

The **+** WITNESS

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Prague Peace Conference Seen As a Platform for Dialogue

★ The Christian Peace Conference (CPC) can still serve as a platform for dialogue and cooperation between churchmen of the east and west, according to an American who took part in the fourth assembly of the organization in Prague.

Carl Soule, a staff member of United Methodist program at the UN, issued a report following his return from the assembly, boycotted by many former conference participants from the west.

The clergyman said that about 240 persons attended the assembly. Of those, 52 were western, 103 from eastern Europe and 82 from the third world. Ten Americans, each individually invited, took part.

Notably absent were official delegations from the U.S., Britain, France, Holland and Switzerland. National CPC associations in those countries have either disbanded, or, as in the case of the U.S., declined to continue affiliation with the CPC.

Russian Orthodox Church dominance of the organization is one of the reasons for western dissatisfaction.

For nearly a decade, the CPC served as a major channel of communication between churchmen of the west and those in communist-controlled lands.

Internal tensions arose in 1968

when Josef Hromodka, the CPC founding president, protested the Soviet-led invasion of Czechoslovakia. He was strongly criticized by Russian churchmen and he resigned from CPC shortly before his death in late 1969.

Metropolitan Nikodim of Leningrad and Novogorod stepped into the leadership spot. He was elected president at the assembly, which met from Sept. 30 to Oct. 4.

Soule said that "because of his personal devotion to CPC and the support which the Orthodox Church has given CPC" he felt it was right for Metropolitan Nikodim to be named president.

The United Methodist official estimated that 75 per cent of the cost of the assembly in Prague was borne by the Russian Orthodox Church which, he said, must "have spent around \$75,000 bringing delegates from such distant places as Vietnam, Madagascar, Chile and Cuba."

He noted that after the meeting "a special plane took Russian delegates and many other delegates from the third world to Moscow for a tour of the USSR."

Soule also commented on the presence in Prague of Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference. The civil

rights figure arrived following a speaking tour in the Soviet Union and East Berlin.

Abernathy's address to the CPC was "greeted warmly," said Soule, who described the speech as a "demagogic appeal . . . below the standards of Martin Luther King Jr."

Soule said that the case of black militant Angela Davis is a "cause celebre" in Eastern Europe. He was not happy with Abernathy's assumptions about Miss Davis.

Those assumptions, he said, were that Miss Davis "is black and a communist civil rights worker who has suffered much; therefore she did not buy guns for the killing of police and should be free."

The government-controlled press in East Germany linked support for Miss Davis to the Abernathy visit. In extensive coverage, ADN, the East German news agency, quoted the black Baptist minister as being enormously impressed with life in a socialist country.

At the assembly, delegates adopted a statement pledging the organization to continue work for the unification of Christians. Commitments to be "more open" and to create a "broader platform" were made.

The assembly message supported the calling of a world disarmament conference, condemned apartheid in South Africa and Rhodesia, accused the U.S. of "full responsibility" in prolonging the war in Indo-

china and blamed the middle east problems on "Israeli aggression."

Soulo said western delegates are not bothered so much by the role of the Russian Orthodox in CPC as by the "political ideology which seems to come in the same package."

He described that ideology as seeing "all threats to peace . . . coming from western imperialism. The domestic and foreign policies of the USSR seem to be the only path to peace."

In contrast to many westerners, Soule feels efforts should be made to work with the conference. "Since the CPC is the major peace movement in eastern Europe," he said, "and is respected by many in the third world, it is good for westerners to be exposed to the socialist peace dogma, to ponder its meaning, and to challenge its errors as they may wish to do so."

Investments, Welfare, Prison Reform Acted on by Council

★ Action on welfare and penal reform, alternate service for conscientious objectors and the use of church investment funds marked the regular fall meeting of the Executive Council.

A policy statement on national welfare reform affirmed that all citizens should have the chance "to live secure from poverty with access to adequate health services, and the right to enjoy the psychological and spiritual sustenance advocated in a democratic society."

Members of the council rejected the assertion "that the welfare rolls are filled with people who are able to work but won't." The statement said "less than 1 per cent of those receiving welfare payments are able-bodied men and these men have to be seeking jobs . . . to be eligible for any aid."

