

29.1.81

37 OLIVIA ROAD.

BEREA 44.1.1.3

2198.

23-1-1980.

Dear Peter,

I hope the Conference was very inspiring.
We were lucky to get a lift from someone who was travelling
to Johannesburg at the garage that you dropped us off at.
Thank you for the lift and the interesting discussions
we had - it really makes hitching worthwhile.

I've enclosed the last two copies of Critical Health.
Inside both there is a subscription form - would you
fill it in + send it with the necessary amount. (These
~~two~~ copies are a present from me) to Lits.

Hope to make contact with you when I'm in Kns.
Until then,

Regards. Manicure



LETTER FROM PETER MOLL (Serving a 12 month sentence for refusing to attend a military camp) TO A FRIEND.

Detention Barracks
Voortrekkerhoogte
0143

28 January 1980

Dear Friend

I did tell you, didn't I, that in the Army things last for a week? Well, that has just been proved true again, in a way I didn't expect. Lieut. von Brandis is back as Officer Commanding the DB (it seems permanently) while the Major Venter is in hospital. He received instructions, which seem to emanate from Brigadier Pretorius, that I am to wear a brown overall. In contrast to last time, he told me he was very sorry he had to carry out the instruction. He pleaded with me just to put on the brown overall, and then he'd leave me alone. I really hate being dogmatic like this, but once again I refused, and once again I've been moved to block 5 and I think it's likely that they'll charge me again and put me in solitary here - but don't worry, I've heard nothing yet!

I'd like you to help me please. Check this reasoning of mine, maybe with a few others of our constituency, and see what they think as well. I think at the moment that the question of uniform is of crucial importance, so I mean to stick to my position. I will not be moved, until I am convinced that the following reasoning is faulty. How I'd love to have the advice of the experts on this! Here goes:

A. PRINCIPLES

My principles throughout are:

- (a) No identification with the military structures of this country. I will not receive a salary from the military, work for the military, morally support the military or be perceived to be in support of the military. Therefore I will not wear a military uniform. I will not become an officer.
- (b) No association with the military. This clause puts a hedge around (a). It ensures that I will not even be able to give the military any support, because I will not have been associated with them in the first place. Thus, I would at all times regard myself as a civilian and demand to be regarded as such.
- (c) No misrepresentation of the military's purpose. It is an organisation with one main aim: killing. In the South African context this means killing of a certain kind, namely killing challengers of the status quo. The army is not a welfare organisation, or a church, or a school, or an agricultural agency, and for it to masquerade as any of these is misrepresentation. Of course this puts a question-mark behind the whole action of the Civic Action Program.
- (d) No offence given to a brother. My brother must not feel I have joined the oppressor or that I am being used as a stooge by the oppressor. He must not feel I have betrayed him - that I have lied to my conscience, that I am acting in bad faith (Satre's expression). This again is a sidelight on (a).

B. APPLICATION OF THE 4 PRINCIPLES:

No identification/association/misrepresentation/offence implies rejection of everything observably military while I am in DB. This means the regulation uniform (i.e. the brown overall), military training, marching, saluting, use of military titles "corporal" etc.), use of army utensils and equipment....The list is endless. Clearly, this condition could not be fulfilled absolutely consistently. Therefore the application must be altered to "rejection, as far as is humanly possible, of everything observable military while in DB". I will eat, because I want to stay

alive, and because they will not permit me to bring in my own food. There are further examples too: I will use the mattress and sleep in a cell, I will shower. Naturally there are contradictions. I reply that there will always be contradictions, our task is to eliminate them, starting with the biggest ones and ending in the indefinite future with the smallest ones.

There are alternatives to wearing the regulation brown overall. They have hundreds of blue uniforms here, stashed away, ready for classified CO's to use: - Jehovah Witnesses, Christadelphians, etc. They could allow me to keep mine and then regard me as a CO. This would be the clearest indication possible that I reject the system. It would be clear to friends outside, to my visitors, to the officers both here and higher up, and to the other inmates. It is a daily reminder that we see all this as fundamentally wrong, that we do not go along with the aims and motivation of the SADF. Which brings me to:

C. STRATEGY

The Latin American theologians have reminded us that history, not timeless principles, forms the forum in which Christian ethics are worked out. I see it this way: principle and strategy must go together. Principles without strategy are pointless, legalistic; strategy without principles is Machiavellian, too cynical about history and mans' prospects. We search always for the best mix/synthesis. In this particular ethical question, the strategy is also decisive:

(a) Consistency: There seems little point in taking up a CO stance and then abandoning it midstream. To wear a brown overall and march, etc. strikes me as a total reversal of all that I have stood for up to this moment, for the reasons I have outlined above. It would be a tacit admission that I was wrong. I think that Brigadier Pretorius and I would agree on this point. He has made it clear to me that he does not regard me as a CO, and that I must receive the "same punishment" as the other detainees, most of whom are here for AWOL (absent without leave). This is a "disciplinary institution", he says - therefore, according to him, I must submit to "military discipline". If consistency is important, it is precisely those military forms of "discipline" that I must avoid. NOTE that this is not a carte blanche for antinomianism; I accept forms of discipline applied in a civilian prison. Indeed, it is just because we are disciplined (i.e. given to moral principles) that we are here - unlike the majority who are here because they are undisciplined (will do nothing for society, are drug addicts etc.)

(b) United Front: For quasi-political forms of action, a united front of actors is of the utmost importance. There is strength in numbers. Evered Pool (a Christadelphian CO serving 36 months) has already taken up this stance (i.e. no brown overall/marching) and I have as well. Principles apart, it is a good point to unite on. It has an enormous symbolic significance - and let no-one say that it's "just" a symbol. Symbols, as any politician will confirm, are crucially important. A well-chosen symbol can make a career, and the opposite is also true. It is symbolically important for me - dress is so often an indicator of attitudes. Your internal attitudes so often become what your outward appearance is. I think too (but I would like to have this confirmed), that it is symbolically important for our "constituency". If not (again, confirmation, please!), I think that the point of dress could do well to acquire such symbolic significance. It is highly significant for our fellow-inmates. They regard you as a group apart if you wear a different uniform. It is only then that they are inclined to ask questions - why have you got a blue uniform?, etc. Thus it is a great help in missionizing, in making clear the truth that we believe. Lastly, I discern from Pretorius' own actions that it has great symbolic importance for the high-ranking officers. He considers it to be important - can it be otherwise for me? He recognizes other CO's (JW's and Christadelphians) - why not me too? He knows, just as do the JW's, what the blue uniform stands for - outright rejection of the military system. And this is the point we want to impress on the DB staff, on the army as a whole, and on the churches we represent.

