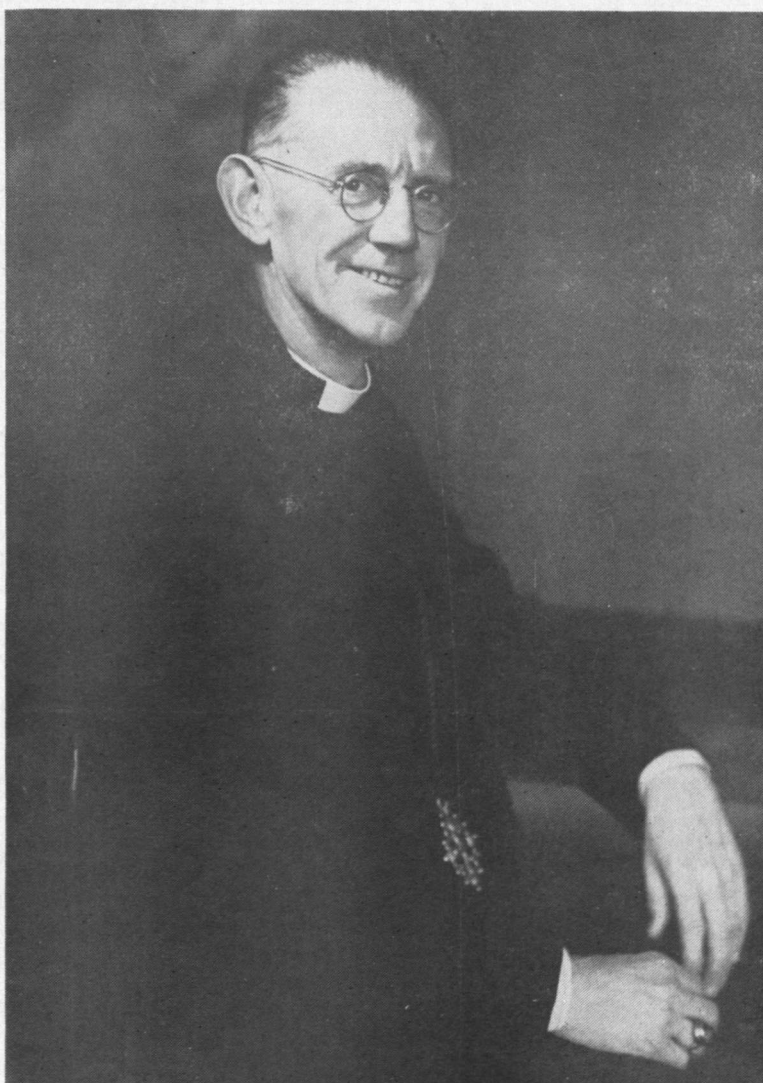


The **+** WITNESS

DECEMBER 1, 1960

10¢



BISHOP AMBROSE REEVES

Speaks in Dallas and New York

THE CHURCH AND UNITED NATIONS

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In Leading Churches

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7:30, Evening Prayer.

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Story of the Week

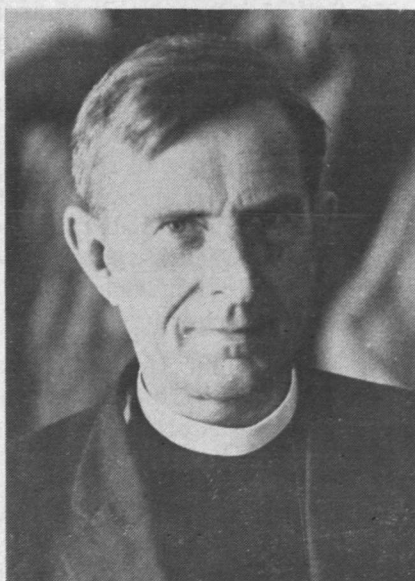
Bishop Reeves and Michael Scott Lead International Seminar

★ "From within the Church we know that the Church exists as the prototype of all international community life," said Bishop Ambrose Reeves, of Johannesburg to Episcopalians gathered from all over the country for the United Nations seminar held in New York under the sponsorship of the National Council's Division of Christian Citizenship. The seminar ran from November 15th through 17th with Bishop Reeves as the keynote speaker of the three-day session which analyzed the Churchman's responsibility in international affairs. Sessions were held at St. Bartholomew's Community House, the United Nations and the World Affairs Center. The Bishop's address is featured in this Witness.

