. There are tens of thousands of South Africans whose ancestors came to the country hundreds of years ago who may well have a touch of coloured blood in them. It's just like the Nazis as far as informers are concerned. Anyone can go to a police station and ask for any family to be investigated to see whether they are white or coloured. Imagine living in an atmosphere like that."

A spokesman for the South African Embassy in London said: "It is very unfortunate and sad when families are split by this. The people of the tribunals do everything they can to avoid this kind of situation."

The Rev. Dale White, South African-born Anglican priest who is director of the ecumenical Wilgespruit Christian Fellowship Center near Johannesburg and a co-sponsor of the Martin Luther King record which was banned in South Africa last year, comments pertinently in an issue of Pro-Veritate, a Christian monthly: "The prophetic witness of the Church in this country brings us to the real reason for the proposed legislation. This proposal is aimed not at overseas clergymen simply because they are from abroad, but at those who 'stir up racial unrest'. Immigration becomes for them a 'welcome-under-threat' that crudely intimidates them into holding their peace - or else...."

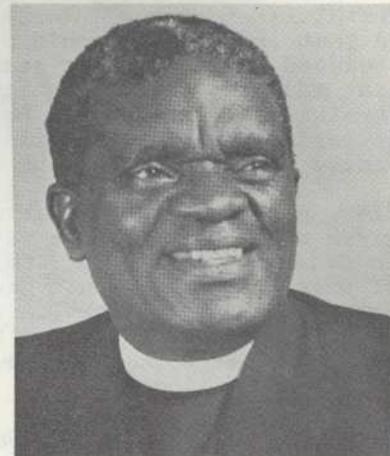
Father White adds to his fellow South Africans: "It remains for us to be obedient to speak and to accept the full consequences of our obedience."

The Most Rev. Robert Selby Taylor, the Archbishop of Cape Town, stated: "The Government's new regulations create a number of problems for which at present the answer is not clear."

Two Suffragan Bishops to be Consecrated for South African Church

Two new bishops will be added this spring to the roster of the bench of the Church of the Province of South Africa.

On April 23, the VENERABLE FORTESCUE MAKHETHA will be consecrated Suffragan Bishop of LESOTHO. Father Makhetha was born in South Africa's Orange Free State in 1916 and trained as a teacher under the Kelham Fathers at Modderpoort. His theological education was taken at St. Peter's College, Rosettenville, Johannesburg, with the Community of the Resurrection. He was ordained priest in 1948. For the past six years Father Makhetha has been the Archdeacon of Northern Lesotho and Rector of the Pro-Cathedral of St. James in Maseru. He attended St. Augustine's College, Canterbury, in 1965. Father Makhetha is married and has four children. His elevation to the episcopate will fill a long-felt need in the growing diocese of Lesotho (formerly Basutoland) headed by a bishop with many American friends, the RIGHT REV. JOHN A. A. MAUND.



Bishop-elect Makhetha

A new emphasis affecting the Anglican Communion and those Churches of the Wider Episcopal Fellowship will be affirmed after Easter when the REV. DANIEL DE PINA CABRAL, a priest of the LUSITANIAN CHURCH of PORTUGAL will be consecrated Suffragan Bishop of LEBOMBO, that diocese of the Church of the Province of South Africa which takes in the Portuguese-controlled territory of MOZAMBIQUE on Africa's southeast coast. The Lusitanian Church is in full communion with the See of Canterbury and was nurtured by the Church of Ireland and the American Episcopal Church. The Bishop of Lebombo is the RIGHT REV. STANLEY CHAPMAN PICKARD. The Bishop of the Lusitanian Church is THE RIGHT REV. LUIS PEREIRA.

A RESOLUTION of the Executive Council of the Episcopal Church, December, 1966:

"Resolved, That a responsible committee be appointed by the Presiding Bishop to investigate the matter of making creative investments in urban impoverished areas and to explore the implications for the Domestic and Foreign Missionary Society and the Executive Council of the Resolution adopted in June, 1966, relating to investment policies, which Resolution reads:

'...Resolved, That the Executive Council, all diocesan councils, and all parish vestries be asked to consider the moral dilemma in which we are placed by our present investment policies, whereby we profit from investments in South Africa; and to this end we ask members of our Church, including those who hold responsible positions in the financial and industrial world, to consider what steps can be taken to deal with this complex situation.' "

At the February, 1967, meeting of the Executive Council, Presiding Bishop John E. Hines appointed a committee of bishops and other clergy and of laity, headed by Bishop William F. Creighton of Washington to investigate investment policies in South Africa and to explore the moral implications of such investment policies with respect to apartheid.

A SOUTH AFRICAN PEACE CORPS

The SOUTH AFRICAN VOLUNTARY SERVICE is a new venture by students of the University of the Witwatersrand in Johannesburg. It aims to encourage South Africans as members of a highly developed country to contribute their talents in helping comparatively underdeveloped nearby countries. SAVS has undertaken work within South Africa and has completed several weekend-long work projects at schools, libraries, and playgrounds.