Soule noted that Premier Indira Gandhi of India and President Salvador Allende of Chile sent greetings to the assembly. Pastor Martin Niemoller, the German anti-Nazi spokesman, attended representing the world council for peace.

Of the 10 Americans participating, six were United Methodists, Soule pointed out. Methodist Bishop Armundo Rodriquez of Cuba took part.

Soule said that 13 delegates from North and South Vietnam were in Prague and that 10 were Roman Catholic. He added that the Vietnamese indicated that Catholic "opposition to the war was increasing and that in the Liberation Front a majority were not Communists. They opposed membership of South Vietnam in the UN on the basis that this would perpetuate the error of a divided country."

Specifically, the council called for national welfare reform so that payments would cover all poor, based on need. It called for assistance starting at \$3,940 annually for a family of four. Federal financing and control of welfare program were endorsed and the right of the poor to organize "to achieve a human standard of living" was underscored.

On reform of the penal system, members of the church were asked to use "all available resources" to bring about "drastic revision" in all prisons.

This statement was voted following an address in which Presiding Bishop John E. Hines spoke about the tragedy at Attica state prison. He said that Attica showed that "answers other than bullets" were needed

in dealing with prison conditions.

The bishop appealed to Episcopalians to offer sympathy to the families of men killed at Attica, to pray for the recovery of the wounded and to "find ways to pledge our help and resources wherever feasible for meeting the legal needs of prisoners."

"The tragedy of Attica," said Bishop Hines, "is that it revealed clearly that both whites and blacks are expendable in a system so motivated by fear and racism . . . that the humane factors become the first casualties at the sign of dissent and conflict."

Reference was made in the council's statement to a 1969 resolution of the General Convention. That resolution urged an end to "the inhuman conditions which prevail in our prisons today."

The decision on conscientious objectors was in the form of a request to national selective service to recognize the social ministry services of the church's alternative service as appropriate.

The council approved continuing activities aimed at fostering social responsibility among companies in which church funds are invested.

Members refused by a vote of 16 to 15 to delete from the report of a committee on social criteria for investment a sentence reading, "No longer may the churches earn money for programs to aid the poor and oppressed by investing in companies that contribute to war and pollution."

By a vote of 22 to 14, the social criteria committee was told that in carrying out its programs it "shall avoid taking or cooperating in positions taken by others which could reasonably be interpreted as adversely affecting the defense of the U. S."

In 1971-72, the church plans

to continue its backing of churchmen opposed to new copper mining in Puerto Rico. It will also support inter-church efforts to end racial discrimination in South Africa through discussions with U.S. firms doing business there and through voting stock proxies on issues coming before corporation annual meetings.

In another action, the council commended President Nixon for his "initiatives in opening up communication with the People's Republic of China."

Treasurer Reports Increase

Giving to the national church, as of September, was up 4 per cent over the previous year, the treasurer said.

Lindley M. Franklin Jr., speculated that the church would not end the year with a deficit. He made his report to the committee which slashed the 1971 budget by more than \$1 million in December 1970.

The 1971 budget was reduced to \$11.7 million, down from \$13 million in 1970. For 1972, the proposed budget is \$12.1 million.

The reduction was caused by a decline in giving to national church programs. Franklin expressed "cautious optimism" about finishing the year 1971 in the black. He noted that some dioceses are lagging in meeting their quotas. It is, however, diocesan giving which is up 4 per cent.

A part of the reason for a drop in income in 1970 was thought to be national social action programs, including a General Convention decision to permit a special drive for the work of the controversial black economic development conference, which issued the black manifesto.

The proposed 1972 budget does not include \$500,000 in requests from a number of agencies. For example, a national committee on Indian work has

asked for \$200,000 and a commission on Hispanic affairs for \$100,000.

Franklin reported that at the end of August, expenditures for the national church were 2 per cent below the budgeted figure.

Among dioceses mentioned as having paid only one-third or less of their 1971 quota were Long Island, Chicago and Albany, N. Y.

Louisville in 1973

The 1973 General Convention will be held in Louisville, Ky., rather than Jacksonville, Fla. as previously planned.

The shift was announced here by the presiding bishop with the consent of the policy-making council.