The seminar was divided into three separate concerns. The first, the theological and moral issues in world affairs was highlighted by an address by the Rev. John Krumm, chaplain of Columbia University. The second area of concentration, the Church's role in a changing world was handled by a panel which included the Rev. Peyton Craighill, missionary in Taiwan; Miss Carman St. John Wolff, former churchworker in China and Brazil; the Rev. John W. Abbott of Church World Service; and the Rev. Dr. James F. Hopewell, former dean of Cuttington College in Liberia. Miss Katharine Guice of the depart-

ment of Christian Social Relations of National Council was the moderator. The third area was practical courses of action for churchmen. Clark M. Eichelberger, executive director of the American Association for the United Nations and Mr. Robert B. von Mehren, who served as legal counsel to the preparatory commission of the international atomic energy agency and has written widely on problems of atomic energy control, manned the panel which also included the Rev. Richard E. Gary, rector of St. Mary's, New York City.

The seminar spent a large portion of its time examining the present crisis in Africa.



MICHAEL SCOTT pleaded Africa's cause as part of the seminar

Sitting in the gallery at the U.N., the participants heard long portions of the debate in which the Rev. Michael Scott, Anglican priest, presented a petition on behalf of the tribal chiefs of South West Africa (see below). Scott addressed the seminar privately bringing into focus the historical background, the present situation and the future courses of action left to the people whom he represents. The Rev. Samuel F. Dennis, Liberian priest and chaplain to the Liberian delegation to the U.N., addressed the seminar on the Church in Africa. Mr. William N. Collison, the director of special programs at the World Affairs Center spoke on Africa and the U.N.

Wednesday evening's session was highlighted by the Rev. Don Frank Fenn, former rector of St. Michael and All Angels', Baltimore, and presently executive vice-president of the United World Federalists who challenged the group with a discussion of a Christian churchman's duty in a generation of "Children With Grown-Up Toys".

The seminar ended with a celebration of the Holy Eucharist.

MICHAEL SCOTT BEFORE U.N.

By Richard M. Werkheiser

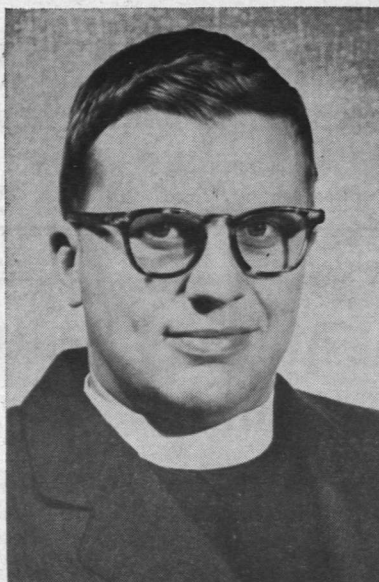
"Mr. Chairman, I am here to try to implore members of the fourth committee to make every effort to understand, to enter into the mind and soul of these young African people who have been grievously hurt . . ."

Sitting at the petitioners table at the United Nations' fourth committee in the midst of six young Africans from South West Africa, the Rev. Michael Scott, Anglican priest, with the above appeal expressed the hope of all young Africans in calling for an end to racism, exploitation and tyranny.

Mr. Scott has been the chosen representative of the tribal chiefs of South West Africa at the United Nations for the past 14 years.