PETER SAFFERY, 21-year-old student at Wits, SAVS' chairman, explained: "We want to promote the idea of contact between different groups in South Africa - between English and Afrikaner and White and non-White. We are hoping for contact and cooperation with students at Afrikaans universities."

The new group has started a tutorial scheme on the campus at Wits, providing African students with free tuition up to college entrance level. There is a distinct possibility that this night school will be closed down by the authorities at the end of this year.

SAVS' first international work camp was held in Botswana in January when 15 South Africans joined with British, American and Botswana students at a building project at a high school in Serowe. In 1967 SAVS will attempt to send volunteer teachers, architects, engineers and agriculturists to Botswana, Lesotho and Swaziland. Ultimate aims include providing volunteers to work throughout Africa.

SAVS has been attacked in the Afrikaans press. At the moment some financial support has come from within South Africa. Judging from past experience an organization of this kind could be under nation-wide pressure at any time. Americans who want to help SAVS and its program are invited to do so. Please send your contributions to: EPISCOPAL CHURCHMEN FOR SOUTH AFRICA.

Christianity ON TRIAL in South Africa

"The time has arrived for a new dedication and a new commitment of all Christians of all cultures and races to the cause of the Kingdom of God in South Africa."

The Rev. C. F. Beyers Naude

A court trial of immeasurable importance for the Christian Church in South Africa and for the Church throughout the world is now underway in Johannesburg.

The Rev. C. F. Beyers Naude, director of the Christian Institute of Southern Africa, and Professor Albert Geysler, chairman of the Department of Divinity at the University of the Witwatersrand and a Board of Management member of the Institute, have brought a libel suit against another member of the Dutch Reformed Church, Professor Adrianus D. Pont, of the Department of Church History of the University of Pretoria. They claim that Professor Pont referred to them - though not by name - in a series of articles and accused them of seeking to undermine the South African way of life.

The New York Times says: "The two liberal theologians have contended that Professor Pont's articles were an obvious attack on them. They charge that Professor Pont has branded them as supporters of communism, sabotage, revolution against South Africa, as advocates of the murder of women and children by racial agitators, and as enemies of the Afrikaans churches."

Bound up in this trial are passions and the struggles over the direction the Afrikaans churches should take, whether to withdraw into an already isolated South Africa or to reach out to the world. The issue involves Dutch Reformed relations with other South African churches, and with the World Council of Churches and the global ecumenical movement.

The trial equally focalizes the Christian attitude on the nature of man and the right of multi-racial worship. The outcome of the court procedures will have a profound effect on the Nationalist government cornerstone policy of racial separation.

At issue too is the view of the Church as an active participant in secular affairs of the day, "the social gospel", which has been vehemently attacked in South Africa as in the USA by those basically fundamentalist in outlook.



The Rev. Beyers Naude, a member of a prominent Afrikaans family and whose father was a minister, was unfrocked as a Dutch Reformed minister in 1964 when he refused to resign as director of the Institute. Professor Geysler was convicted of heresy in 1961 but two years later won a case in South Africa's Supreme Court and he was reinstated as a clergyman.

The Christian Institute was formed in 1963 as an association of individual Christians without regard to race or denomination with the aims of promoting fellowship and understanding and strengthening the witness of the Church. The Institute publishes a regular newsletter, conducts conferences and study groups and distributes literature on subjects of concern to all Christians. Its membership is about 1500.

From its inception the Christian Institute has been attacked, chiefly by ultraconservative members of the Dutch Reformed Churches. Allegations of communistic and liberalistic influences have been hurled in a steadily mounting stream. The largest of South Africa's Dutch Reformed Churches last year declared the Institute "heretical" and forbade any church member to belong to it on pain of censure.

A feature of the trial is the disclosure of the close association of some South African groups with their right-wing counterparts in the USA. The Rev. Dr. Jacobus D. Vorster, a leading official of the Dutch Reformed Church and a brother of Prime Minister Balthazar J. Vorster, has recently visited friends in America.

In his defense in court, Professor Pont relies heavily on the writings of Major Edgar Bundy of the Church League of America and Carl McIntire as experts on alleged communist influences in the Church. He has accused leading Afrikaans ministers who support the ecumenical movement in South Africa of being communist-controlled and supporters of communism.

This trial is regarded as crucial in this country and eight American churches, including the Episcopal Church, have so far contributed \$60,500 towards the legal expenses of the plaintiffs.

PEACE OR HOPELESSNESS

"The absence of riots and civil rights demonstrations in South Africa was not indicative of peace, but rather of fear and hopelessness," says the Diamond Fields Advertiser of Kimberley reporting on a speech in late February by Bishop C. Edward Crowther.

The bishop, a British-born American citizen, was addressing a meeting of the Port Elizabeth Christian Council for Social Action on the nature of the American civil rights movement. "The tide has turned and the wonderful thing in the United States is that the Negro is being given freedom and the opportunity of accepting it. I hope the Negro people do everything in their power to grasp and hold their power."