(c) The Future. However small the victories we make while here, they will be good news for future CO's. They would be an encouragement, and incentive, and an inspiration. The JW's and Christadelphians had to suffer, some of them terribly, for many years before their position was regularized. It's no fun, but I intend to do the same if it is necessary. It is a pity we've had to resort to confrontation, but the alternative, negotiation, has already proved a failure in my case. I tried negotiating while I was being held at Wynberg DB. I compromised many times - uniform, marching, PT, the whole bit! I even wore battledress to my trial, albeit reluctantly. I spoke and persuaded two chaplains to take up my cause; twice I spoke to the Officer Commanding; but the best I managed was to be taken off marching after speaking to the Colonel, acting OC, Western Cape Command. In other words, a month's trying had got me practically nowhere.

D. OBJECTIONS TO THE ABOVE:

(a) Man looks on the outward appearance, God looks on the heart. If your heart is right - if your conscience is clear - you have done no wrong and there's nothing to worry about. This question of conscience is chiefly subjective. Like beauty, wrong lies in the eye of the beholder. Therefore you have nothing to fear from a regulation uniform. You know that you do not identify with the army, you can inform your "constituency" so.

Reply to (a). Praise God, it is true we have the confidence that, no matter what "they" may do to "us", we are responsible (ultimately) to him and not to men. Thus, for example, if they misrepresent us in the press, we will do all we can to vindicate our name, and having done so, will set our minds at rest.

But (i): Having begun with this line of argument, where does one stop? What rule or principle, tells us where to start and where to stop? For instance, it could be argued that, if I am "inwardly clear", I could take up administrative (non-combatant) duties in the military. And if this, way not combatant duties as well? Couldn't this argument be used as a rationalization of total submission to all military rules and regulations whatever? Couldn't I argue: "Inwardly I didn't torture the child, only outwardly I did, because the officer wanted information on the terr's whereabouts, and so I'm clear"? This form of argument posits too radical a split between outward appearance and inward reality. It is ambiguous and provides no measuring-rod for its limits. Until such a canon is provided it is best laid to rest.

And (ii): CO is primarily a matter of social ethics, and only secondarily a matter of individual ethics. The argument of (a) has regard only to my individual conscience. It misses the main point of the principles of Non-identification, Non-association, Non-misrepresentation, Non-offence - for it is particularly in questions of social ethics that these principles come into their own. Is it possible to wear the regulation uniform without identifying with those issuing it? Is it possible to wear the regulation uniform and still remain unassociated with the army and the violence they perpetrate? Won't a member of the oppressed still have good cause for offence, even though, like Pilate, I claim to have washed my hands of the matter?

Lastly (iii): Does this look like Witness and Mission? And does it look like Solidarity? My witness to the moral indefensibility of the System is stunted when I put on its dress. My witness would be more obvious and clear if I could be distinguished from it in some way. This distinction lays the way open for more effective missionizing. It would be a suitable rallying-point for action. - What kind of solidarity with the oppressed is it when I am decked out with all the accoutrements of the oppressor? With the overall soon go boots; next would be a beret or Doiby; then I could scarcely refuse browns for seeing visitors, and saluting would soon follow. If I refuse those extras, I would be hard put to explain why. After all, what significant difference is there between a brown overall and brown battledress? We are again faced with the "drawing the line" problem. My solution is draw it at the simplest, most practical, most obvious, most effective and most natural point: REFUSAL TO ACCEPT THE REGULATION UNIFORM.

(b) Every prisoner has to wear a uniform. Civil prisoners, even political ones, don't complain about their uniforms - it is part and parcel of the system of punishment - so why should you?

Reply to (b): I agree that civil prisoners accept their uniforms. That is precisely my point. I wouldn't mind being regarded as a civil or as a political

prisoner. I have requested a transfer to a civil prison. I am also willing to perform duties that are normally done by civil prisoners. This would be consistent with the rest of my stand - rejection of all identification with the military machine. But to wear the DB uniform is quite another matter. It implies tacit acknowledgement of the label they put upon you - that you are a normal military offender, an AWOLer - and that you must receive corrective training which will make you into a "better soldier" (these words from the prologomena to the DB regulations of 1961). Having a blue uniform relieves you of all of this. It is a recognition by the authorities that you reject the system, that you are not a soldier, and that you will not be made into one.

Please keep a copy of this letter, because I'd like to check it against my reasoning at a later date. I'm very keen to hear your - and our "constituents" - thinking on this matter.

Kindest regards,

PETER.

File Cons. Objectors
65, Delville Road,
Umtata,
Transkei.

19th May, 1980.

Dear *Mr & Mrs Kirshoff*

First, let me thank you so very much for your prayers and continued concern for Peter and Richard, and for your letters of encouragement to them, and also to us, their parents.

My sister, Dorothy Steele, has just spent a week with me here in Umtata. She had been to a conference in East London (she's the editor of the Pharmaceutical Magazine) and came here on her way back home, intending to do necessary paper work, and to have many most profitable chats with me. This has been a week of joy and affirmation for us both! Dorothy's husband, John, was away in the United States; Ted has retired from the Civil Service, and was away for a couple of weeks, visiting friends and relatives. (We are continuing to stay in Umtata, however; I am teaching at the Cicira College again, and Ted will probably look for a job in Umtata when he comes home again.)

All four of us can say "Praise the Lord for His goodness to us". We are all in very good health, and are continually conscious of your prayer support, as, I am sure, are Peter and Richard too. I am enclosing a typed-out letter from Peter, in which he tells his praying friends how grateful he is.

However, there is still a long way to go. We are fully aware that, under the present regulations, no one is able to do anything about recognising the two boys as Conscientious Objectors. There is an anomaly in this particular part of the Defence Act. As the law now stands, "conscientious" objectors are not provided for; the only provision is for religions that actually forbid their members to participate in war. These are the Jehovah's Witnesses, the Christadelphians and the Quakers. It took time and persistence for these people to achieve recognition; it will take time and persistence before the same provision is made for the "free" churches.

"What can I do?" you may be wondering. Let me make a few suggestions:

1. Primarily, PRAY ON for the two boys. We saw Peter on the third day of the Easter fast, and were astonished at his cheerfulness, and apparent physical health. He spoke of being aware of having been continually upheld by prayer. Thank you, everyone who took part in the Easter fast in any way, and in the Vigils. This was a great encouragement to Richard and Peter, and to us as parents too.