South West Africa, nearly the size of France, was mandated to the Union of South Africa as a sacred trust by the League of Nations in 1919. It had previously been a German colony. After world war two the Union was the only nation which refused to turn its mandated territory over to the United Nations to become a trust territory of the international community. The Union wished, rather, to annex the territory. This the International Court of Justice forbade South Africa to do.

Michael Scott is the son of an Anglican priest and brother of two priests. Educated in England and in the Union of South Africa, Fr. Scott served parishes in England, the Cathedral in Calcutta and after a tour of duty in the royal air force during the war, went to Africa to serve in a colored mission in Johannesburg and as chaplain to the colored orphanage in Sophiatown. Working diligently as a Christian to rid the community of squalor, dirt, poverty, and malnutrition, Scott formed a non-political organization called the Campaign for Right and Justice. It grew to tremendous size and importance — but, when it was turned over to the government so it could be a more powerful force for good in the community, the government abandoned it. When the South African Asiatic land tenure act was passed the Indian population of the Union revived



ARTHUR WALMSLEY set up seminar on international affairs

Ghandi's weapon of passive resistance. When accounts reached Johannesburg, Scott went to Durban to observe and report on events. When he saw for himself how mobs of hysterical white men and women were beating up and knocking out the passive resisters who made no attempt to defend themselves in any way, he joined the resisters. He was subsequently sent to jail for three months. There followed a succession of events which drew his attention and in which he became involved as a Christian and as a priest. Today Michael Scott is the director of the Africa bureau in London which is maintained privately for the purpose of assisting peoples in Africa in their struggle against unfair discrimination and inequality of opportunity in their educational, economic, and social progress.

In 1946 Chief Hosea Kutako of the Herero tribe asked the Rev. Michael Scott to represent his people before the United Nations since the Union prohibits petitioners to leave S. W. Africa. All the young Africans sitting at the petitioners table at the U. N. with Scott were either expelled from or escaped

from South West Africa. The conditions which Scott has revealed in his annual petitions to the U. N. on behalf of these wretched tribesmen are comparable to none other on earth. All the basic freedoms are denied the African — even the freedom of movement.

Michael Scott, in his petition, says, "The argument is about people, their land, their rights, their property, the education of their children, their future, what opportunities are to be open to them or closed. The indictment of South Africa is on account of her neglect and denial of her own obligations both political and moral, her dispossession of the African people of their lands and rights."

Further, Scott has protested that, "Apartheid is being applied to education (Bantu education act). Undernourished children are being prevented from being fed either by the municipal authorities or by the United Nations international children's fund, as could be done if normal relations existed with the United Nations."

The London Times on 14 September editorialized, "A mandate has been stolen and the thieves are vainly protesting their innocence."

On Sunday, November 27th in St. George's Cathedral, Cape-town, South Africa, the Rev. Robert H. Mize, formerly director of St. Francis' Home for Boys in the diocese of Salina, will be consecrated by Archbishop de Blank as the Bishop of Damaraland (South West Africa). Before the House of Bishops, meeting in Dallas November 12 through 16, Richard Ambrose Reeves, Bishop of Johannesburg (deported from the Union for his stand against apartheid) appealed to the American branch of the Anglican Communion when he said, "An American is shortly to be consecrated as

Bishop of Damaraland. He has to work in South West Africa where in many ways the situation is more difficult even than that in South Africa. He will need all the help in men and in money that can be given him if the Church there is even to begin to make its contribution to our people of South West Africa."

Bishop Reeves said, "I hope that the attention of other provinces of the Anglican Communion will begin here and now to take serious notice of quite appalling conditions in South West Africa so that they may take whatever action they consider practicable to help bring to an end what has become an intolerable situation and a scandal in the face of all civilized men."