The bishop added: "The recent election in South Africa showed that the majority would not have subscribed to civil rights." He pointed out the great fear of the consequences of speaking the truth in South Africa.

"There are so many good people of different races in South Africa - as in America. But we do not hear much of them," the bishop continued. "In particular, I am horrified at the silence of the Anglican Church of South Africa."

THE NEED FOR LEADERSHIP AND GUIDANCE

"...South Africa is passing through a phase of moral crisis. In these circumstances we feel strongly the need for leadership and guidance from our Churches which are, or should be, the final arbiters of our Christian faith.....The Churches themselves must consider the situation and take a firm, official standpoint. It is surely their place and not that of organizations such as the Black Sash to be at the forefront in a situation like this."

Mrs. Jean Sinclair, President, The Black Sash, the South African women's organization devoted to exposing violations of and protecting civil liberties, as reported in the Rand Daily Mail.

A MATTER OF CONSCIENCE

Last Christmas Day prayers were offered in churches in the Johannesburg area for those who are separated for their families, particularly for African families divided by the country's pass and migratory labor laws. Posters emphasizing these conditions were displayed at church doors under the auspices of the Witwatersrand Christian Council, which includes the major churches except the Dutch Reformed and Roman Catholic.

Ten lay men and women stood with the posters outside Johannesburg's Roman Catholic Cathedral of Christ the King. The cathedral administrator, dressed for Mass, walked from the church and angrily tore up several of the signs. Referring specifically to the last line of the poster - "Our laws keep thousands of South African families apart" - a line objected to by the bishop, the Monsignor said he regarded this as "a political demonstration under the cloak of religion."

Paul Goller, editor of Challenge, an independent magazine of Catholic laymen and a participant in the demonstration, wrote in the Rand Daily Mail: "If consciences are not rightly formed to make judgments in matters such as this, this is primarily because those whose duty it is to teach have not taught consistently or clearly, or, in some cases, at all.....The Vatican Council has pointed to specific areas of concern for common action, viz: 'a just appreciation of the dignity of the human person, the promotion of the blessings of peace, the application of the Gospel principles to social life.'"

BISHOP SAVAGE MEMORIAL FUND

Kwanzimela, the diocesan retreat and conference center on a mountaintop in Zululand, was a place close to the heart of the late Bishop Tom Savage. He nurtured Kwanzimela and built it up as a site for Christian gathering and fellowship reknown throughout the country. Training for lay readers and church workers, interracial and ecumenical conferences and study sessions have here become a vital function not only of the Anglican Church but for people of good will from all South Africa.

Some friends of Bishop Savage have set up a fund in his memory to further the outreach and improve accommodations at Kwanzimela. The center still has no electricity or modern plumbing, and its equipment and furniture are hand-me-downs.

ECSA will welcome any contribution for Kwanzimela. Please send your checks to Episcopal Churchmen for South Africa, and indicate they are to be applied to the Bishop Savage Memorial Fund.



Mrs. Monica Savage confers with the Rev. John Tibbs during a break in a training session at Kwanzimela.

SOUTH AFRICAN STUDENT LEADER SENTENCED

JOHN AITCHISON, 21-year-old honor student at the University of Natal, Pietermaritzburg, and candidate for holy orders in the Anglican Church, was found guilty on December 6 of failing to make a weekly report at his local police station, a condition of his five-year banning order. He was sentenced to one year's imprisonment (a maximum sentence would have been three years), all but four days of which was suspended on condition that he is not convicted again during the remaining three years of his banning. He appealed the sentence.

Prominent in both the National Union of South African Students and the Anglican Students Federation, John also directed a volunteer-staffed night school for Africans at Pietermaritzburg. But it was his activity as Natal Province Secretary of the Liberal Party which probably brought about his banning.

John has won a first class in honors in South Africa and a bursary which will enable him to work towards his M. A. degree this year. In October, 1966, the Department of the Interior refused him a passport. He has applied for a three-year scholarship at Wadham College, Oxford, in England. If he receives and decides to accept this grant, he would have to apply for an exit permit from South Africa - in effect signing away his citizenship.

John Aitchison's appeal was dismissed in Natal's Supreme Court. This means that he will have to serve the four day sentence. At the beginning of Holy Week he was awaiting the call to go to jail.

We of ECSA urge all friends of South Africa to send John Aitchison letters of encouragement and Christian concern. Please address them in care of ECSA, 229 East 59 Street, New York 10022.



SOUTH WEST AFRICA

A 14-nation committee of the United Nations is due to report by April 21 on ways to end South Africa's domination of the territory of South West Africa and to prepare the territory for self-rule. The General Assembly on last October 27 declared almost unanimously that South Africa had forfeited her mandate over South West Africa.

Four African nations have proposed an interim government backed by an international police force and the authorization for the use of force if necessary. The USA, Canada and Italy offered a scheme for polling the inhabitants of South West and consultation with South Africa.

