The God we believe in intervenes in history to break the structures of injustice.
The United Nations Security Council on 17 December 1974 demanded that South Africa make a "solemn declaration" to comply with UN resolutions and rulings of the International Court of Justice regarding its occupation of Namibia.

Resolution 366 also demanded that Pretoria begin withdrawing from the international territory and that, pending the transfer of power to "the people of Namibia with the assistance of the United Nations", South Africa abolish all apartheid laws and practices, release Namibian political prisoners and allow exiles to return unhindered. Ten days before the deadline of 30 May 1975, South African Prime Minister Balthazar Johannes Vorster gave the first indication of his regime's stand in a speech in the Namibian capital city of Windhoek. On 27 May, Foreign Minister Hugard Muller transmitted a formal reply to UN Secretary-General Kurt Waldheim.

The South African rulers disavowed a claim to "one inch of the Territory", said "it is for the peoples of South West Africa to determine their own political and constitutional future", "they should exercise their choice freely and without interference from South Africa, the United Nations or any other outside entity". They held out the inducement of dialogue with a representative of the Secretary-General while at the same time rejecting UN supervision and any role for the SWAPO liberation movement, which is recognized by the UN and the Organization of African Unity as the legitimate representative of the Namibian people. Vorster offered to discuss with the chairman of the Council for Namibia and the OAU Committee on Namibia "the progress and development in the Territory" and let them meet the "true leaders", South African sponsored black "homelands" officials. These lures were seized upon by the United States, Britain and France to argue against the long-abuilding pressures to enact economic sanctions against the usurper.

SWAPO President Sam Nujoma, speaking during the week-long Security Council debate, which began 30 May, dismissed Vorster's reply as presenting "no new position we can consider".

Following the passage of resolution 366, South Africa - having in October 1974 narrowly been saved from expulsion from the UN by an American, British and French triple veto and having indeed been suspended from that session of the General Assembly - commenced a number of highly publicized efforts. Occupation officials boasted of huge investments in the territory, carefully mentioning funds for the "homelands", regions by which Pretoria has fragmented Namibia in defiance of both UN and Namibian insistence on a unitary state.

Vorster devoted a large part of his Windhoek speech to bucking up nervous local and foreign business, industrial and financial interests. In mid-May public service officers were called to Windhoek, as THE JOHANNESBURG STAR says, "to discuss a master plan to prepare the population of South West Africa for social and political change". Hand-picked agents "would launch an intensive campaign to persuade the whites to accept major deviations from the apartheid policy". Puppet black leaders were flown into Windhoek in an unending stream to be consulted, win, dined, flattered. On 5 June, while the Security Council was in session, Dirk Mudge, leader of the (all white) South West Africa Legislative Assembly, announced that hotels and cafes would be allowed to serve blacks and that segregation signs on public buildings would be removed, after taking "certain steps" because of "practical problems".

On 29 May, JOHANNESBURG'S RAND DAILY MAIL broke the news of the revocation of certain laws in Namibia. UN Commissioner for Namibia Sean MacBride clarified: only some localized laws were affected; pass laws controlling Africans in their travel and employment remained untouched. Also in May, some South African and other foreign newsmen were given a tour of Namibia by the incoming South African ambassador to Washington, "Pik" Botha. TIME magazine accommodated with a full page article sympathetic to the usurper and misleading as to both UN rights and the feelings of the Namibian people.
Tucked away in South Africa's 27 May answer was the gravamen of Vorster's scheme: at the initiative of "the ruling National Party in South West Africa...the representatives of more than 80 per cent of the total population have already decided to participate in the proposed constitutional conference and present indications are that the conference will take place in the near future". Pretoria is pushing its black puppets and white minority to come up quick with some kind of "government" to try to foist off on the world. There are those who would welcome such a concoction to get rid of the UN's most nagging problem, its direct responsibility for Namibia.

THE TRIPLE VETO

The United States of America, the United Kingdom and France on 6 June 1975 again cast a triple veto - in behalf of South Africa and against an assertion of UN rights in Namibia and the rights of the Namibian people to be free. The three Western permanent members of the Security Council rejected a mandatory arms embargo on South Africa: they saw no threat to international peace and security in South Africa's occupation of Namibia.

Assured of American, British and French support, the South African regime acted swiftly and ruthlessly - and through the device of local bureaus:

- on 11 June, operating through the Windhoek City Council, banned a peaceful demonstration by the Namibia National Convention, a coalition of African organizations;
- on 14 June, arrested 18 poster-carrying demonstrators on Kaiser street;
- on 16 June, acting through Vorster's proconsul, the administrator of the territory, ordered British-born (though a South African citizen) Anglican Bishop Richard J. Wood and West German Lutheran layman Rolf Friede, director of Windhoek's Christian Centre, to leave Namibia by noon, 23 June;
- on 17 June, issued a similar order to the bishop's American wife, Ms. Cathleen Wood;(the Woods and Mr. Friede were declared to be "undesirable residents")
- on 18 June, through a representative of the South African Minister of Police and Justice, banned a political rally scheduled for downtown Windhoek by the SWAPO Youth League;
- on 25 June, sent four South African police officers to take Ms. Wood into custody and put her and her 30-month-old daughter, Rachel Ndimuwa, on a plane out of the country;
- also on 25 June, by means of Windhoek's City Council management committee, laid down strict new policies on political meetings and rallies (blacks in their area, coloured people in theirs, whites in the city);
- on 26 June, held up the Rev. Edward Morrow, newly ordained Anglican priest sent out by Bishop-in-Exile Colin O'Brien Winter, to be Vicar General of the Diocese of Damaraland, and his wife, Laureen, for an hour and a half at the airport and confiscated Fr. Morrow's documents.
LAST NIGHT'S PICTURE of Mrs Cathy Wood who defied an expulsion order by the S.W.A. Administration to elave South West Africa by the noon hour yesterday. Initially tense and refusing to see the press, she agreed by nightfall for a brief interview and a picture. Photographed with her is a spiritual leader from Ovamboland, one of several Black friends who were with her in her house last night.

WALL DAUBING

By our Political Correspondent

WINDHOEK: A nocturnal caller early today sprayed the main doors of the Anglican Cathedral in Love Street with the words "Swapo Headquarters," leaving as his only clue footprints on the polished surface leading to the entrance.

Armed with spray cans of different coloured paint, he also daubed the main entrance to the Church Hall in the same street, adding his share to the general feeling of political tension.

Police are investigating but had no comment this morning. In Ovamboland, Mr. Robert Haunungu, Swapo's Secretary for Publicity, Information, and Propaganda, has been detained in connection with allegations of daubing of several buildings in the region.

Daubings on asphalt road surfaces and buildings, usually deserted occurred in Windhoek on several occasions in the past few months. A police spokesperson said today that other races in South West Africa were involved with the exception of Ovamboland during the weekend when, on the road leading from Otjiwango, a number of political slogans were painted on the highways.

The daubings of the Cathedral in Windhoek and the Church Hall adjacent to it, is believed to be a call to the authorities for a political meet-
"A tragic event and a direct loss for our international Christian family."

- The Rev. Dr. Carl Mau, general-secretary, Lutheran World Federation.

Following the issuance of the expulsion orders on the three churchpeople white hostility in Windhoek was openly evident. When Mr. Friede and his wife were packing their car, neighbors laughed and said they were happy. The door of St. George's Anglican cathedral was spray-painted with the words "SWAPO HQ", and across town the same legend was put in color on the Woods' autos in front of their home. The wardens of the cathedral sent a letter to THE WINDHOEK ADVERTISER dissociating the parish from "affiliation with any political party" and from "the thinking of those members of the Church who seek a direct political alignment with the Church". In a transatlantic phone call, Bishop and Ms. Wood told ECSA how the South African security police spent hours searching their home and the bishop's office and carting off boxes of documents.

THE ADVERTISER devoted front page space to the whole event. Ms. Wood was pictured talking with one of the 14 June demonstrators; the following day her expulsion order was served. On 16 June, when the 18 protestors made a court appearance - and charges were dropped - supporters shouted "Namibia" and "Power, power". Bishop and Ms. Wood, THE ADVERTISER noted, were present. Inside their home, the Woods had put up posters reading "The God we believe in intervenes in history to break the structures of injustice" and "This house is bugged".

Persistent calls by ECSA to the US State Department throughout the week brought forth the information that the US ambassador had made representations to Pretoria, pointing out that the churchpeople had not had a hearing and that South Africa was in Namibia illegally.

Namibians bade farewell to the three at a service on Sunday, 22 June, at the Lutheran church in Katutura African township outside Windhoek. A procession wound through the streets and included several hundred members of the SWAPO Youth League, carrying their flag and chanting "Power, power". Bishop Wood, who had renounced his South African citizenship and resumed his British nationality, told the overflow crowd: "I have been privileged to stand with the blacks as far as I was able to and offer them support... I am delighted they participate as Christians and that many still hope and work for a radical and peaceful change."

Mr. and Ms. Friede left Windhoek that afternoon. Bishop Wood departed by auto for neighboring Botswana early the next morning, with Ms. Wood to follow by air with Rachel Ndimuwa. By the afternoon of the 23rd, an entirely new situation had developed.

Cathleen Anne Roark Wood of Tucson, Arizona, daughter of a retired US army colonel and his wife, refused to obey the usurper's illegal order. Occupation officials and police didn't quite know how to meet this unprecedented challenge. The press went into a fury of speculation. THE ADVERTISER devoted even more space to the bishop's "blonde American wife", interviewed a "subdued, slightly irritated" bureaucrat and printed the text of the penalty for disobeying the expulsion order - "be liable to imprisonment with or without hard labour for a period not exceeding twelve months".