Liberia and Ethiopia have decided to seek recourse on behalf of the petitioners at the International Court of Justice at the Hague. The processes of the Court will take time and in the interim the Rev. Michael Scott has appealed to the fourth committee to "bring the minority (white people of South West Africa) which has the franchise to their senses by means of sanctions and by means of an organized boycott which would force the rulers of South Africa with the necessity of making new decisions, of making decisive changes in their policies toward the African people."

In concluding his petition to the United Nations, the Rev. Michael Scott said the cause of South West Africa, "is a question of humanity versus racism in a most devilish and fanatical form, as menacing to all Africa as it was to Europe and the world in the form of Nazism. Their appeal is to the common principles of humanity and justice which brought this organization (the U. N.) to birth and has inspired its resist-

ance to all forms of tyranny in whatever strength it is able to muster."

Addresses Seminar

In his talk at the Seminar Scott said the U.S. is the only country strong enough to bring pressure in the U.N. for action to terminate the mandate status of the territory ruled by the Union of South Africa.

Calling conditions in South West Africa "very evil," the former missionary who was declared persona non grata by the South Africa government for his stand against apartheid, warned that unless the situation is improved "in a very short time," it would result in violence, with all of South Africa and probably Central Africa as well involved.

"That is why we go on insisting that something is done," he said, not because of "fear but because of dread" of the consequences.

Fenn Urges Disarmament

The Rev. Don Frank Fenn, executive vice-president of the United World Federalists, voiced a strong plea that the UN be given "real strength and authority." Endorsing attempts for international arrangements which would eliminate "all lethal weapons, except the simple ones necessary to keep peace locally," he urged retention of a "sufficient number of the more powerful weapons (to arm) a world peace force."

PAROCHIALISM DEPLORED BY BISHOP NASH

★ Bishop Norman B. Nash, retired diocesan of Massachusetts, foreseeing the "coming of one great Church," urged elimination of "rigid, isolationist denominationalism" at local levels.

Addressing the annual meeting of the Massachusetts Council of Churches in Worcester, he struck out at "isolationist

parochialism," which, he said, "stands in the way of adequate local cooperation."

He warned that "grass-roots ecumenicity is necessary and we are at its beginning only."

In making a plea for "more and better ministers," Bishop Nash said that the "drawing of more and abler men into the ministry is a vital concern of the whole Church."

He also urged laymen to serve and witness not only in the church program but in their daily occupations.

Noting that the "stablest institution in our society is the family," the bishop said that a special responsibility of the Church having a widespread recognition is the training for Christian family life.

"The Church must go forward into an unknown future providing stability in a changing world, proclaiming the everlasting Gospel in the terms of a new age, preaching the God of love with joyful confidence, and meeting with flexibility and with power the problems of tomorrow," declared Bishop Nash, a former president of the state council.

In his annual report, Forrest L. Knapp, the council's general secretary, also stressing denominational cooperation, said that "Massachusetts is far out in the forefront in its program toward church unity."

Theodore A. Gill, president of San Francisco Theological Seminary, warned that the Church had been preoccupied with itself for 2,000 years and that it must now get out into the world and solve problems of family, community, and international relations.

"These are the areas where practical Christians must show the practicality of their faith, where realistic Christians living in the real world must demonstrate the realism of their faith," he said.

House of Bishops Meets in Dallas With Bishop Reeves as Guest

★ White people's very continuance on earth may depend on how they adjust to the changing race situation today, warned Anglican Bishop Richard Ambrose Reeves, exiled from Johannesburg, in the stirring principle address at the 1960 meeting of the House of Bishops, November 12-17, in Dallas.

Calling his American brother bishops to sharp realization of how crucial the issue now is, and speaking out in prophecy based on his own experience in South Africa, Bishop Reeves won the House's standing applause in unusual tribute.

Immediately after his address in Dallas, Bishop Reeves flew to New York where he addressed a group of Episcopalians holding a three-day seminar on the United Nations. This address is featured in this number, rather than his talk to the bishops since we do not have space for both and also because they are similar in many respects.