The South African government, mindful of mounting concern over South West, made two moves. Prime Minister Vorster on March 21 offered self-determination and the hope of independence or some other relationship to Ovamboland, the northern tier Reserve area, where almost half the territory's over 500,000 Africans live. The plan resembles the familiar Bantustan pattern now in operation in the Transkei in the Republic, where Africans have a say in some local matters but are controlled ultimately from Pretoria.

Three days later the South African government submitted a report on the administration of South West to the U.N. - the first since 1947. The 150-page report defended apartheid which is now extended to South West. "The policy.....is an essentially pragmatic approach to a particular set of facts posing a complicated problem of human relations....It is applied precisely because of being considered the best means

of pursuing commonly shared ideals of justice for all, human rights, and self-determination of peoples, on a basis of equal human dignity."

In South West Africa itself a number of leaders of the South West African Peoples Organization and the South West African National Union have been arrested under terms of the Suppression of Communism Act. They are reported to be held in prison in the Republic.

According to the English-language Windhoek Advertiser, the Minister of Bantu Administration and Development announced that the Old Location in Windhoek would be deproclaimed, making it an offense for anyone to continue living there. Municipal authorities are cooperating with the administration in efforts to get the African people to move to the new location of Katutura.

The Advertiser also reports a statement issued by Chief Hosea Kutako and Chief-Designate Clements Kapuuo. "It has been brought to our notice that some firms and employers have taken upon themselves the task of forcing their employees to move to Katutura." They asked Africans of the Old Location to report employers who threaten to fire them and reminded employers that the dispute is between the African people and the government administration.

Chief-Designate Kapuuo announced to the press that a letter had been sent to the United Nations on behalf of Chief Kutako in his capacity as national leader of the National Unity Democratic Organization emphasizing the explosive nature of the situation in Windhoek.

Still Wait
 STORY OF
 SOUTHWEST
 DEPOSIT

FINAL
 witness
 objection
 to seek
 The blunt truth
 expert
 OMINOUS
 JUSTICE
 Court
 warns
 shoe
 MAPEL
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 Relations
 BLOW

On the evening of October 27, 1966, the General Assembly of the United Nations voted almost unanimously to assume direct responsibility for the future of South West Africa. This resolution was the latest climax in the struggle of the African people of South West Africa against the Republic of South Africa that began with a few typewritten sheets of petition to the U.N. in 1947. In the intervening 19 years a tribal protest against loss of land has broadened into another African struggle for nationhood - a problem of international concern.

Yet, amidst the resolutions and petitions, charges and countercharges, fears and hates in this long battle over a country of approximately half a million Africans and 75,000 Afrikaners, Germans, English and Jews, it has been especially easy to overlook the African people who wait.

A man who eminently typifies the South West African struggle today is 42-year-old Clements Kapuuo, Chief-Designate of the Herero people, one of the main minority tribes. Clements Kapuuo represents one more segment of mankind in the ageless quest for personhood. The hot, sunburnt land of South West Africa would receive a cooling refreshment if labels - Communist, Colonialist, Liberal, Agitator - were replaced by more names of persons - Assaria, Catherine, Mary. But perhaps it is once again too late for the luxuries of conversation and love. Perhaps the beast has stalked too close upon us and must strike and devour.

"What will the future be like here?", is a natural question for any visitor. If a white visitor is in Windhoek, the capital of South West, he is likely to hear a variety of replies from his hosts. If he shops on Kaiser Street, he may overhear a furniture dealer explain, "We only laugh at the UNC here. It doesn't mean a thing to us." Or he may catch the words of a local banker at the next table in a cafe, "The World Court case is over, now you'll see the economic growth of South West."

Back in the cool of his hotel or his host's swimming pool oasis, the visitor may learn of the "servant problem", and especially of those proud Hereros. "They won't work or even speak to us." And if he attends a dress-up function in the evening at which the Administrator, a Washington-Ottawa experienced diplomat, is speaking, he will hear him emphatically tell his white flock, "The winds of change will soon blow right over South West."

Finally there is the English 4 to 8 page daily paper, whose editor will confirm the visitor's image of how things are going. The paper's editorial viewpoint is that, except for the few agitators like Clements Kapuuo, things couldn't be better here in South West. The country is booming, the overseas press campaign against South Africa is not winning, and the rebel Rhodesian Prime Minister Smith's independence message sums up our position here in South West.

And so it's easy to settle back comfortably in Windhoek and move on to less nervous issues like the rain and gardening and holidays at the sea. But what if in that rare visitor the question arises: "But what do the Africans think of the future?", where can he find the answer?

He can find the answer at Clements Kapuuo's Cash Store in Windhoek's World Court famous Old Location.

Kapuuo's is not easy to reach. First you need a permit to enter the Location. If you want to avoid publicity it's easier to phone and have Clements meet you. But this raises the problem of where you can meet an African and the answer is that there is almost no place. So unless you arrange a special meeting at an isolated spot you're not likely to see Clements or his store.