The change was made primarily because no suitable facilities for the type of convention planned could be found in Jacksonville.

It was originally thought that the meeting would be concerned only with legislative matters. Now, however, the program has been enlarged to include participations by persons who are not voting delegates. Meeting space and transportation loomed as a major problem in Jacksonville. The change will be expensive. A convention in Louisville will cost an estimated \$50,000 to \$150,000. The Jacksonville cost was set at about \$60,000, with the local diocese paying half.

Pervading Sadness in Bolivia Cited by an American Bishop

* A U.S. Roman Catholic, who has been Auxiliary bishop of La Paz, Bolivia, for two years, said a pervading sadness has fallen over the Bolivian people in the wake of the late August revolution in that country.

At the same time, he implored U.S. Catholics to understand why people of Bolivia, and the third world generally, feel "exploited" by U.S. interests.

Bishop Andrew B. Schierhoff, 49, was among three St. Louis priests sent to La Paz, Bolivia, as missionaries in 1956. In 1969 he was appointed auxiliary bishop of the La Paz archdiocese, with special responsibilities for pastoral work among the Indians in rural areas.

Elected by the Bolivian Catholic bishops as their delegate to the international congress on catechetics, Bishop Schierhoff visited in St. Louis briefly on his way to Rome.

The Bolivian coup, in which the "left-leaning" government of President Torres was over-

thrown by military and "right-wing" forces, "left a sense of sadness over the people," Bishop Schierhoff commented, "and over us priests as well. It's because of the useless deaths of so many fine people — men and women, miners, priests, and doctors."

Bishop Schierhoff explained that aircraft flying over La Paz and other indiscriminate gunfire kill many innocent, uninvolved people as the bullets come through roofs and windows.

"It's a terrible evil," he declared. "It's made me see again that it is difficult to justify war."

"Dom Helder Camara — Bishop of Recife, Brazil — has said that he would rather die 1,000 times himself than kill one man. Die 1,000 times! But yet I think that I now feel the same way."

In the wake of the revolution, Bishop Schierhoff is reluctant to criticize the policies or apparent direction of the new government.

Pressed to make some comment, he replied: "The present government is very favorable to the United States."

He is explicit, however, on the subject of economic relations between the U.S. and the people of Latin America.

"The Bolivian people see the U.S. as making — taking — millions in raw materials and giving back very little," the bishop said, "and this is a tremendous injustice."

He referred particularly to a large zinc mine established and owned by the Gulf Oil Co. but nationalized by the Bolivian government in 1969. Operation of the mine and sale of its output are governed by contracts with U.S. interests "that are very unfair," he said. "It amounts to paying the Bolivian only for his labor in digging up the raw material and putting it on U.S. vessels for shipment. The Bolivian get nothing for the raw material which he considers the property of the country."

Bishop Schierhoff acknowledged that North Americans have reasons for their puzzlement. "You say that investment in a plant and development of machinery deserves a return on your investment—that's capitalism — and you're correct.

"But there are many social theorists in Latin America who believe that capitalism is an evil system, that it should be replaced — not necessarily by communism but by some form of Christian socialism."

Bishop Schierhoff added that while Americans may not fully understand the problem, "I do ask one thing of them: That they remain open to the possibilities of a true Christian socialism. The people of the third world are hoping for a better understanding of their needs by the well-to-do peoples of the first world."

Mao's Successor-Designate Active American Says on Leaving China

★ Lin Piao, the successor designate of Chairman Mao, is still "active," Hosea Williams, a black American civil rights figure, said on arriving in Hong Kong following a month's visit to Communist China.

There has been speculation in western diplomatic circles that Lin was gravely ill or dead.

Williams, program director of the Southern Christian Leadership Conference (SCLC), declined to give further details beyond saying the Chinese leader "is still active."

The SCLC officer and his wife said they also saw Chairman Mao and Premier Chou En-lai. Williams said he gave Chairman Mao a letter from the Rev. Ralph David Abernathy, SCLC president.

In return, he said, Mao expressed "deep appreciation" for what the SCLC has done for the poor people of the world.