A Christian minister wrote this to us: "I am proud to be associated with him(Peter) in his stand to obey God rather than men - as he understands it - and my prayer is that he may not in any way become embittered, to individuals, organisations or the State. May the love of Christ dwell in him richly. Then no bars can hold him. He is free. Free to love and serve his Lord".

Will you continue to pray in a similar way for him? And even for one another in our great task, that we also might guard against all bitterness; and against relying on "the arm of the flesh". May the Holy Spirit alone guide our actions!

2. Emphasize, in conversation or when writing, that THE STAND OF BOTH PETER AND RICHARD IS A CHRISTIAN ONE. There is a tendency to dub Peter political and Richard religious. Peter has stated many times that his whole aim in life is to serve Christ.

3. Continue to WRITE TO THEM. Peter is still at:-
Detention Barracks
Voortrekker Hoogte, 0143.

Richard is now in Bloemfontein. His address is:-
Detention Barracks,
Tempe,
P.O. Brandhof. 9324.

He may receive visitors any Sunday afternoon.

They may receive any number of letters, but may write only one per week. This is, of course, affected by the two-week periods in solitary confinement, when no letters may be written. All of your letters are censored by the authorities before Peter or Richard receive them - and this appears to take a great deal of time! Please don't let these things discourage you from writing. Just tell them of everyday happenings in your life. This will help to counteract that "cut-off" feeling that Peter mentions in his letter.

We would like to acknowledge any letters you write to our sons. We'd appreciate a brief card from you, informing us of having written, then we can reply to you, and keep a check on your letter, to make sure it does actually reach them. If you are busy, just send a post card. Of course, a telegram is a most rousing way of saying "Look how much we, his friends, care!"

4. Join the FRIDAY FAST. Many of us miss one or two meals every Friday, and use the extra time for prayer, and reading books that will help us to be more aware of the problems in our country, and also to learn more about C.O.s and their stand.

5. WRITE TO YOUR MEMBER OF PARLIAMENT about the continuous periods of SOLITARY CONFINEMENT. It appears that Peter, for one, will spend the rest of the year in solitary confinement (Two-week periods with a two-day break in between.) It is not yet clear what Richard's future holds in this regard: he may well follow suit.

You can find out who your M.P. is from your Municipality. Up to the middle of June, the address of all M.P.s is:
House of Assembly,
Parliament Buildings,
Cape Town. 8001.

Simply stress the importance of STOPPING THE SOLITARY CONFINEMENT. Your letter might begin a "conversation" with someone who is right at the heart of law-making. After June, the M.P.s go back to Pretoria, and our opportunity will be over for several months. If you get no reply, do write again. Your M.P. is obliged to consider the grievances of members of his constituency, whatever his - or your - political persuasion.

~~6. No newspaper advertising yet, please. We fear it might harden the entire position.~~

What has been happening so far:-

a). Richard is now at Tempe, Bloemfontein. Peter has just come out from his sixth period of solitary confinement, back at Voortrekkerhoogte. There is another young man, also undergoing continuous periods of solitary confinement there. His name is Chris Boshoff, a Dutch Reformed Church member who, interestingly enough, has also disassociated himself from the military, but for an entirely different reason. He is disillusioned about the S.A. Government, and feels "let down" by Mr. P.W. Botha and his recent reforms. He is a Christian, and sings hymns in his cell. He has a wife and a child. A "right-wing" person such as Chris needs similar provision in the Defence Act. Peter and Chris are good friends, although differing vastly in viewpoint.

b). Dorothy Steele flew to Cape Town in March, and saw her Kempton Park M.P. there. Last month, both Dorothy and John went to Cape Town, hoping to see the Prime Minister himself. This was not

allowed, however. They wanted to present to him these 3 important requests:

- (i) Immediate recognition of C.O.s. This involves the ending of the solitary confinement, of course.
 - (ii) The additional paragraph to "enhance" the present Defence Force act dealing with detainees.
 - (iii) Alternative national service under civilian direction.
- They were promised a reply to these requests, by post.

c). Ted and I went to Pretoria at the end of March, for a week. We first went to see General Fourie in Pretoria. He was polite and gracious, but definitely "unbending". He is obliged to keep rigidly to the regulations. He urged us to try to persuade Peter to wear the regulation overalls, and this my husband sincerely tried to do when we saw Peter a few hours later. Slowly we have come to realise, however, as Peter already knows, that the question of what to wear is tightly bound up with the recognition of the C.O. status. There are many other requirements besides the wearing of the uniform to comply with in the Detention Barracks.

On the Thursday we went to see Brigadier Pretorius, who is the S.A.D.F. legal adviser. He said emphatically that he would recommend nothing in favour of Peter to the Prime Minister - not even moving Peter and Richard to a civilian prison, where they could gladly obey every regulation. He pointed out again and again that the Baptist Church (and this applies equally to the other denominations) does not hold "tenets" by which its members "may not participate in war". (See typed enclosure Section 126A of the Defence Act). In this connection, there is clearly something our church leaders could do. As one minister pointed out in an article on Richard:- "Many of the major churches have stated their recognition of the validity of conscientious objection, even though they do not teach that all their members must abstain from war. There is a need for them to point out to the State that this means that by their tenets the man who believes he may not wage war is bound by his conscience and may not fight".

We were indeed stripped of all "earthly" hope, during that visit!

On the Saturday, my husband and I, together with our daughters Jenny and Brenda, were allowed a long visit with Peter. During the Monday visit, and this one, we had officials close by, watching us. However, that did not deter us from much homely chatter and laughter, and an earnest round of prayer. Peter was obviously disappointed that the move to a civilian prison had not even been considered; but he spoke of the lessons he's learning in self-control this year, and took it all very well.

d). That afternoon, Dorothy, John, Ted and I earnestly considered the "anomaly" in the law, and wrote a suggested enhancement (see enclosure). We would appreciate your comments on this.

e). Soon after returning to Umtata, Ted wrote to these people, enclosing copies of the "suggested enhancement":-

General Fourie
Brigadier Pretorius
General Malan
The Prime Minister, Mr. P.W. Botha.

We have had three replies so far, one a mere acknowledgement, the other two (from Brigadier Pretorius and Mr. P.W. Botha) most discouraging. They both state that the enhancement of the law will not be considered at all since it would cause young men to "buy off" their military service with a "stint in detention". The query about the repeated solitary periods was not answered.