If you do go you will drive into the Location along a dirt road, navigating a small, dry river bed, past the Location Police Office and the devastated, war-torn looking Sybil Bowker Hall (scene of the 1959 riot when 11 Africans were killed by police), past large boulders in the road, a short right at the top of the hill and you arrive at a small mud building. The Gold Dollar cigarette sign - "reach for the rich American taste" - proclaims this is Kapuuo's.

ing —

— by the Rev. Ronald Gestwicki,
American priest recently returned
from two years' work in South West
Africa.

ST
Race
Committee

Getting inside is not any less difficult than traversing the roads. Women in 19th century, 12-yard, bright dress outfits, carry five-cent loaves of brown bread, wrapped in torn pages of the English newspaper. Intermingled are children in G-strings (beads if girls) balancing brimful porcelain buckets of milk. If you want to get inside the store you must nudge yourself into the moving stream of humanity. But you may be rescued by one of the tall, stately Herero men in a business suit who has quietly been observing you from the shade of the thorn bushes on the opposite side of the road.

Inside you pause to let your eyes become accustomed to the shady interior. Slowly your vision focuses on the noisy group before you at the counter. You have a few more minutes before you meet the tall dignified proprietor who momentarily acknowledges your presence but is forced to do business as usual with the outstretched skinny black arms of his people. The white shirt and tie-clad owner works behind the L-shaped counter piled high with spools of thread, writing paper, flashlight batteries, bottles of aspirin, all guarded by the store cat. Behind are ceiling-high shelves with bolts of dress materials from which the famous Herero long dresses are fashioned. Bread, tinned goods, brown sacks of sugar and mealie (corn) meal are all hidden away in crates below the counter.

With a smile Clements apologizes for keeping you waiting. "Where are you from?", he may ask. First hand comments on the outside world are always welcome here. In return, he readily answers whatever questions have brought you into the Herero domain. Politics and international affairs interest him most, but any subject from cattle disease to American eating habits gains his concern. The future of South West Africa and the Hereros is his enduring preoccupation.

Friend or foe - it is not difficult to discern which you are in Kapuuo's store. When government officials or police or strangers enter, there falls a hush louder than a civil defense air raid warning. When a friend enters, then the noise level rises, heightened by shouts of greeting, the clasp of hands for freedom and the laughter that accompanies man as a social animal.

Friends may even be put to work behind the counter to give the proprietor a rest and a chance to collect his answers to your questions. A knowledge of a few words in Herero and a patience with the many urgent demands will bring success to the temporary store clerk. The words for bread, milk and sugar will usually get you through the first shift. But for young customers - the majority - a fourth word is indispensable. "Opresente" means "Give me one of those sweets in the cardboard box underneath the counter." For your Herero efforts, small as they may be, you will be accepted as a person among a personable people.

Visitors on an average day will include headmen from the Reserves called to Windhoek for a tribal or political meeting or to answer the never ending demands of the government. "Why are the Hereros lagging in carrying out the provisions of the Odendaal Plan?" (the South African government master scheme for separating Africans by tribe).

Perhaps the police will drop by to look for evidences of Communistic subversion or to see who owns the strange car outside. Police who do not notice that they are dropping an African's head on the metal floor of their pick-up van always are alert to those attempting to heal the white-inflicted wounds of black Africans. Customers, visitors, intruders - all are welcomed and appropriately dealt with within the four mud walls of Clements Kapuuo's store.

We retire to the side room, the "office" and storage place for bulk commodities. The setting is not that of a European tea party, but then neither is the spirit of Kapuuo's store as dull and meaningless. Among these "agitators" beats the quick pulse of man desiring freedom and the necessities of modern life. Clements and the Hereros confidently await justification of their cry to the world and to the United Nations. Simultaneously they work to forge a truly African political power which can be peacefully incorporated into the government of Kalanami (one name suggested for South West Africa, deriving from the two deserts between which the country lies,

(continued on page 10)



the eastern Kalahari and the western Namib). The Europeans are necessary for this increasingly modern country, but the Africans want their full place in it. They want not just paper resolutions but direct United Nations intervention to adjust the present imbalance.

"Where do you expect to be in ten years?" you ask the Chief-Designate. Kapuuo replies, "Maybe still here - but I hope to have a job in the government."

Kapuuo's is also an unofficial post office. The mail delivery may bring a letter from Michael Scott, the white Anglican priest who has represented the 97-year-old Herero Chief Hosea Kutako at the United Nations since carrying the first petition to the world body in 1947.

On most matters Kapuuo consults the Hereros in the store, and their discussion in their language goes on until the answer is translated back into the tongue of the visitor.

"How did people here react to the World Court decision on South West Africa?"

The reply is not unexpected. "Of course we were disappointed. We expected victory. The people were angry, but we explained that South Africa had won nothing. Nothing has changed."

Soon it is lunch time and the store closes from 1 pm till 2:30 pm, when it reopens until 9 pm, or even later. During lunch Clements can often be found at the store, but frequently his manifold roles call him away. He must attend tribal or political meetings, he represents the Chief at a funeral, or he goes to a luncheon in that rare European's home.