Ms. Wood spent her time mostly at home with African friends, though she did go into town to shop. Nighttime vandals stoned the house and added to the slogans. She protested to authorities. Their response came the next day.

"I WON'T GO"

At 4:10 pm, Wednesday, 25 June, four South African policemen appeared at her home with a warrant for Cathy Wood's arrest. She said: "I won't go." An officer took her arm, ordered her to pack, bring Rachel Ndimuwa and "come with them. She and her daughter were put on a flight to Johannesburg.

From a dispatch of 17 June in THE TIMES of London:

"The Most Rev. William Burnett, the Anglican Archbishop of Cape Town, today expressed 'deep regret' at the Government's decision to expel the bishop although he emphasised that he was not in complete agreement with the bishop's actions."
Arrested after plea

The Star Bureau

WINDHOEK — Mrs Cathy Wood (34), the American wife of Suffragan Bishop Richard Wood, asked for police protection shortly before she was arrested and expelled from South West Africa this week.

Mrs Wood, who arrived at Jan Smuts Airport with her two-year-old daughter, Rachel, had sought protection after vandals had thrown stones at the bishop's house and painted slogans on the wall.

The vandals twice entered the inner courtyard of the house on Tuesday night.

Mrs Wood asked for protection earlier but the police officers who arrived in fact had a warrant of arrest.

This ended her 52-hour defiance of an expulsion order served on her under the Undesirables Removal Proclamation.

Mrs Cathy Wood and her two-year-old daughter Rachel at Jan Smuts Airport this week only hours after Mrs Wood's expulsion from South West Africa.

CATHY WOOD WITH DEMOS

Mrs Cathy Wood, young American wife of Bishop Richard Wood, moved among a small number of demonstrators in Windhoek's Kaiser Street on Saturday just before the arrival of Riot Police.

Our picture shows her chatting to one of the women members of the demonstrators who were holding placards, reading, inter alia, "The writing is on the wall, Peace and justice. The march was stopped because of fear", and others.
THE WINDHOEK ADVERTISER quotes US Ambassador to Pretoria William Bowdler:

"I think I could say we have sought and are awaiting information on the grounds for the expulsion. We are concerned with the rights of individuals and as an embassy are following closely the situation of this American citizen."

Episcopal Churchmen for South Africa on 20 June sent this telegram:

PRESEN'T GERALD FORD
THE WHITE HOUSE
WASHINGTON, D.C.
URGE YOUR IMMEDIATE INTERVENTION DEPORTATION MS CATHLEEN WOOD
AMERICAN CITIZEN FROM NAMIBIA BY ILLEGAL SOUTH AFRICAN REGIME
ALSO URGE YOU PUBLICLY SUPPORT UNITED NATIONS RIGHTS IN THAT
INTERNATIONAL TERRITORY.

The government of the United States of America, along with those of the United Kingdom and France, bears direct responsibility for the unlawful expulsion of an American with every right to be in Namibia.

ECSA asks that you continue to PHONE - WIRE - WRITE

President Gerald R. Ford
The White House, D.C. 20500
WASHINGTON, D.C.
PHOTO: (202) 456-1414
SECRETARY OF STATE HENRY KISSINGER
DEPARTMENT OF STATE
WASHINGTON, D.C. 20520
PHOTO: (202) 655-4000

The American government and its two partners in veto will be responsible too for the unremitting anguish of the Namibian people. Had the Big Three supported the arms embargo, the Pretoria regime would have known clearly that its powerful friends had concluded that the apartheid state was too much of a debit. South Africa would have had no choice but to withdraw from Namibia.

Now, in the wake of 6 June, South Africa will intensify its violation of peace and security in the international territory of Namibia. The US, Britain and France, insisting on a non-violent solution in Namibia, have strangled a last chance for peaceful transition.

A QUESTION OF BIRTHRIGHT

Ms. Cathleen Wood, as she waited out her 52-hour defiance of the usurper, protested against the effect of her own expulsion on her daughter.

Rachel Ndimuwa ("I am beautiful") Wood was born in Windhoek in January, 1973, and was registered as a South African citizen.

Cathy Wood sent a letter to South West Africa Administrator Ben van der Walt, and parts of it appear in an interview in THE RHODESIA HERALD:

"There is no right of citizenship in this territory, as there is in almost all countries of the world. If there were such a right, my daughter, by virtue of her birth, would indisputably be a citizen. She has not been expelled from the territory, but I learn that, although she was born here, the Administration would be legally entitled to expel her as an undesirable.

"As a mother I must take Rachel with me if I am forced to leave. I would do this under strong protest, as she is being deprived of her God-given rights to remain in the country of her birth, a right which you have seen fit to abrogate."

"I protest strongly against the order expelling my wife, Cathy, to the extent that I declare that if the Administrator-in-Executive-Committee could be forced to give their reasons for her expulsion they would be the laughing stock of the world.

"About my expulsion I can only say that given what the word 'undesirable' seems to mean to the authorities, I would not wish to be considered desirable."

- Bishop Richard Wood
"We in South West Africa can do without people like that."