Our purpose now is to write again, raising points not answered in those letters. We intend following this up with personal visits to these men. Meanwhile, many who read this letter will, we hope, make an urgent appeal to their respective M.P.s. A civilian prison seems the best solution to the problem.

f). Last Wednesday, Peter's case was reviewed by a chief magistrate of a civilian court in Pretoria. There were three items discussed, one of which was the possibility of the boys' being moved to a civilian prison. The review failed, the reason given being Section 115 of the N.D.C., which provides that "after any period of imprisonment, a member of the S.A.D.F. gets a discharge with ignominy".

g). Jennie saw her brother this past weekend, and says he is still well and at peace, with the same cheerfulness that we saw six weeks ago. Praise the Lord for keeping him!

Let me end with this portion of a letter he wrote to Brenda, his youngest sister: "...most importantly, this is, I believe, after much thought, investigation and prayer, the WILL OF THE LORD FOR ME AT THIS MOMENT. 'If God is for us, who shall be against us?'".

May the Lord bless you all, and guide your praying.

Yours sincerely,

Ted & Beryl Moll
(Mrs.) Beryl Moll.

P.S.

- (1) On the reverse side of Peter's letter I have typed out the portion of the Defence Act mentioned in my letter: Section 126A. Included in this is the paragraph we are suggesting to the Prime Minister. This is the 'b' part. Originally, there were only two paragraphs: (a) - for the so-called 'peace churches where the members are actually forbidden to participate in war; and the second one dealing with all other persons. This latter paragraph was originally called 'b', but in our suggested enhancement it becomes 'c'.

We felt that any provision made for CO's in the 'free' churches ought to be placed between the original two paragraphs. Note that our suggested enhancement provides for young men

- (i) who have never done military service (here, we suggested one year in D.B. plus two years of alternative service); and
(ii) who have done most of their military training already, and who have been called up for a period shorter than a year. (Here, we suggested six months in D.B. plus two years of alternative service.)
up to

Since the Prime Minister has rejected this 'enhancement', we now propose to offer EXACTLY the same conditions as those imposed on the Jehovah's Witnesses. What do YOU think about this?

- (2) Some friends have felt we ought to place Section 67.3 before you as well, to give you the full picture. This provides for non-combatant positions within the military.

Section 67.3 The registering officer shall, as far as may be practicable, allot any person who, to his knowledge, bona fide belongs and adheres to a recognised religious denomination by the tenets whereof its members may not participate in war, to a unit where such a person will be able to render service in the defence of the Republic in a non-combatancy capacity.

It is interesting to note that both Peter and Richard were offered non-combatancy positions, in their interviews with the military.

- (3) We would welcome your suggestions regarding a possible tribunal of some sort to decide on the sincerity of applicants for a 'religious and/or moral' provision. We could place these before the Prime Minister at some future date.

People you can phone: Ted and Beryl Moll 4111 Umtata; Rev. Rob Robertson 35-6582 Johannesburg; Rev. Holdt 51255 East London; John Steele 39-6678 Johannesburg, (mornings); Dorothy Steele 724-3441 Johannesburg (mornings); Terence Moll 55-1292 Cape Town.

Detention Barracks,
Pretoria. 0143.

27 April, 1980.

Dear Mom and Dad,

Thank you very much for your recent letters - and also one you wrote in February, which I've just received. I've just had a lovely visit of about 1½ hours from Jen, Andrew and, surprisingly, Rev. Rob Robertson. He had a great deal of news to tell, particularly about my review on Wednesday coming, and it appears again that there are so many people "out there" praying for us and helping in all sorts of ways. Once again Richard and I must indicate our deepest gratitude.

I finished my 5th period of solitary on Friday 25/4/80; Richard finishes his 3rd on Friday 2/5/80. Chris Boschoff also finished his 2nd on Friday 25/4/80; interestingly, he was charged for 2 offences, refusal to wear the overall and refusal to march. At the moment I am enjoying my "weekend pass" to block 3 before returning to block 5, probably on Tuesday. Quite often we have breaks of longer than the regulation 2 days between sentences, especially if a weekend intervenes.

I have had a great many interesting letters recently. Letters from Tony Benn and another Labour M.P. in England, complete with House of Commons insignia; from Jenny McEwan; Jeff Cohen; regular ones (with no omissions!) from Di and Tony Saddington; Dorothy Fuller(?) and Gene Staltzfer(?) in Colorado; Phoebe Russell; Rob Goldman; Margaret Ramsay; Anthony Ashor; John de Gruchy (written in February, I got it last week); Randy and Shirley Graber, IA, USA; Francis Wilson (together with a copy of Survey of Race Relations); Sarah-Anne Raynham; John Clarke; Mike Cameron; Andy Smail; Dean and Doris Meyer, USA; Terence; Margaret Nash; Sheena Duncan; telegrams from Anne Hughes (SACC); Christian Fellowship Group, Johannesburg; Jeff Cohen; and yourselves. I wonder if you could kindly tell Rob Robertson that I've received these. Some more that I remember: Anine Dawber; a telegram from Bishop Tutu; the monthly Sunday night group at Quaker house (frequent!); Peter Greenwood; several telegrams from Auntie Dorothy and Uncle John; a letter from Lorraine and Carl.

Richard was scheduled to go to Wynberg on this coming Tuesday, but latest news from the OC is that he is no longer to go, for reasons unavailable to us. Between them Gary Palser and Margaret Ramsay have kept me well supplied with news, which has been lovely. But it's strange; as time passes, you just become less and less concerned about what's happening outside. Absence doesn't really make the heart grow fonder. It's quite a shock to realize this. I suppose ignorance provides its own comfort, in a way. What you don't know about you don't strain after, and you relax. What a change from the days when I regularly bought two newspapers daily in Eng and Afr; caught up on international news with London Times and Time Magazine; African news from New Africa; church news from Christianity Today, and the Christian Century; besides the innumerable journals on theology, politics, economics, and the Scientific American, and.... I parachute down to earth, into my yellow cell, with my letters, and a German dictionary and novel, which I must finish before returning to the "bomb"!

With lots of love and DON'T WORRY

Peter.

SECTION 126A OF THE DEFENCE ACT (suggested enhancement)

- (1) Any person liable to render service in terms of Section 22 or 44 who without good reason
- (a) when called up, fails to report for such service; or
 - (b) having reported for service, fails to render military service or to undergo military training

shall be guilty of an offence.