Early afternoon is quiet at the store. The white, European city glistens on the horizon in the clear, 5,000 foot-high air, always the observable, silent standard. From its homes and factories and shops come Herero servants and workers with their lively comments.



Father Michael Scott

"A new statue is being erected today," someone says. A crowd of white dignitaries gathered - government officials, society women, stern-faced dominees (the ministers of the Dutch Reformed Church) - but no Africans. "That man they are remembering with such an expensive statue was only here a few years. What did he ever do? Where are the statues of Africans? What a waste of money. Don't they know when the Africans take over a country the first thing they do is tear down the hated white symbols and put up their own?"

Another African visitor will comment on a recent editorial in the paper labeling Clements an agitator who remains in the Old Location for political gain. "Why don't you move to the new township, Mr. Kapuuo?" He answers, "It's not because we don't want the better houses and the clean streets and it's not because prices are higher there, but it's because we will not settle for less than our full rights. Who are they to tell us where to move? Did we have any say in putting them where they are? No, you can be sure of one thing - the Hereros will move no more for the European."

"Are there any white people who are sympathetic to you? The Churches perhaps?"

Clements hesitates a moment and the silence reveals the answer before it is spoken.

"Yes, there are a few, not many. The Churches? No, not the Churches. One or two leaders, but not the Churches. We left the Church and set up our own."

Clements escorts you to your car, thanks you for your visit and interest in the Herero people and South West, invites you to come back and shakes hands.

You can return to your quiet house, a late dinner and maybe a movie. For Clements the day continues. His store will be full of life until late evening when the hiss of a glassless Coleman lantern will accompany the noise of the people. And after the shop is finally closed and the floor swept and the coins counted, there may be more meetings or a visit to town.

As you drive away, you take with you some of the feeling of excitement and sadness which you have been allowed to share because you came so far. The Old Location settles down for another night. Perhaps tomorrow will be the long-awaited day of the good news - "UN TO ACT FOR AFRICANS". More likely it will not be so.

Life goes on in South West Africa, exactly ordered in the white city of Windhoek, seemingly chaotic in the Old Location. Yet the visitor has seen beneath all the shabbiness and the clutter of huts, beneath the daytime masks of Africans, to a people and their leader, well in control, expectant of life and the future, hopeful of their brothers - because they have decided it will be so.

To have to stop typing at the sound of a car; to count the number of doors closing because detectives do not drive alone; to mail out to England a few pages at a time at different post boxes; this is how Helen Joseph wrote and got published her book, TOMORROW'S SUN: A Smuggled Journal from South Africa (Hutchinson, London, 35s)

No conscious ascetic drive, but a feeling for life and its simple happiness brought Helen Joseph to cast her lot with those to whom all the taken-for-granted things are denied - "political exiles" within South Africa - the "banished" people.

An Act of Parliament empowers the State President of South Africa to move indefinitely any African tribe, portion of a tribe, or person hundreds of miles from home as "expedient to the public interest". Writing to her when Helen Joseph's own house arrest stopped her visits to him, one of the banished wrote, "No persecution is equal to this one". It was for her ministrations to these banished people - she visited them all in the course of an 8,000 mile journey - that Helen Joseph was house-arrested.

NOTE: It is forbidden by South African law to quote Mrs. Joseph



In October, 1966, the Minister of Bantu Administration and Development reported in Parliament that 39 banishment orders were then in force. In recent years some banishments have been withdrawn, others have been allowed to lapse, some people had died in banishment and others have fled South Africa.

The South African Institute of Race Relations 1966 Survey of Race Relations relates a press statement by an official of the Bantu Affairs Department: "Banished persons had not necessarily committed any offence, the official continued. The criterion was whether their presence in their home area gave rise to dissension and was, consequently, detrimental to good government."

Questions in last year's session of Parliament revived some individual stories about the banished.

There is one man who is made to live on a barren farm far from his Sekhukhuneland home. He is 80 years old.

The man longest in exile is Chief Paulus Mopeli; Helen Joseph knows him well. Chief Paulus was deported from his Reserve home in 1952 after a number of disturbances. After two moves, he was deposited in 1957 at a specially prepared banishment camp - named Frenchdale - on the edges of the Kalahari Desert.

Joseph Lelyveld, New York Times correspondent expelled from South Africa last year, describes Frenchdale: "The camp is made up of 12 concrete-walled, thatched-roof huts, each barren of furniture except for a single iron bedstead supplied by villagers in the area. There is no water in the camp; bringing it from the nearest borehole means a hike of a mile and a half.

"Occasionally a government official comes by to make sure everyone is in place, but months pass without visitors. The problem of obtaining food can be a welcome diversion from the desolation and boredom of the camp."

Frenchdale is set in the midst of almost completely arid countryside; nothing grows but scrub bush. In some banishment camps the men can work on nearby European farms for wages no greater than \$10.00 per month. At Frenchdale there is nothing for the people to do. The nearest trading store is 12 miles away.