- Dirk Mudge, in the course of a Windhoek speech entitled 'The Future of the Investor in South West Africa'.

LAST NIGHT'S PICTURE of Bishop Richard Wood and his wife Cathy, taken at his Manse in Brahms Street. With him is his 30-month-old daughter, Rachel Ndimuwa, which means 'I am beautiful.' Although they were friendly and smiled, the couple could barely succeed in hiding their subdued moods and grave disappointment in leaving South West Africa.

Richard Wood is the third Anglican bishop expelled from Namibia in the past seven years. A number of Lutheran and Anglican clergy and laypeople have suffered the same fate. (Pretoria has dealt similarly with many more churchpeople in South Africa itself, including Bishops Ambrose Reeves and Edward Crowther, and exacted harsher penalties on practicing Christians among the thousands who have resisted the apartheid police state).

The expulsion of Richard Wood, like that of Robert Mize and of Colin Winter, is rooted in the active identification by church leadership with the aspirations of the Namibian people to be free of foreign rule and to achieve independence as a unitary state with the assistance of the United Nations, under the watchword "One Nation, One Namibia". Each of these ex-patriate bishops gained the confidence of the African people and reached an understanding relationship with their political movements. Bishop Wood was accused by the whites of writing SWAPO press releases, a convenience serving the racist rulers, who can't believe an African can do anything alone, much less write, and a further rationale for the bishop's eviction.

There has been a growth of professional kinship and personal friendship between the Anglicans, one American, the other two British-born, and Lutheran Bishops Lukas de Vries and Leonard Auala, both Namibians. A striking ecumenicity has come into being in Namibia, a reknitting of the divided Church of Christ, a common witness to the Incarnation in the face of persecution by a purportedly "Christian" regime.

Bishops Auala and Wood and SWAPO official Thomas Kamati fought a long and successful court battle to get public floggings of dissidents banned in a "homeland". The leaders of the two churches have stood by Namibians who have been detained and brought to trial for their resistance to South Africa's apartheid laws. They have given aid to families of prisoners and detainees, such as arranging for the long journey by relatives to Cape Town to make brief visits to Namibian prisoners on South Africa's Robben Island penal colony.

This year, Bishops de Vries, Auala and Wood publicly condemned occupation officials for blocking a legal investigation into officially-inspired intimidation of people who were forced to vote for hand-picked candidates in January elections in the Ovamboland northern region "homeland". This involvement by Bishop Wood, which threatens to expose the fraudulent South African claim of the backing of black "true leaders" for the soon-to-be called "constitutional conference", was probably the urgent reason for his expulsion.
Exiled bishop ordains: The Bishop of Damaraland, the Right Rev Colin Winter (second from left), banned from his diocese in Namibia (south-west Africa), at the Church of the Ascension, Grantham, yesterday after ordaining (from left) the Rev Roger Key and the Rev Edward Morrow and admitting the Rev James Kauluma as deacon. All hope to return to southern Africa, where the bishop is establishing a mission in Angola.

The Rev. Hampanda James Kauluma is a director of Episcopal Churchmen for South Africa.

Colin Winter said in London: "This deportation order following as it does the action against the Christian Institute, the closure of the Federal Seminary at Alice and continuing acts of intimidation against Africans in Namibia, is a clear indication of the South African state's determination to annihilate the voice of Christian conscience, and can only be regarded as deliberate persecution of the Church....This action will in no way intimidate the Anglican Church in Namibia. We will continue to speak out against tyranny whenever it occurs."

Ed Morrow, the Vicar General, his wife, Laureen (both with experience in Namibia and both social activists), and their daughter, Lydia Catherine, have taken over the Woods' home in Windhoek. They report to Bishop Winter that every room has been spray-painted with slogans such as "CATHY GO HOME" as well as obscenities.

Bishop Winter made a two-week tour of southern Angola in early June, accompanied by administrative officer David de Beer, who had been evicted from Namibia with the bishop in March 1972. Bishop Wood drove up from Windhoek to join them for part of the time. The Anglican diocese of Damaraland-in-exile will set up mission stations in Angola, commencing at Ompanda and Namecunde, just a few miles above the Namibian border. The 50-year-old central St. Mary's church and community is only a mile from Angola and its forest of outstations spreads out along the border.

A JOHANNESBURG STAR story tells of Colin Winter's visit: "His programme in the south included discussions with authorities on the establishment of a hospital to replace the hospital at Odibo which was closed by the South African Government last year. The bishop also met with clergymen who crossed into Angola.

"In all, Bishop Winter conducted five open-air services. The largest, which drew a crowd of about 1,000, was watched by South African troops from the other side of the border fence. Hundreds of people had streamed across the frontier to hear the bishop, ignoring the troops spread along the fence. Each time, Bishop Winter preached the same sermon which affirmed the church's commitment to change in South West Africa.