- (2) Any person charged with a contravention of subsection (1) --
- (a) who at his trial proves that he bona fide belongs and adheres to a recognised religious denomination by the tenets whereof its members may not participate in war, shall upon conviction be liable --

- (i) if he failed to report for service of twelve months or longer or, having reported for service, failed to render military service or to undergo military training, to be sentenced to detention for a period of THIRTY-SIX months; or

- (ii) if he failed to report for service of less than twelve months or, having reported for service, failed to render military service or to undergo military training, to be sentenced to detention for a period of EIGHTEEN months;

(b) or who at his trial proves that he bona fide, on religious and/or moral grounds, cannot conscientiously participate in war, shall upon conviction be liable --

- (i) if he failed to report for service of twelve months or longer or, having reported for service, failed to render military service or to undergo military training, to be sentenced to detention as a recognised conscientious objector for a period of TWELVE months; or

- (ii) if he failed to report for service of less than twelve months, or, having reported for service, failed to render military service or to undergo military training, to be sentenced to detention as a recognised conscientious objector, for a maximum period of SIX months

and in addition to the above sentences

shall render approved alternative service under civilian direction for a maximum period of TWENTY-FOUR months:

Provided that a person who is serving or has served detention, or detention and alternative service referred to in paragraphs (a) and (b) may not again be charged with a contravention of this subsection.

- (c) shall in any other case be liable on conviction to a fine not exceeding TWO THOUSAND rand or to imprisonment for a period not exceeding TWO YEARS or to both such fine and imprisonment.

- (3) Notwithstanding anything to the contrary contained in any law, court martial shall have jurisdiction to impose the sentence provided for in subsections (2) (a) and (b).

- (4) If in any prosecution for a contravention of subsection (1) it is proved that the accused failed to report for the service referred to therein or, having reported for service or to undergo military training, it shall be presumed, unless the contrary is proved, that his said failure was without good reason.

The part we added

85 Princess St.,
Mayfair,
2092 Johannesburg.

29th June 1980.

Dear Friend,

PETER MOLL - SECOND FAST - 16th to 18th JULY

I am writing to inform you of Peter Moll's intention to fast again for three days in protest against the repeated imposition of solitary confinement.

The Position at the moment. On 3rd December last year Peter Moll began to serve a one year sentence in Detention Barracks. Once his sentence was confirmed he was ordered to don the uniform and for repeated refusals to "obey a lawful command" he has now suffered eight periods of solitary confinement two of which were of ten days each and the rest of 14 days each - a total of 104 days so far. Before the year is over he could serve another 7 or 8 periods of 14 days. When his sentence has been served he can be called up and face the same solitary confinement again and again until he is 65.

This situation could be changed if the State would either

- (a) recognise him as a Conscientious Objector who is doing what his church teaches he must do i.e. refuse to fight in a war which he honestly believes to be unjust. In that case he would receive a sentence of 18 months, would be allowed a blue overall instead of army uniform, would not be punishable with solitary confinement, and after serving the sentence he could not be charged with the same offence again.
- (b) commit him to civilian imprisonment where the uniform issue would not arise and where, after serving his sentence he would be discharged from the Defence Force with ignominy.

But a Review Council held on 30th April rejected both these as not being possible as the law now stands. And no move has been made during the past session of Parliament to amend the law.

The Fast So Peter has no alternative but to endure and has decided to express his appeal for humane treatment for himself and others by means of this fast. He is not protesting against his imprisonment which he is prepared to bear just as other lads must bear the hardship of military service. He is protesting specifically at the solitary confinement which amounts to a double penalty. As in the Easter Fast, he will take only liquids for the three days.

Other people are being detained in solitary confinement for interrogation under Sec 6 of the Terrorism Act and Sec 22 of the General Laws Amendment Act. Their plight is frightening too, because if the police have the wrong information about them the person may be totally unable to answer the required questions, and no court can intervene to check the process. We need to remember these people too.

But Peter's position is in a sense worse still. He is not being interrogated but punished. Telling the truth will not help him. The only way he can cut short his ordeal is by denying the truth as he sees it. Thus the treatment he is receiving is close to both religious persecution and political brain-washing.

Who is being harmed? I have no doubt that Peter will survive this year without being seriously harmed. He is upheld by his faith in God; and he is earning the admiration of inmates and warders alike. But the society that inflicts this kind of torture is harming itself spiritually, morally, socially and even politically. Even from a military point of view to achieve obedience to call-up by this kind of sanction is to my mind an insult to the young men who voluntarily do such service.

Most countries consider it justifiable in time of war to intern citizens or aliens whom they reasonably believe to pose a threat to their war effort. (I don't suggest that this is true of Peter Moll who is willing to do alternative non-military service of benefit to the country as a whole) But as far as I have heard, no civilised country puts them in solitary confinement.

I believe that every voting South African has some responsibility to be concerned, even if we in no way agree with Peter's reason for refusing military service.

What you can do. Some suggestions:

- (a) Pray for Peter and others like him, for the D.B. officials, the Department of Defence, the Government, for the young men at war "on the border" and for peace in this country.
- (b) Share the fast for the whole period, or a day, or even for one meal per day.
- (c) Send a telegram or write to Peter Moll, Detention Barracks, Voortrekkerhoogte 0143, if you are going to share the fast in any way.
- (d) Ask your minister and church to mention and remember Peter on the preceding Sunday (13th July) and bring this situation (again) to the attention of your Church's national leaders.
- (e) Speak or write (again) to your M.P. drawing attention to the continuing situation. Use the material in this letter if you wish.
- (f) Organise a prayer vigil for those three days, or one of them, in your church or on your campus and inform Peter of this by letter.
- (g) Ask your local newspaper to report the fast and vigils. Again use the material in this letter if you wish.
- (h) Think of some dignified way of identifying continuously with Peter until news is received that the solitary confinement has been finally stopped.

I would be grateful to hear of any vigil or other special effort that you plan; and thank you for the concern that I know you will feel in this matter.

Yours sincerely,

Rob Robertson

Robert J D Robertson (Rev)
Commission on Violence and Non-violence
Justice and Reconciliation Division
South African Council of Churches.

P.S. Richard Steele has been transferred to Tempe Detention Barracks at Bloemfontein and his present position is not clear. Chris Boshoff, the NGK member who also refused service and the uniform and underwent three periods of solitary, has been released having decided to do further military service. So please confine any public statements or actions to Peter Moll's situation.