Mr. and Mrs. Williams, billed by some in Hong Kong as the first "missionaries" to China since Americans were admitted several months ago, said they visited Peking, Canton, Yenan, Shanghai, Soochow and other cities, where they saw communes, schools and government operations.

The tour was made in the interest of "goodwill and brotherhood," Williams explained.

He added that the letter for Chairman Mao contained some "personal information" from Abernathy which he could not disclose.

Williams said, "It amazed me to see China doing what America has talked of doing for so long, in developing a republic that is government of the people, by the people and for the people.

"The educational system was

fascinating. My visit to China was in itself a great education. Chairman Mao is one of the greatest revolutionaries that has ever lived."

He quoted the Communist Party chief as saying that the United Nations cannot deny China "her rightful place in the world body of which she has been deprived for more than 20 years."

Williams gave Premier Chou a copy of a film on the life of the late Martin Luther King Jr.

WISCONSIN DIOCESES ACT ON MERGER

★ The Milwaukee and Eau Claire dioceses would be reunited after 43 years of separation under a proposal to be considered by diocesan councils.

Bishop Donald H. V. Hallock, 63, of Milwaukee would retire at the end of 1973 — carrying out a wish he expressed more than two years ago — and would be succeeded by Bishop Stanley Atkins of Eau Claire, who would advance from the post of coadjutor bishop to the position he would hold in the enlarged diocese.

The merged diocese would be named the diocese of Wisconsin. It would establish new headquarters in Madison as a more central location than either Milwaukee or Eau Claire.

All proposals involved will be submitted to the upcoming diocesan council sessions in Milwaukee and Eau Claire.

If approved by both, the actions would have to be approved again in 1972 and would take effect after being ratified by a majority of the bishops and standing committees of other U.S. dioceses.

EDITORIAL

To Someone I Might Never Meet

By Charles R. Supin

Rector of St. John's Church, Far Rockaway, N. Y.

IF THERE IS the slightest chance, I hope that somehow you will read this, whoever you are. No, not because it is any great piece of writing, but maybe because the man you murdered might want it that way.

We miss George Wickersham. He worshipped with us whenever he was in our neighborhood, visiting his grandmother. His place in the mid-nave pew, epistle side, is empty. And that's too bad; worshippers of his kind are hard to find these days.

You might have liked George had you been able to take the time to get to know him. He would have had nothing but kind words to say to you and about you; and, who knows, those kinds of words might be rare in your private world.

George would have been gentle too. He had a simple kind of love for humanity; and, who knows, your private world might very well be in need of gentleness. That sort of thing is getting rarer every day, as you know all too well.

I think I'd like to hate you; and, whenever I lose sight of the cross, I develop the most fierce kind of hatred for people like you. And I bet you know what I'm going to say next. Right, whenever I think of George's style of life, I find it almost impossible to hate or even think about hating.

Well, what is really on my mind is the desire, a really strong desire, to rub your nose in all sorts of guilt. But that's all part of my own weakness. George would not want that; our faith he would say has no place for it. George would forgive you, because that's what it's all about. And when I think about the cross I know it all too well. George would be right.

Our parish family will miss George. Yes, we know he will always be praying for and with us in our daily struggles to understand humanity. But, do you know what really disturbs me, in your

brief encounter with him one day at a railroad station, you never had the opportunity to meet him. If you had the time, I think he would have changed your life in a very different way.

*An Open Letter to the murderer
of George Wickersham III*

Hurrah For Our Side!

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

LAST SUNDAY when I was driving to church I heard a radio preacher expounding on one of the psalms. He used a translation in which the usual custom of substituting words such as "Lord" for the Hebrew name "Yahweh" was followed. I noticed how this simple substitution eliminated the flavor of antiquity from the psalm and gave the impression that the biblical passage was an endlessly valid revelation from the eternal God. But more than that I was impressed by the words which pictured "the Lord" as the bloodthirsty enemy of everyone but his chosen people. Later in the day I tried to find the psalm which had been read and was unable to do so, but it was not unlike psalm 135 which reads in part as follows:

He [Yahweh] struck down the first-born of Egypt, of man and beast alike, . . .

He struck the pagans down in droves,

he slaughtered mighty kings,

Sihon, king of the Amorites,

and Og, king of Bashan,

and all the kingdoms of Canaan;

He gave their lands as a legacy,

a legacy to his people Israel.