"At one point, at Ombaloka, Bishop Winter chatted to South African troops on the other side of the border fence. He introduced himself as 'Father Colin' and invited them to join the service. The troops declined."
**A forced trek on the long road from Alice**

I do assure you that I am not going to retreat from this space with the contributions to the 25th week's moving account, from a complete stranger, of his first hand experience of Soviet invasion, the incitement provided by the students, and the people's reaction just played on my desk, this tome towards South Africa, it is too neat to be resisted.

I have myself written here about the disastrous effect the Bantu Trust Seminary of Southern Africa, that the terms of which have proved unendurable to the Vurtser regime, as its staff and students moving out of it and taught Christianity, but actually lived in a manner of example to others that people of different races can live together in harmony and love.

It was therefore decided that the Seminary must be destroyed; the pretext was a refusal to sell, which South Africa lives. 

the move to Umtata. Also during a meeting with the Minister of Bantu Affairs on February 13 in Cape Town, a memorandum was sent to the Syriam's legal advisers. Our case was cogently argued by the Minister, and it was clear that he did not want to use any of the expropriated premises. Within the time stipulated by the law and that we wished to continue to occupy all our buildings and such 

The day after the interview with the Minister, the seminary's legal advisers were informed that the Seminary would negotiate by February 10 with the Rector if it wished to use any of the expropriated premises. Within the time stipulated by the law and that we wished to continue to occupy all our buildings and such

On Saturday, February 13, 1970, the Seminary was ready. This led the more san

The Seminary must retain use of the Rector's provocative

We look to Christ our Source for guidance. We shall be born which will be es ce

The Seminary must retain use of the Rector's provocative

The Seminary must retain use of the Rector's provocative

A forced trek on the long road from Alice
"ASIKHATHALI NOMA SIYABOSHWA...."

"We don't care even if we are arrested
We are determined to be free
The burden is heavy
It needs unity
We don't care even if they shoot us
We are determined to be free
The burden is heavy....
We don't care even if we are killed
We are determined to be free
The burden is heavy
It needs unity....."

This is the song of the 13 young men accused under South Africa's Terrorism Act as they entered the Pretoria courtroom. Friends in the public gallery joined them, fists raised in the black power salute.

The Pretoria Thirteen are members of the South African Students' Organization (SASO), the Black People's Convention (BPC), the People's Experimental Theatre, the Theatre Council of Natal and the Students' Representative Council of Turfloop tribal college. Most of them were held incommunicado since 25 September 1974 when several dozen men and woman were arrested at a large peaceful demonstration in Durban which celebrated FRELIMO, the liberation movement which is now the government of Mozambique. Some were detained at later dates. The security police have said that those detained who were not indicted would be state witnesses. Affidavits attesting to assaults perpetrated by the secret police have been filed. During the trial, which attracted worldwide attention and front page news in South Africa, armed uniformed and plainclothes police were in heavy attendance in court and outside it.

The 13 were charged with conspiring to foster feelings of racial hatred, subversion, to transform the state by unconstitutional or violent means. Evidence consisted to a great extent of a mass of documents, including writings and poetry. The judge concluded that the charges were vague, and on 23 June dismissed the cases.

On 27 June, eleven of the men were again charged, detained and appeared in court surrounded by 30 policemen. Senior counsel for nine of the defendants said the indictment under the Terrorism Act "again invites quashing". The eleven are to remain in custody pending summary trials in August and September in Pretoria Supreme Court.

According to a count by THE RAND DAILY MAIL, six other detainees have been released, while 23 blacks and 3 whites are still being held under terms of the Terrorism Act.

ANOTHER TERRORISM TRIAL

Two men, Mr. David Thabang Seleoane, 20, and Mr. Wezile Ngalo, 24, were charged in the Bloemfontein Supreme Court under terms of the Suppression of Communism and the Terrorism Acts of taking steps to undergo military training.

CHRISTIAN INSTITUTE DECLARED "AFFECTED ORGANIZATION"

"For me it is the end, but also the beginning." - Dietrich Bonhoeffer, April 1945.

The Christian Institute of Southern Africa was declared an "Affected Organization" on 30 May 1975, two days after the Parliamentary Le Grange Commission had issued a report labeling CI's activities a danger to the state. CI will not be allowed to accept funds from overseas, in the past amounting to 75% of its budget. The Commission said that CI was trying to achieve radical social change regardless of the possibility that its actions might lead to violent overthrow of established authority and that it encouraged black power and black theology and endeavored to make blacks aware of their right to rebel against the existing social order.

CI, an association of individuals, has said it will continue doing what work it can, and various church bodies have announced their support in South Africa. Dr. C. F. Beyers Naude, CI's director, said in Johannesburg that a South African "confessing church" will be formed, similar to that in Nazi Germany, because of the South African government's action against Christians opposed to apartheid.
New Vorster law will by-pass the courts

from STANLEY UYS in Cape Town

SOUTH AFRICA is shifting into a new era of security legislation in which members of Parliament, not the courts, will decide the legal fate of otherwise of certain organisations.