Chief Paulus' wife, Treaty, was banished four years after her husband. The Chief will not accept the monthly government grant of about \$6.00, three-quarters in food, the rest in cash. The 70-odd-year-old man continues to write to the government to demand a court trial or release. Lelyveld says: "Form letters come back telling him his return to his village would be 'inimical to law and order'."

RHODESIA — Land in Limbo

Political maneuvers in London, Salisbury, Pretoria and at the United Nations in New York drag on, erupt, subside, while the rebel Rhodesian regime of Ian Smith continues half in stalemate, half in emergency. Crisis follows crisis in the political arena. Little is heard of Africans the Rhodesian government has penalized for opposition to U.D.I.

A year and a half ago the welfare of political prisoners, detainees and restrictees and their families and dependants became a concern of various organizations inside Rhodesia - church groups, legal aid and welfare societies and educational committees. The likelihood that the emergency would last indefinitely has caused them to concentrate their efforts in order to better meet the needs of hundreds.

The Christian Council of Rhodesia, representing most of the churches, undertook to act as a central agency for the major distribution of aid; other groups though working independently are able to make use of the Council. Through its volunteer-staffed offices, one in Salisbury, the capital, the other at Bulawayo, the Council covers Rhodesia as well as its limited funds and personnel will allow.

There are no less than 600 people placed in restriction. The Council is able from time to time to supply them with food and clothing. Its most creative activity is assuring restrictees of books, educational courses and fees to enter examinations.

The Council's other main concern is for the families. It pays rents so that women and children will not be evicted. It provides school fees for the children. It gives out secondhand clothing.

Aid for the families includes one particularly poignant facet. The Christian Council gives them funds so that wives and children are able to visit the husband and father in prison or in a restriction area. They get a travel allowance and money for food for a journey of several days. They receive no more than \$11.



Bulawayo



Salisbury

The principal kind of aid is monthly grants for the basic needs of food and clothing. The grants are worked out according to urban and rural scales with a fixed assessment for each adult and for children according to the needs of the family, extra money being granted to cover other dependants if it is clear that they once relied for their living on the detained or restricted man. Funds are limited and it is necessary to spread them to as many needy families as possible. No family receives more than \$14 a month.

Families who under normal circumstances are in a condition near to poverty now must subsist without a breadwinner. Their needs are wide: fees for hospital, repair of a damaged house, special foods for the children, hire of men to plough, trucking of goods from town to country when they are forced to move, legal costs in cases of eviction for non-payment of rent.

The government's policy towards families of those detained under emergency powers or restricted under other legislation is that they must qualify for national assistance as would any other people. Previously there were special arrangements for these families. Now they must prove that they are destitute.

Families with any cash income or, in rural cases, in possession of livestock are not likely to qualify as destitute.

The Christian Council of Rhodesia and its associated groups disbursed during 1966 a total of \$73,000, at the rate of \$1500 per week by the end of the year. The bulk of this amount went towards monthly grants to more than 400 families.

These funds came almost entirely from outside Rhodesia. The Christian Council received most of its money from the World Council of Churches and from Amnesty International. Steady income in the future is uncertain and the African families, already scantily cared for under the conditions of Rhodesia, are in real danger of very much deeper suffering.

HEALTH and WELFARE in Zululand

The spare hills of Zululand are dotted with patches of corn, herds of cattle and groups of dwellings. The struggle to raise enough food for tens of thousands is always marginal and when drought occurs, as it does more often than not, starvation and diseases like kwashiorkor, pellagra and scurvy threaten the Zulu people.

Five years ago Bishop Tom Savage set up the Zululand & Swaziland Health and Welfare Association to attempt to provide food supplements, school feeding programs and a greater number of local clinics.

"Hel-Wel" continues under Bishop Alphaeus Zulu as a far reaching and fully functioning part of the Church's healing ministry.

There is a qualified nurse at each of 8 clinics. The clinics are simple, four-room structures. The nurse lives in two of them, and there is an examination room and a labor room for childbirths. These clinics have cost about \$2500 each to build and the diocese is striving to set up more.

A nurse's salary runs from \$70 to \$112 a month. Four of the eight qualify for a seven-eighths salary rebate from the government; the diocese must pay the other four in full. The initial supply of surgical instruments and medicines cost up to \$560 and monthly replacements run at about \$70. Patients pay 35¢ a visit - when they can. A maternity delivery charge of from \$1.40 to \$2.80 is made - when possible.

In addition to the eight resident nurses there are two health educators who are paid about \$100 per month. Nursing Sisters Ruth Mtshali and Victoria Majola are constantly on the move, lecturing, showing



films and color slides and discussing such subjects as health education, midwifery, cooking and treatment of minor ailments, and helping resident nurses in the administration of their clinics.

Transportation is the biggest expense for Hel-Wel. Two trucks and a car for the director, Marjorie Daunt, are always in use, bumping daily over the potholed roads and up and down the steep, winding Zululand hills, carrying supplies, patients, nurses. Two thousand miles a month in these conditions wears out even the toughest vehicle. A \$2800 truck has to be replaced very soon.