Reading such a passage, the radio parson didn't bat an eyelash. Instead he went on to expound the various "moral" lessons to be gleaned from the psalm which were mostly on the order of "be obedient and keep on the right side of the Lord or you will suffer the same fate as did the ancient enemies of Israel."

This is religion? Sad to say, it is what passes for religion in vast numbers of modern Christian churches and Jewish synagogues. Yahweh, the magical and vengeful tribal chieftain who loves one group of men and hates everyone else, is

passed off as the deity worshipped by the church. Clergy and people, confident that they are among the chosen few, are not disturbed. On the contrary they are happy to have their dislike of "outsiders" sanctified by a deity whom they believe shares their prejudices.

We happy few who have the truth may rightfully despise those who live in error. We will show our concern for them by trying to convert them to our views, and we can follow the teaching of Jesus by trying to be loving toward those of our neighbors who are members of our church. More than this is not asked. Or, if it is asked, it is resented as going beyond old fashioned orthodoxy.

J. B. Phillips once wrote a book entitled "Your God is Too Small." I never read the book, but I sure like the title. Yahweh, the deity worshipped by Old Testament writers, is too small to be worthy of contemporary worship. True, these ancient documents contain many passages that are noble in sentiment. Lifted out of context, such passages represent a remarkable sensitivity among men who lived a long time ago. Read with historical understanding, these books are a most precious part of our literary heritage. But as a guide to religious understanding and values in the latter part of the twentieth century, these writings are misleading and dangerous.

We can be thankful that we live in a time when some men, at least are increasingly aware of the unity of mankind. The Vietnam war, brought into our homes by tv, and described in horrifying detail in books and pamphlets, has made us aware of human flesh burned, ripped, and mutilated. The pale abstractions of patriotic oratory can no longer hide from us the agony of men, women and children. Our sympathies ignore the dividing lines and embrace all involved in the holocaust — their people and ours — one humanity.

How, then, when so many people are at last learning to identify with all men, can we worship a partisan god celebrated in poetry which shouts "Hurrah for our side, and may our enemies fry in hell"?

We tend to blame the departure of the young from the churches on some perverse quirk which makes them unable to hear the noble values taught by their elders. We complain that they will not listen to us. Perhaps the truth is that they have listened to our glorification of a small and partisan deity. They have listened and heard what habit prevents us from hearing, and they want none of it.

When the Bible is read, not as part of our past history but as the message of the church today, we proclaim the message of a god who is too small. Yahweh is the best that primitive people could do with the idea of god. But he is a long way behind us. Religion worthy of commitment should call to mind one who is a long way ahead of the present day. Jesus spoke of a god far in advance of ideas prevalent among first century people. We need the intelligence, honesty, and courage to speak of a truly infinite God to men of our time.

Turning People to Stone

By W. Murray Kenney

Rector of Christ Church, Cambridge, Mass.

ON OPENING DAY, I talked about the kind of life that we present and suggest through our actions at Christ Church, in this case the sacrament of holy baptism, sermon and our educational offerings. What kind of a community are we? What is unique about the Christian clan? I closed with this true story.

Once upon a time, a little boy eight or nine moved far across the country. He moved from a small house in a quiet, clean, tree-lined neighborhood to a new house in a dirty, noisy city full of unfamiliar faces. He entered a new school. Because no other children lived on his block, he didn't know anybody at school — no, not a one!

After a few days his mother noticed that her son, usually full of beans and jibber-jabber, had become silent and sad. Obviously the move effected him, as it had the rest of the family.

"What's the matter, son? Don't you like your new school? It seems good to me, and your teacher seemed so nice."

"Yah, I guess so. The school's okay. My teacher's okay. But I have no friends! Nobody plays with me at recess. They think I'm funny because I talk differently." And the boy began to cry.

"Now, Johnny, don't cry. Cheer up. Everybody has to make friends. You and I will make some new friends soon."

A few days later his little face seemed longer and sadder. One day, after school, he went right up to his room and closed the door. He didn't even stop to look at tv, or in the frig. His mother, after a discreet pause, climbed the stairs and knocked lightly and entered.