Another document received from the meeting in Dallas is a Pastoral Letter, the first to be drafted by the House of Bishops in some time. "Anglican Churches are clearly and unequivocally committed to the Apostles and Nicene Creeds as the symbols of our faith," the letter declares, and it develops this thesis in a manuscript of considerable length. This also we are not printing since it will be sent from national headquarters to all of the clergy who, if they comply with the canon, will read it to their congregations within thirty days of receipt.

Appropriately meeting in the Trinity River valley, the 126 bishops present added Texas

tang to their sober garb by donning 10-gallon hats as they were made honorary citizens of the Lone Star state at opening of the 108th meeting. The November sessions were held in the hall of St. Matthew's Cathedral, with Bishop C. Avery Mason of Dallas, and Bishop Joseph M. Harte, Suffragan, as hosts. Presiding Bishop Arthur Lichtenberger, as president of the House, acted as chairman of the meeting. He appointed the Bishop Frederick Goodwin of Virginia, as temporary vice-chairman, in the absence of the vice-chairman, Bishop Nelson M. Burroughs of Ohio.

A Day on Alcohol

The Church must help alcoholics face reality instead of placing their trust in a "chemical religion," via alcohol, tranquilizers, or any other mood-changing agents, the bishops heard in an entire day's study of their role in dealing with alcoholism and mental health. They listened to addresses by Dr. Ebbe C. Hoff, professor of neurological science and dean of the graduate school at the Medical College of Virginia in Richmond, and Dr. Dean K. Brooks, superintendent of Oregon State Hospital, Salem, Oregon. Both members of General Conventions' joint commission on society and alcohol, the two physicians emphasized the Church's need for an executive secretary to handle education on the entire problem of alcohol, and mental and social health at the national level.

Dwelling on alcoholism as a sickness which is really a symptom of other problems, a sickness continuing whether or not the alcoholic is drinking, they noted the alcoholic's need for help in facing reality. The

Church cannot neglect these problems, said Dr. Hoff. He urged that both food and drink be used in a way that people can ask God's blessing upon them.

Dr. Brooks called the use of Alcoholics Anonymous our greatest resource in treatment, noted the aid of group therapy methods and of help from informed clergy.

Bishop Bayne Reports

In his first report to the House on his assignment as executive officer of the Anglican Communion, Bishop Stephen F. Bayne, Jr., told of traveling 130,000 miles since January to learn his work, stressed the importance of inter-Anglican undertakings, called for a deeper sense of the Church's true mission — not to make more Anglicans, but to be what Christ is in all cultures. "I feel the level of missionary giving in the American Church is a shameful thing — not so much as penuriousness or meanness or even ignorance, as of failure of the Church to know what the job is."

The Philippine Church

The bishops unanimously recommended entering into a concordat proposed by the Philippine Independent Church for full communion with the Episcopal Church. It received the proposal "with deep thanksgiving in Christ" and encouraged fellowship between the Episcopal Church in the Philippines and the Philippine Church. The proposal comes before General Convention for action next year. The National Council was authorized to provide \$25,000 to finance the committee named to complete study of the concordat.

In spelling out the relationship between the two denominations the document declares:

Each communion recognizes the catholicity and independence

(Continued on Page Eighteen)

What SHOULD The Church Be Doing?

IN INTERNATIONAL AFFAIRS

By R. Ambrose Reeves

Bishop of Johannesburg



A Russian Orthodox Archbishop distributes UN food parcels in the Near East

I AM deeply grateful, for at least two reasons, for the privilege you have given me of opening this seminar. In the first place, I am grateful because this seminar reminds us of the continuing responsibility that the Church of God has for international affairs, and in so doing inevitably in the contemporary world links the discharge of that responsibility to the work of the United Nations.