Regulations regarding Treatment during Solitary Confinement with or without Spare Diet.
(Government Gazette Extraordinary 8 December 1961)

11. No inmate sentenced to solitary confinement, whether with or without spare diet, shall be solitarily confined or placed on spare diet unless a medical officer has certified that the inmate is fit to undergo such sentence, and while such inmate serves such sentence, he shall -
- (a) be solitarily confined but his bedding and necessary articles of clothing shall not be taken from him;
 - (b) subject to the provisions of paragraph (c), not be required to perform or undergo physical or other labour, duty or training;
 - (c) be required to keep his cell, clothing and person clean and tidy;
 - (d) except in so far as it may be necessary for the purpose of complying with para (c), not be allowed out of his cell or permitted to take any exercise outside his cell: Provided that where an inmate has been sentenced to more than three days solitary confinement he shall for the duration of the sentence do such exercise in the open air as the superintendent may determine, for half an hour each morning and half an hour ^{afternoon} each afternoon;
 - (e) be provided in his cell with the rations to which he is entitled in terms of his sentence and not be allowed to partake of any other food;
 - (f) be deprived of all reading, writing, and postal privileges;
 - (g) not be allowed to smoke, make any purchase or receive any visitor other than a chaplain or his counsel, and
 - (h) be visited at least once per day in his cell by the superintendent or senior staff member on duty ^{and} as often as may be necessary by the medical officer.

Richard's address is:
Richard Steele, Detention Barracks,
Tempe Military Base, P.Bag X20599,
BLOEMFONTEIN 9300

Dorothy and John Steele,
"Maranatha", P.O. Box 346,
KEMPTON PARK, 1620.

27-10-80
File 2
C.O.
21st October 1980

"Call unto Me and I will answer thee and show thee great and mighty things that thou knowest not..."

Dear friends,

Thank you for the steadfast support of your love and prayers over all these months of "trial by fire"...we have called to God and we have seen His miraculous power at work in many wonderful ways.

Now, we have further evidence of God's control of the affairs of men: on 6th November 1980 a delegation from our Baptist denomination will be received by the Prime Minister Mr. P.W. Botha for an appointment at 09h00 to discuss alternative service in terms of the 1979 Baptist Assembly Resolution, which reads as follows:

"This Assembly of the Baptist Union asks that, in addition to the above (dealing with aspects of recognition of non-combatant status), the Government should recognise that there are those individuals who, on religious grounds, cannot conscientiously serve in any armed forces, and that provision should be made for these persons to serve the community in some civilian capacity for at least an equivalent period of time, and in circumstances as similar as possible to those under which service in the armed forces is performed."

A memorandum has already been passed to the Prime Minister motivating for acceptance of the principle of alternative service and identifying areas of need where national service could be rendered to the great advantage of the people of this country. The provision of alternative service for men of genuine conscience would encourage many young people to stay and pour out their skills and service within the South African community. The outcome of the presentation on 6th November is in God's Hands. Our delegation goes forward in the Name of the Lord, in a spirit of peace and love. We ourselves have experienced the miraculous power of the force of love. So please be constant in prayer for the Will of God to be manifest in this important matter.

Richard sends his warm love and greetings to you all...when we saw him on Sunday his spirit was vibrant and gloriously "free" within the confines of his prison. Psychologically, he is whole again and much of the aching loneliness of being misunderstood and the barrier of lack of communication has fallen away. He is in the tent accommodation now with the other conscientious objectors (Jehovah's Witnesses among whom he is accepted as a friend). He revels in the "freedom" to step outside at night and see the stars. He is writing UNISA B.Theology examinations and this, too, gives him a sense of normality. He was accepted by the other students as altogether "ordinary" in his civvies...they deducted that, being a Theology student, he had chosen the rather close hair-cut! The bombardment of the "outside" in terms of traffic and impressions was severe and is an indication that prolonged periods within a prison have deep psychological consequences. Richard's heart aches for the lads with whom he is now sharing his life who are showing distinct signs of stress. The group has an opportunity for psychiatric therapy, however, and that should help release some of the tensions...pray for the deep, abiding peace of God to flow uninterruptedly in the hearts of these young men... pray for firm faith... It is Richard's birthday on 3rd December. He is so very grateful for the many lovely picture postcards he is receiving, reminding him of God's great outdoors. He also appreciates the messages of love and comfort... one writer was deeply discerning in these words: "You have every right to be "sensible" and go along with the norm but thanks be to God you remain faithful to the intangible and transcendent Voice within you and you know, finally, that there is no meaning to all those beautiful gifts of the Creator unless there is also meaning in your freedom to suffer. What God has planted within you is a seed of life..."

We thank you for your love, your prayers and your beautiful letters, God bless you

DOJO

2050

PROVINCIAL COUNCIL,
CAPE PROVINCE



PROVINSIALE RAAD,
KAAPROVINSIE

To Molteno Sel
Branyegich
8001

31.3.83

Dear Peter

Thank you for sending me a copy
of your letter to Graham McDintosh.

I hope you agree that the PFP fought
very hard and came over very
strongly in the debate. Regrettably
the sentence to be meted out to
moral objectors is devastatingly
harsh and has not been amended.

Brian asked me to send you the enclosed.

Sincerely
Di

C O. Supt

STATEMENT BY Brian Bishop, Chairman, Cape Western Region,
South African Institute of Race Relations.

TO BE READ AT Public Meeting. Defence Amendment Bill 59/1983
Rondebosch Congregational Hall, 23 March 1983

We condemn violence, whether it be torture, or the international terrorism of the Maseru raid, or the planting of bombs, or unjust war. We condemn calls to violence that are masked as calls to patriotism.

If there is a total onslaught in South Africa, it is the onslaught of the minority government against the freedom of our people.

Many South Africans are detained without trial. Many are banned for no proven reason. Whole communities are relocated to areas where survival is at risk. Family life is destroyed by ungodly laws that are viciously enforced by Koornhof inspectors.

In the atmosphere of anger created by this injustice, the politicians who have caused our problems, and who are themselves exempt from military service, use the SADF as a barrier behind which injustice and their own positions can be preserved.

Race relations are in danger of exploding in a bloody civil war between young black men denied democratic avenues of legitimate change, and young white men conscripted to fight for apartheid and for the National Party.

The latter may be joined by young "coloured" and Indian men who will find that conscription is the only meaningful fruit of the new constitution.

We salute all young people who reject violence and who work for justice, because only through justice can peace be achieved.

We urge all churches to avoid the trap being set for them by this Bill. We urge them not to serve on any Board that favours one young conscience over another, or that couples sincerity with church membership.