Johnny was sobbing on the bed. Between tears and sobs he stammered "They won't play with me. They say I talk funny. But I found a friend! I found a friend the other day!"

"You found a friend! Good! What's his name? Is he a little boy or a girl? Johnny, who is he?"

"He doesn't have a name! He's a stone! It's a stone! My friend is a stone!"

"A stone?"

"Yes, a wonderful round stone. I discovered him way across the play area near the big tree. Every recess I go to my stone. He's always there — just the same, waiting for me. We play games. I kick

him like a soccer ball. I toss him up like a baseball. We talk to one another. We imagine all kinds of things — we go off on trips together!"

"But if you have a friend — your stone — what are you crying about? Why are you so upset?"

"Oh, Mommie, Mommie," and Johnny broke down. "When I went out to recess this afternoon, I ran over to meet my stone. He was gone! Somebody had taken him away! Maybe I'll never see my friend again!"

Addenda: Jesus often said, after a parable, "What think ye?" I might respond, "How many persons have I turned to stones? Or worse, from whom have I taken away even their stones?"

England Still a Christian Country Open For Debate

★ England's position as a Christian country was questioned in a top-level Anglican Church report which today recommended a new service of thanksgiving upon the birth of a child.

The report came from the Archbishops' commission on Christian doctrine, set up in 1967 under Bishop Ian Ramsey of Durham to consider, advise and report upon individual matters of doctrinal importance. The 18-member body earlier dealt with a wide range of issues.

In its latest report — Baptism, Thanksgiving and Blessing — it comments on whether England can today be regarded as a Christian country. It says: "The extent to which England is now a Christian country is open to question. There is much for the prophet and the churchman to denounce, both in national attitudes and in personal behavior. Our whoredoms are many, and often we seem to act on the principle that it is more profitable to serve mammon than to gain the kingdom of heaven.

"It has been said that there is only a 5 per cent remnant who

serve the Lord week by week on Sunday mornings. There is a deep-seated alienation from organized Christianity particularly in the great urban areas.

"Whether this means, however, that England is now an un-Christian country is open to debate. Even our atheists are Christian atheists, and markedly different from Moslem atheists and Jewish ones. Compared with many other countries, even ones in Europe, there is still some evidence of the impress of Christianity, even though public life is increasingly dominated by the assumptions of a pluralist society.

"What is true about the English in the present age, and to a lesser extent in some past ages too, is that they do not go to church — but still, many like the church to be there to stay away from and often claim that they are none the worse Christians for that."

In this context the commission recommends the new service of thanksgiving for the birth of a child and asks that, with a prayer of blessing, it be prepared by the liturgical commission for general use throughout the church.

The commission says the new service should be available to all who ask for it, but it is not to be regarded as a substitute for baptism. It points out, "Since it is a family occasion, such a service might suitably take place in the home, or other place of birth. When held in church it should not be associated with the font."

This new service, it added, could replace the existing service of thanksgiving after childbirth, but notes, "A child for whom such thanksgiving had been offered would not be a member of the church but should be assured of the church's pastoral care and concern. The church will naturally hope that, as with every child, these children for whom thanksgiving has been offered will be brought in due course to baptism. But in relation to an appropriate liturgy, it is not clear to us whether an expression of this hope and possibility should occur in the service itself, or be the subject of a rubric."

Touching on parents and baptism, the commission states, "The problem many clergy are faced with is that parents demand baptism without being willing to make the promises or mean them; and to administer the sacrament in such circumstances would be at best meaningless and at worst sacrilege . . .

"If parents are not intending to bring up their children as Christians at all and do not recognize any obligations as binding on the Christian, the sacrament cannot be administered.

"Nevertheless, it is still asked for, often as a mere social form, sometimes by articulate parents who have some theistic belief but cannot accept the whole Christian faith or mouth the fairly explicit undertakings required in the service of baptism.

The commission adds that in such cases the new service might meet the need, "but only if such a service safe-guarded the uniqueness of baptism. The priest may advise, but not insist, that such a service in which blessing is set in the context of thanksgiving would be more appropriate than the sacrament of baptism; if the parents are clear that baptism is what they are seeking, and are prepared to make the promises, they ought not be refused."