The Prime Minister, Mr. Vorster, gave warning of this when he announced that he would introduce legislation next year to implement a key recommendation made two years ago by the Schlebusch Commission of Inquiry. The Commission, which was appointed three years ago and has just presented its sixth and final report, urged the creation of a permanent security commission consisting of six Government and Opposition members of Parliament.

It's task would be not only to examine security legislation and administrative acts, but also to investigate 'matters of internal security referred to it by the State President.'

Such a commission, in effect, would continue the week of the Schlebusch Commission, which sat in private and investigated the affairs of the National Union of South African Students, the South African Institute of Race Relations, the University Christian Movement and the Christian Institute of Southern Africa.

Acting on the reports submitted by the Schlebusch (later the Le Grange) Commission, the Department of Justice banned eight NUSAS leaders and declared the Christian Institute an 'affected organisation,' thus cutting it off from its foreign funds.

The Commission's reports have been condemned for relying on hearsay, innuendo, half-truths and guilt by association to bring verdicts of 'guilty' against NUSAS, the Christian Institute and others. The Commission's critics claim that the investigations were not in conformity with judicial practices, and that the reports are 'shoddy' and 'ill-founded.'

It is feared that if Mr. Vorster sets up a permanent security commission consisting of MPs, it will pick off one by one extra-parliamentary organisations which oppose the Government or the official Opposition, the United Party.

In the Parliamentary debate this week on the Schlebusch Commission's final report on the Christian Institute, the Minister of Justice, Mr. Jimmy Kruger, said judicial methods were not always satisfactory, because people who needed to be restricted could not be found innocent by the courts.

Another Cabinet Minister, Mr. Marais Steyn, said breaches of the rule of law were 'time to time inevitable,' and a Government MP, Mr. Hennie van der Walt, asked for the Suppression of Communism Act to be replaced by a new law dealing with all 'dangers to the State.'

Mr. van der Walt said: 'We are dealing with crimes of the spirit, with viewpoints related to the undermining of the State.'

A Progressive Party MP, Dr. F. van Zyl Slabbert, said if people did not have access to the courts, then the Schlebusch Commission 'with all the respect it nothing but a bunch of politicians appointed by party to persecute political opponents.'

A CELEBRATION

South Africans and Americans gathered at Calvary Church in New York City on 15 May 1975 to honor the deceased Abram Fischer and all South African and Namibian political prisoners and detainees.

The eucharist was a requiem for Bram Fischer and a celebration for the witness of prisoners of conscience held by the Pretoria regime. Fischer, former head of the South African Communist Party and an attorney who fought in court and out against apartheid in his native land, died of cancer - a prisoner since 1966 - on 8 May 1975 - Ascension Day.

South Africans in exile - Anglican seminarian Sipo Mzimela, the Rev. Don Morton and former Johannesburg attorneys Joel Carlson and Michael Davis, now members of the New York bar - hailed the dedication and the valor of Bram Fischer and their other countrymen, living and dead, who have suffered for their opposition to the apartheid police state. Fr. Thomas Pike, Calvary's rector, celebrated the ECSA-sponsored eucharist. Included in the prayers was Leonard T. Ward, former ECSA board member, who died 10 years ago.

The South African government had ruled that the cremated ashes of Bram Fischer belong to the Department of Prisons. A long campaign in South Africa and outside for his release caused that regime to allow the dying 67-year-old member of a distinguished Afrikaner family to spend his final two months in his brother's home. He was never discharged as a prisoner. In reply to public calls for Bram Fischer's release, South African Prime Minister Balthazar Vorster said: "Not while I'm alive."

Episcopal Churchmen for South Africa sent the following telegram to the South African ambassador in Washington:

DOES YOUR GOVERNMENT THINK THAT BY ITS GHULISH AND REPREHENSIBLE CLAIM ON THE ASHES OF BRAM FISCHER IT CAN SILENCE DISSENT BEYOND THE GRAVE AND THEREFORE ERASE THE WITNESS OF LIVING POLITICAL PRISONERS WHOM AMERICANS HAIL AS FOUNDERS OF A NEW SOUTH AFRICA AND NAMIBIA?
SUPPORT SANCTIONS AGAINST RHODESIA

HR 1287 - a bill before Congress would, if enacted, bring our country into compliance with United Nations sanctions against the illegal Ian Smith Rhodesian regime in Zimbabwe.

"Sanctions can now be an especially effective non-violent tool in achieving the settlement in Rhodesia, which is facing a seriously deteriorating economy and increasingly hostile borders."

- NEW AFRICAN REALITIES DEMAND RHODESIA SANCTIONS, prepared by: THE WASHINGTON OFFICE ON AFRICA 110 Maryland Avenue, N.E. Washington, D.C. 20002

Write for a copy -

Get after your congresspeople.