Another aspect of Hel-Wel's work is demonstrating better agricultural methods, encouraging the Zulu people to set in vegetable gardens and to stock better cattle.

A food supplement program whereby nutritious grains are added to the traditional African diet of blanched corn meal has resulted in a slowly growing body resistance to disease and better body tone for many thousands of Zulu adults and youngsters.

The clinics are avidly welcomed by the Zulu people. Enhlungwane Clinic is an outstanding example. The local women asked for a health center and put forth great efforts to support it. They weave mats and fashion earthen pots and do their famous Zulu beadwork to raise money to keep it going. Even though Enhlungwane is in a particularly arid part of the country where the rivers are almost always dry and water has to be carried a long way, there is an increasing number of healthy deliveries and healthy babies.

Midwifery is one of the chief departments of the nurses' work. Much of their time is devoted to teaching pre-natal mothers how to care for their babies and in looking after the women during their pregnancies. Personal hygiene, diet, care and preparation of food, building latrines and refuse disposal, all fall to the nurses to impart.

The obstacles to mothers in this impoverished area achieving anything like a proper diet for their babies and caring for them in the manner most Americans are accustomed to are enormous. But the team of Hel-Wel and an aware population make obstructions smaller all the time.



Springfield Clinic; ante-natal hut to the left

"ON THE MISERY OF IT'S PEOPLE"

The Black Sash, South African women's organization, has published a factual and revealing Memorandum on the Application of the Pass Laws and Influx Control. Black Sash draws on its almost four years experience in operating advice offices in Johannesburg and Cape Town for Africans in trouble with the country's pass laws. These laws are so numerous and intricate that it is virtually impossible for an African not to violate one of them at some time.

During the first six months of 1966, 84,268 Africans were arrested either for not having with them their reference books or for staying in an area longer than 72 hours without permission. 64,085 were convicted and had to pay fines or go to jail.

- Item - Africans born in an urban area, or who have lived there continuously for 15 years, or who have worked for the same employer for 10 years, have a right to remain.
- Item - If a man is lawfully in an urban area, his wife cannot live with him unless she herself qualifies to be in the area and is already lawfully there. Women must prove conclusively that they have been in the town since before March, 1959, and that they have been there ever since.
- Item - If a son was born in an urban area he may remain there if his name is listed on his father's housing permit, if he received his education in the area and if he has lived there all his life. A teenager who has left home and then returned can remain with his parents until 18. He will then be endorsed out and he cannot work in any urban area until the age of 20. However, he must pay taxes from the age of 18.
- Item - Every African boy or girl must apply for a reference book at the age of 16.
- Item - No rural African may obtain work in an urban area unless he is applied for personally by a specific employer and permission is granted by the national labor bureau, or unless he is recruited by a license holder.
- Item - These so-called contract workers are bound to a specific employer. If they voluntarily resign for a better job or are fired, they are endorsed out.

Black Sash says, "No system which causes so much suffering can be justified. A nation cannot be great when it builds on the misery of its people."

HUNGER WEEK: A SOUTH AFRICAN PROFILE

It was a mid-week lunch hour meeting in a downtown church hall. For 25¢ South African one was served a slice of cheese between two slices of white bread and a cup of tea. Funds realized were to go to help the undernourished.

The gathering of several dozen white business and professional men and women included members of the clergy. This day's speaker was on the staff of one of South Africa's leading universities. A blackboard listed statistics of various countries: Ghana, Canada, Ceylon, Argentina, Indonesia, the USA, South Africa -

South Africa, the speaker pointed out, had a median annual income of 1200 and some Rand for whites; 70-odd for Africans. The average monthly wage of African trade workers in Johannesburg, just over 35 Rand; minimum essential monthly expenditures for a family of five, 55 Rand and some cents. The kwashiorkor (a disease resulting from malnutrition) incidence for Africans, 475 per hundred thousand of population; for whites, negligible.

"There is nothing political to be drawn from these figures," the speaker explained almost desperately.

A clergyman asked, "What about the traditional eating habits of the Bantu?"

"Do you mean mealies?" "Yes, mealies," replied the priest. Mealies are corn meal.

A grave man interrupted, "It seems to me some sort of propoganda in the Native press would help instill in them the proper use of food, the importance of diet."

"I'll tell you what the trouble is," exploded a gentleman in a gray pinstripe suit. "Next to my office is a radio shop and each day it's crowded with Natives buying transistor radios for 35 pounds. That's where their money goes - transistor radios and liquor." His words were greeted by a general murmur of assent.

A priest across the room offered, "Perhaps credit time buying -"

"No, no," a calm little lady next to him said, "that's exploitation."

A stout ruddy young woman added, "That would be immoral."



Concerned Americans can help those who suffer under the conditions of Southern Africa. We invite your gifts to help meet the human needs of

- those forced to move from their homes,
- families separated because the breadwinner must work in faraway places,
- those arrested, imprisoned, banned, or banished,
- those who must have legal defense in the face of racist laws.

I enclose \$ _____ for the ESCA Human Needs Appeal

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