- - People - -

JESSE JACKSON, head of operation breadbasket, is making plans for a summit conference of leading civil rights leaders. He said the conference will map common strategies for the future, including the periods before and after the 1972 presidential election. The 29-year-old black Baptist indicated that both the Rev. Ralph David Abernathy, head of the Southern Christian Leadership Conference, and Roy Innis, director of the Congress of Racial Equality, favor the conference. Jackson's organization—operation breadbasket — is the economic arm of the SCLC. The clergyman said

that other groups that might be invited include the Urban League, the NAACP and the Black Panther Party. Mr. Jackson spoke at a regular Saturday breadbasket meeting in Chicago. U.S. Senator Vance Hartke (D-Ind.) was in the audience. Meanwhile, operation breadbasket announced that its third Black Expo at Chicago's international amphitheatre had grossed about \$450,000 and drawn an attendance of 479,650. Officially called the Third Annual Black and Minority Business and Cultural Exposition, the five-day program was held in early October. Paul Walker, Expo communications director, said a net profit of \$200,000 is projected. He stressed that some figures received were estimates. Major expenses, according to Walker, were \$65,000 for the amphitheatre and payment to entertainers. If a \$200,000 profit is realized, he said, the sum would almost cover the Breadbasket budget for the coming year. Ticket sales totalled \$312,500. Another \$140,000 came from the rental of space to exhibitors.

The attendance figure included 73,600 free admissions to entertainment attractions and 41,400 free passes for exhibitors and staff.

EDMOND LEE BROWNING was installed bishop of the convocation of American Episcopal Churches in Europe. He was formerly head of the missionary diocese of Okinawa until it was absorbed into the Nippon Sei Kokai. The installation was held in the American Pro-Cathedral Church of the Holy Trinity. Dean Sturgis Lee Riddle presided. The new bishop represents Presiding Bishop John E. Hines in Europe. He also holds a commission from the Archbishop of Canterbury and the Bishop of London to officiate within Church of England jurisdictions in continental Europe. Exchange of episcopal mandates between the Church of England and the American denomination was agreed upon earlier in a move to strengthen Anglican ties in Europe. American Episcopal churches have existed in Europe since the 1850s. Anglican Bishop John Satterthwaite of Fulham — northern and central Europe — and Gibraltar concelebrated

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holy communion with Bishop Browning during the installation. Roman Catholic, Orthodox, Old Catholic and Protestant representatives attended. The U.S. embassy was represented by the Hon. Perry H. Culley, minister plenipotentiary and a vestryman of the pro-cathedral.

ROBERT SELBY TAYLOR, Archbishop of Capetown, has called upon the South African government to set up a judicial inquiry into allegations of torture and ill treatment of prisoners held by security police. "There are rumors and there appears to be evidence to support them that the security police are using torture — cruel, inhuman and degrading treatment of prisoners," the archbishop said. He added that only an independent judicial inquiry can calm public concern. "If, as

we are assured, these rumors and fears are unfounded, then such an inquiry will remove the stigma from the reputation of the security police," he said. "But if the government continues to refuse to appoint a judicial inquiry, then the rumors will grow and it will appear that there really is something to hide." As Archbishop Taylor was speaking, a Capetown Anglican priest was in the 57th day of a fast protesting the death of a Muslim leader, Imama Abdullah Haron, who died while being held by the police two years ago.

WILLIAM C. FREY, bishop of Guatemala has been deported for alleged "interference in the political activities" of that country. His wife Barbara and their five children arrived in Miami after being given 72 hours to leave Guatemala

City. They are U.S. citizens. Reports indicated that a Roman Catholic priest from Spain was expelled at the same time. A statement on the background of the action was issued in New York by Paul A. Tate, deputy for jurisdictions of the church. Tate said that on Sept. 23 Bishop Frey and nine other Christian leaders in Guatemala signed a statement opposing violence in the country and asking for a restoration of constitutional guarantees. Guatemala has experienced clashes between guerrilla groups and a series of governments for several years. Constitutional rights were suspended in 1968 following the slaying of two U.S. military officials. Violence has been common regardless of whether a leftist or a rightist government is in power.



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