By WILLIAM HOFFMAN

Eight days ago a pair of blacks were arrested in Harrington and hit with a variety of charges. One was charged with assault (if you’re familiar with the circumstances that often mean the arrested man’s groin attacked the cop’s knee, or his head, depending on how you choose to pick a fight with a nightstick), and there were some other charges like hindering prosecution and disorderly conduct.

One of the blacks seemed to have been pretty badly roughed up. Eventually, he was taken to the hospital, but he refused treatment because they wanted to give him some shots and he didn’t know what the shots were for.

The two men ended up at the Smyrna prison (they say, they were stripped to their underwear and spent the night in a cold cell in maximum security.

Now all this pretty common fare. Some of the people in Harrington are still fighting the Civil War, and the flag they pay homage to is the Confederate one. Black people don’t expect much in Harrington, and of course Delaware’s prisons are packed with black people.

BUT THIS CASE was a little different.

The two blacks who were arrested had friends who could spring for their bail (most prisoners don’t, and many end up waiting for a trial in a place where it’s very easy to be raped) so, by and by, they got out.

The two blacks turned out to be from a country named Zimbabwe in Africa, better known to some Americans as Rhodesia. Rhodesia is the most racist country on earth. It brand of apartheid is deadly, and just a few weeks ago the white segregationist government murdered 13 Africans in cold blood. Of course, they murder Africans every day: through starvation, over-work, arbitrary beatings, lynchings.

The two men who were arrested were Tapson Mawere and Muda Mangazva. Both belong to an organization called the Zimbabwe African National Union (ZANU), and that organization is one of the bravest women and men in the world.

Mawere is ZANU’s chief representative to the United States, Canada, and the Caribbean. Both men are people who should be honored with parades through Delaware, with being thrown into the slammer.

Rhodesia is 90 percent African, four percent White. The whites rule with an iron hand, thanks in no small way to aid being thrown into the U.S.

But, led by the heroes of ZANU and backed by the courageous Zimbabwe waiting people, the Africans are fighting back against one of the most repressive regimes mankind has ever been forced to witness. And the reason for the fighting is simple. Their liberation struggle has captured vast amounts of Zimbabwe territory.

BACK TO MAWERE and Mangazva.

A good portion of the world regards these men the way many Americans regard George Washington. But Mangazva might still be in jail if it has not been for the efforts of the NAACP’s Wilbert Cooper of Dover, and a black bail bondsman named Thomas, the only black bail bondsman south of the Mason-Dixon line.

You can bet your life that if a white Rhodesian “diplomat” (butcher would be a better phrase) were arrested in Harrington, he would not have ended up in Smyrna prison.

Mawere and Mangazva came to America to garner support for the absolutely just struggle, and their friends are waging against racism in Zimbabwe, and they ran into racism in this country.

In fact, when Mangazva was released from prison he was so badly beaten he could not walk to the car that was waiting for him. He had a puncture wound in his arm, his shirt was bloodied, his pants were ripped. Now he didn’t do all these things to himself. I was a nightmare for Mangazva, it was as though he had found himself back in Rhodesia.

The governor should be on hand to greet Tapson Mawere and Muda Mangazva the next time they return to Delaware. Instead, what they face is a trial.

Saturday, July 12, 1975 - THE WASHINGTON POST

By Don Glickstein

DOVER, Del., July 11—The U.S. Department of Justice has publicly stated that it is going to try to overthrow white rule in Rhodesia.

The lawyer for the two, Conrad J. Lynn of New York, said ZANU has official observer status at the United Nations Committee on Colonialism of the General Assembly.

Delaware Attorney General Richard R. Jenner, said the State Department letter: "We’re treating this like any other criminal case and we certainly won’t bow to external pressure to get this thing done differentially.

In the June 25 letter to Gov. Tribbitt, Charles A. James, deputy assistant secretary for African affairs, wrote that the incident "as described to this office suggests some disturbing overtones.

The State Department is concerned that foreign nations living, in or visiting the United States receive complete fairness and respect in our culture and under one system of law." James wrote.

Negative impressions of the United States can cause a lack of understanding and hatred of United States in other countries which can cause a "disservice" to American interests, James wrote. "Isolated experiences," he cautioned, can cause "a severely distorted view of conditions as they truly are."

James said he hoped the processes of justice and application of laws in the Delaware courts "will be seen with out national objectives."

A spokesman said Gov. Tribbitt is "looking into" the incident.

The two men arrested Wednesday night at the Smyrna restaurant, and We’re treating this like any other criminal case and we certainly won’t bow to external pressure to get this thing done differentially.

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THE WASHINGTON OFFICE ON AFRICA
LETTERS TO THE EDITOR

THE WASHINGTON POST, FRIDAY, JUNE 27, 1975

'Self-Determination for Namibia'

The ambiguity of your editorial "Self-Determination for Namibia" (Washington Post, June 11) only thinly veils your continuing bias against South Africa.