We urge the integration of all suburbs and schools so that our young people may learn to know one another, and to discover that they share the same aspirations for a peaceful and secure future in our land.

Until his sentence of one year in Detention Barracks was confirmed by the Military authorities Charles wore his own civilian clothing. But it was made clear to him by the officer commanding Detention Barracks, Major Krige, and by the Director of Military Law, Brigadier Pretorius, that when the sentence was confirmed he would be ordered to put on the brown overall worn by SADF detainees. If he refused his civilian clothing would be removed by force if necessary and also his bedding would be removed from his cell during daytime.

This was enforced on 27th May 1981 by six corporals who had orders to use a straight-jacket on him if necessary; but the threat to remove the bed and blankets was not carried out. Three brown overalls were left in the cell but Charles did not put them on. In the same plight was a professed Jehovah's Witness who could not get accreditation from his church. They were thus able to use blankets while in the cell but were divested of them when taken for meals or exercise. Breakfast is at 6.30 a.m. All Charles had to wear was running shorts.

The 28th May was a public holiday and only by the 29th were Charles' lawyers able to bring an urgent application to the Supreme Court for his clothing to be returned. By that time the doctor's examination had revealed that his body temperature, blood pressure and breathing were affected and the doctor requested that Charles be clothed. On 29th May the SADF agreed that he could wear the blue overall given to Jehovah's Witnesses and other recognised conscientious objectors until the return date which was eventually set for the 4th August - still not out of the winter.

The affidavits prepared for the Court in the interim indicated that Brigadier Pretorius had compared Charles to the hunger strikers in N. Ireland to the effect that there they were dying of hunger and here they could die of cold and also that in his opinion the recognition of Moll and Steele on 8th August last year as being genuine conscientious objectors had been a fatal mistake. A replying affidavit by the Rev R Robertson gave evidence on the significance of the brown overall for conscientious non-militarists and also on the fact that the decision to recognise Moll and Steele had been taken by General Magnus Malan himself.

Mr Justice G Gordon eventually dealt with the application on 7th August. Advocate R K R Zeiss, SC, represented Charles and Advocate J P Roux, SC, represented the parties in the SADF.

First there was an application that Charles be present at the hearing, made by his counsel. Having no legal ground to order his attendance the judge appealed to the SADF, but this was refused by them.

When informed that Charles was presently wearing a blue overall, the judge asked why he wanted his civilian clothing back. "Isn't he satisfied with the blue?" - to which the answer was: "Yes, but we have no legal grounds for demanding it". "Is the Army not willing to let him stay in blue?" asked Judge Gordon. A brief adjournment was given to enable the Army counsel to consult and the answer was: "No concession can be made". "A great principle is involved for both parties", said Adv Roux.

The lawfulness of the order for Charles to put on the brown overall was not contested by his counsel but only that the SADF had no right to force the removal of civilian clothing when Charles refused to obey.

The argument eventually centred on the wording of two passages of the Detention Barracks Regulations:

- "Any inmate who on admission to a detention barracks or during his detention has in his possession any money or any other private or Government property not required for the execution of his duties or any unauthorised article referred to in regulation 20 of this chapter, shall hand such money, property or article to a staff member and if any such inmate fails to do so such money, property or article shall be taken from him by a staff member" (Chapter III, para 14 (1)).

Adv. Roux argued that "shall be taken from him" implied the use of the necessary force if it was not voluntarily surrendered.

"No force shall be applied by a staff member against an inmate except in self-defence or if the inmate behaves in a rebellious or violent manner, or passively resists discipline, or escapes or attempts to escape, and then only so much and such force may be used as may be necessary under the circumstances to restrain and calm the inmate, to move him to his cell or to prevent his escape."
(Chapter IV para 10 (1)).

Adv. Zeiss argued that this specifically limits the purposes for which force may be used and "the implied use of force in the other section referred to must yield to this express prohibition" even if it turns out to be a legislative mistake or bad draftsmanship.

The SADF had applied for the affidavit by Rev Robertson to be struck out of the record as inadmissible evidence and also all references Charles had made to this affidavit. However the judge ruled that it remain in, saying that this is a strange kind of case. It is difficult to judge its parameters and more expansive documentation should be allowed. The facts presented are evidence of the bona fides of Yeats and that the authorities are here dealing with a man of deep religious conviction.

On the main issue judgment was reserved and by the end of August had not yet been given. Charles remains in the blue overall for the time being.

9 December 1980

Philip Bauser and Keith Appolis
46 D Somerset Street
Grahamstown, S.A.

Dear Philip and Keith:

I am writing to both of you together since I assume that you, Keith, are neither at the Cape Town or the University address.

Since receiving Kevin Sprong's letter, I have received a telegram stating he will not be able to attend. My suggestion is that the two of you travel with people from Durban/P.M. Jeremy Routledge and Peter Kerchoff will be driving. Peter will be in contact with you directly about this.

As to costs, we will assume that you will pay whatever possible on your own. Beyond that our bursary money should be able to help with the costs. You can travel the cheapest way from Grahamstown to P.M. and from there we can settle costs with the drivers.

Hope to see you early in January.

Sincerely,

Darrel M. Hostetler, Warden
Thokoza Church Centre

cc: Peter Kerchoff, 203 Loop St., Box 2338, Pietermaritzburg
& enclosure

This is the latest participant list we have.

It may help in arranging transport.

It would seem Grahamstown & Transkei
might come to P.M. & Durban people
travel together.

Thanks for working on this,

Darrel

PEACEMAKER SEMINAR
THOKOZA CHURCH CENTRE
3-16 January, 1981

Peter Kerchoff

PARTICIPANT LIST

BOTSWANA

Buddy Dyck, c/o Box 703, Gaborone
AIC co-worker, c/o Box 703, Gaborone
Mpho Winston Letsholo, Box 298, Gaborone
Michael Molale, Box 1314, Gaborone
Lucille Teichert, Private Bag 10, Kanye
Shelagh M. Willet, Box 20166, Gaborone

CAPE

Jeremy R. Ellinghouse, C2 Linden Park,
Liesbeck Rd., Rosebank 4700, Cape
V. M. McGregor, Sion Community of Reconciliation
Debora Patta, B608 Forest Hill, Main Rd.,
Mowbray 7700, Cape
Di Scott Saddington, Box 68, Newlands 7725, Cape

** Maldev Cav*

DURBAN *Peter Moll, Transkei*

J Thambi Dlamini, 21 St. Andrews St., Durban 4001
** Carey Duncan, 20 Adams Crescent, Sherwood, Durban*
III ~~Belinda Exter, 1 Weesp St., 240 Percy Osborne Rd.~~
~~Durban 4001~~

J Andile M. Mbete, Box 101, Indutywa 5000, Transkei

** Alexandra Moulder, 20 Adams Crescent, Sherwood*

** Shirley Moulder, 20 Adams Crescent, Sherwood*

J Busisiwe M.V. Mthimkhulu, Diakonia, Box 1879

Joseph V. Ndaba, U.B.I., Box 50, Hilton 3245

~~Songke Ndlela, Diakonia, Box 1879, Durban~~

Jeremy Routledge, 5 Domfasto, 94 Florida Rd., 4001

Peter Kerchoff - P.m.