It is difficult to believe that The Washington Post could have been unaware of South Africa's unequivocal acceptance of the principle of self-determination for all the peoples of South Africa. But since you misconceive South African policy on this matter in your editorial, I must spell it out again in the simplest terms:

a) South Africa adheres firmly to the principle that the inhabitants of all the peoples of South Africa have the right to self-determination freely and without any outside interference.

b) All options should be open to them in deciding on their future constitutional arrangements.

c) South Africa resists not one square inch of the S.W.A. territory.

Whether The Washington Post or any one else outside South West Africa finds this approach "unacceptable" is irrelevant. This is a matter which concerns the inhabitants of S.W.A. only, and only they can decide on their future. South Africa is committed, in the spirit of the 'tacit trust' of its original League of Nations Mandate, to ensure that they, the peoples of S.W.A., will have the right to choose under peaceful and civilized conditions.

South Africa's acceptance of the principle of self-determination is unequivocal and without conditions, unlike that of the United Nations which would limit the choice of the peoples of S.W.A., and which arbitrarily designated SWAPO as their sole legitimate spokesman despite the rejection of that organization by all groups in the Territory, including, in a recent election, the Owambo people.

You accuse South Africa of being devious. But what is the United Nations record on South West Africa? On every occasion in every forum where South Africa has negotiated with an appointed instrument of the General Assembly or the Security Council, these organs of the U.N. have repeatedly repudiated the illegitimate representations of their own representatives. This was the case in 1959 with the Arden Clarke Good Offices Committee; in 1962 with the Carpio/Alva fact-finding mission; in 1966 when the General Assembly overruled the judgment of the World Court; and in 1972 when a similar fate befell the report of the Secretary-General's appointed personal representative, Dr. Escher.

The bias against South Africa in your editorial across the double standard displayed in the Security Council debate earlier this month when South Africa was called on to allow free elections in S.W.A. Free elections were, of course, held in Owambo but it must strike at least some people as rather paradoxical that the procedure is demanded for S.W.A., which a large number of members of the United Nations will not allow in their own countries! Consider, for instance, that Byskot, Cameroonian, Chinese, and the U.S.S.R. were prominent among those who voted for mandatory sanctions against all peoples of South Africa! This "membership" is not for The Washington Post to confer. In South Africa's case it was honorably carried by the sacrifices of its people in two World Wars, in Korea and elsewhere and by its constructive contributions in many other fields of international endeavor.

You state that South Africa denied "economic profit" in its relationship with South Africa. The facts are that in every year since South Africa's assumption of its responsibilities under the mandate 55 years ago the Territory's accounts have shown a deficit which was always borne by Pretoria. In 1972-74 this shortfall amounted to 564.3 million.

I would be more honest for The Washington Post to admit that it has no ready-made solution for the future of South Africa, and to recognize that every principle of self-determination is enunciated by the South African government.

J. S. F. Doba, Ambassador of South Africa.

Washington.

THE WASHINGTON POST, WEDNESDAY, JULY 9, 1975

The Namibian Thrust for Freedom

The South African ambassador in his letter in the June 27 Washington Post is frantically trying to cover up his government's usurpation in Namibia, the international territory South Africa occupies in defiance of the lawful authority, the United Nations.

His talk of adherence to the "right to self-determination of all the peoples" and "all options open" is in a class with "I am not a crook." South Africa must be made to cease prattling about "outside interference", obey the resolutions and decisions of the United Nations and the International Court of Justice and withdraw its officials, police and armed forces so that the duly established U.N. Council for Namibia may proceed with the supervision and control of country-wide elections leading to the creation of an independent state of Namibia.

Far from not coveting "one square inch" of the minerally wealthy territory, which American, British, French, South African and other corporations have invested for decades, Pretoria is redecorating its occupation by hastily concocting a "constitutional conference" of black puppets and white minority officials to try to foist some sort of "government" on the world. The governments' claim of "free elections" in northern Namibia has been exposed as fraudulent by the SWAPO liberation movement and by the Lutheran and Anglican bishops. Related to the churches' stand for the rights of the Namibian people is this week's expulsion by South Africa of three foreign church people (the latest of many) -- West German Lutheran layman Rolf Friede, British-born Anglican Bishop Richard Wood and his American wife, Ms. Cathleen Wood (about whose refusal to obey South Africa's illegal order and her forcible deportation the U.S. government is strangely silent).

The Namibian people have demonstrated their determination for freedom by rallies, strikes, armed warfare against South African troops, by representations in world capitals and at the U.N. Namibians have been shot dead, detained, tortured, tried in South African courts, confined in South African prisons. Their watchword is "One Nation, One Namibia", a clear and consistent refutation of South Africa's apartheid rule. Pretorian repression and the Namibian thrust for freedom will collide more and more severely. Responsibility for securing peaceful independence in the international territory lies directly with the United Nations, and particularly with the United States, the superpower South Africa is so desperately courting.

William Johnston, President, Presbyterian Churchmen for South Africa, New York.

God, help us who roam about. Help us who have been placed in Africa and have no dwelling place of our own.

God, we ask you to dwell among us.

AMIBIAN CHIEF MOSA KUTAKO