GRAHAMSTOWN

Keith Appalis, Livingstone House, Rhodes University
(7 Bluegum St., Banteheuwel, Athlone 7764, Cape Town)

Philip Bauser, 46 D, Somerset St

~~Kevin Sprong, 5 Frances St., 6140~~ *unable to attend*

JO'BURG-PRETORIA

Robin Horsell, Box 81, Roodeport 1725

Leslie S.B. Kotsi, Box 29, Dimkana 2868, Western
Transvaal

Zachariah Sekatana Matsomela, 3538 Moatshe St.,
Zone 3, Ga-Rankuwa 0208

Rev. Baldwin Moseki, Diakonia House, Box 31792
Braamfontein 2017

Another person with Rev. Moseki

KENYA

Ntsizi Moremi, P.O. Box 46322, Nairobi

LESOTHO

MCCer, P.O. Box 1678, Maseru 100, Lesotho

MOZAMBIQUE

Luis Manuel Chinene, c/o Christian Council
Felix Khosa, c/o Christian Council

NAMIBIA

Skinny Hilundwa, Box 54, Oshakati, Awambo
Philip Shilongo, c/o Box 57, Windhoek

ZIMBABWE

Andrew Madziwa, Box UA 7, Salisbury
Bishop Ndlovu, Box 711, Bulawayo

Two persons with him

Very Rev. Jonathan Siyachitema, Box ²⁴²²~~2442~~,
Bulawayo - Phone 62435

SWAZILAND

Otto Deutsch, University College, Private
Bag, Kwaluseni

Anne Hostetler, P.O. Box 52, Mbabane

Virginia Mbata, P.O. Box 1543, Manzini

Jabula Ngwenya, P.O. Box 57, Piggs Peak

Jerry Stahley, P.O. Box 46, Mpaka

*taking new employment
replaced by Nokwazi Khumalo J*

THOKOZA Church Centre

P.O. Box 329
Mbabane
Swaziland
Phone - 42805

9
0194

PEACEMAKER SEMINAR

3-16 January, 1981

CONTENT:

- 1) War, peace, violence and the state in Scripture.
- 2) Historic Christian views on peacemaking.
- 3) The present situation - peace research and action.
- 4) Church and state in Southern Africa.
- 5) Liberation theology in relation to war/peace/violence.
- 6) Analysis of peacemaking experiences through case studies.

RESOURCE PERSONS:

Bonganjalo Goba - M.Th., 1976; M.A., 1977; Th.D., 1979; Ordained minister, 1970; Pastor in United Congregational Church, 1970-71, 72-74; Tutor in African Independent Churches Association, 1971-72; Published articles especially on Black theology in Southern Africa; Preparing a textbook in Christian ethics designed for African theological schools; Currently Principal of Albert Luthuli College and lecturer in Theology, Christian Ethics, and Social Sciences Federal Theological Seminary of Southern Africa, Imbali, R.S.A.

William Keeney - B.D., 1953; S.T.M., 1957; Ph.D. (cum laude), 1959; Ordained minister, 1953; Chairperson Mennonite Central Committee Peace Section, 1963-73; Travelled in peace efforts to Vietnam, Thailand, Japan, six countries of Europe, and recently to Iran; Published numerous articles and a book, Lordship as Servanthood; Lecturer and professor of Bible and Religion, 1953- , currently head of Peace Studies Programme, Bethel College, U.S.A.

James Moulder - Ph.D, 1977; Scholar and researcher at Oxford, 1966-67; Active in peace, justice, and reconciliation efforts personally and through C.I. and S.A.I.R.R. since 1964; Lecturer in philosophy, University of Tasmania and Rhodes University, 1968-1979; Published numerous articles in journals on problems of philosophy, theology and conscientious objection; Currently member of philosophy department, University of Natal, Durban, R.S.A.

PARTICIPANTS:

Open to 36 persons who have been/hope to be involved in peacemaking/reconciliation efforts and who seek to apply Biblical principles in bringing peace to troubled situations of Southern Africa. Church workers, and students from seminaries and universities in Swaziland, South Africa, Lesotho, Botswana and Zimbabwe are welcome. If you fit in these categories, seriously consider attending the Seminar.

SELECTION:

The size of our facility and the nature of the Seminar makes it necessary to keep the group small. Selection will be made on the basis of when the applications are received and in such a way as to have representation from various population groups and geographic areas.

TRAVEL:

We encourage participants to travel together for the sake of ecology, economy, and enjoyment. We want to inform you of those from your area or along the way who might travel with you.

COST:

Tuition - R20.

Room and board - R55.

(Bursaries are available for room and board and transportation costs. Local parishes, denominations, etc., should be asked to help with tuition costs when that is necessary and with other costs where that is possible.

VENUE:

Thokoza Church Centre is located near the heart of Mbabane, Swaziland. It is presently operated by Mennonite Central Committee for the Diocese of Swaziland.

LENGTH:

The Seminar will begin on the evening of Saturday, 3 January and continue through Friday morning, 16 January, 1981.

Detach and return to: Thokoza Church Centre, P.O. Box 329, Mbabane, Swaziland

I am definitely interested in attending the Peacemaker Seminar, 3-16 January, 1981.

I am interested in attending the Peacemaker Seminar but would like more information about _____.

I will need financial help for transportation
 room and board
 tuition

I am a church worker
 seminary student
 university student
 other _____

NAME _____

ADDRESS _____

TOWN _____ COUNTRY _____

Tentative travel plans:

I plan to drive and could bring _____ other participants with me.
(number)

I would like to travel with other participants.

Please send information about the Seminar to:

NAME _____

ADDRESS _____

TOWN _____ COUNTRY _____

NAME _____

ADDRESS _____

TOWN _____ COUNTRY _____

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