Ecclesiastics in their public utterances frequently pay tribute to the United Nations, but church people as a whole show little sense of responsibility for its work. Still less are they at all clear as to the relation that the Church ought to have to the United Nations. This, I believe, is due to the fact that many churchmen have little understanding of the nature of the Church itself, with the result that they are inclined to hand over this responsibility for international affairs to the United Nations, and leave it at that, as if the United Nations was that international Christian community which the Church exists to be in this world. So I would suggest

that at the outset of our deliberations we should remind ourselves what precisely the Church is, and what precisely is the United Nations.

I need hardly remind you that the Church is the fellowship of the Holy Spirit — a new race gathered out of every nation, tribe, and race in which all racial differences are transcended in Jesus Christ. It is the people of God who through holy baptism have been incorporated into the body of Christ. Certainly this body is broken into many fragments with the result that its witness is seriously impaired. Yet we may be thankful that while this is true, the Anglican Communion does preserve within itself something of this international character which is one of the marks of the historic Church, for today the Anglican Communion is a family of self-governing Churches in which Christians of many languages, coming out of many different races and a great variety of cultural backgrounds, find their home.

I want to underline this, because I believe we fail to recognize the contemporary situation as it is, unless we remember that in the Anglican Communion a substantial international community already exists, and we don't need to rush off to any secular international organization in order to have some influence in the realm of international affairs.

This paper was read as the keynote address of a seminar on the Church and the United Nations, sponsored by the Division of Christian Citizenship of the National Council.

Here in the household of God, just where we are, God has set us in an international community in which we ought to be learning to play our part in international relations. But this doesn't mean that we are therefore justified in restricting our concern for international affairs to our own Anglican community. On the contrary, just because all our members are also citizens of some particular earthly state, we are bound to be deeply concerned with any organization that these states create in order to regulate and improve their relations with one another.

Further, we shall find again and again that if we want to secure justice for our members we shall have to work through whatever international organization that exists. It is here that the United Nations has its significance for us. We shall not claim for it a false position in the world — a position that it has not and ought not to have. From within the Church we know that the Church exists as the prototype of all international community life. But we shall neither despise the United Nations, nor shall we pour scorn on it because it is not always as effective as we think it ought to be.

Rather, we shall see it as an instrument, however weak, through which as Christians we ought to work to increase understanding among the nations, so that they may live in peace with one another. Our job is not to allow the Church to be used as an instrument to promote the United Nations; rather as an international Christian community, to use the organization of the United Nations as an instrument for the fulfilment of the mission of the Church among the nations.

As a Church we have always to keep our destiny clear before us, namely, to carry on Christ's redemptive work so that men may be reconciled to God. Yet at the same time, we have to recognize that men and women are set in this world in order that they may learn to live together, both in the Church and in the world. And in this work of human reconciliation we must use and not ignore any organization which exists for this purpose, bringing into it those insights and that experience which Christians alone can give. As we do that we shall learn much ourselves of the perplexities and problems that beset men, and be preserved from that sentimental optimism to which so many Christians seem to be prone.

Secondly, I am grateful, because I am allowed to use my experience in Africa to work out all this in some detail. If here I speak of South Africa, I do so because I have known it at first

hand for the last eleven years. But more important, I believe that the tragic events there may constitute one of the danger points for world peace in the not too distant future. It is much more difficult to deal with this question in relation to one particular situation now confronting us in the contemporary world than to indulge in vague generalities. But I am convinced it is much more profitable. So I ask you to think with me about South Africa.

Meaning of Apartheid

AS YOU probably know the last eleven years have witnessed a government in South Africa which has tried by every means at its disposal to enforce segregation between every racial group in South Africa, in obedience to its racist policy of apartheid.

The Afrikaans word "apartheid" is a word which is now used in many lands in which the inhabitants have no knowledge of the Afrikaans language, as the symbol of the policy of the present South African government. But what really does this word mean? In itself it is a word which simply means "separation." In 1950 it was defined in the Afrikaans dictionary as "A political tendency or trend in South Africa based on the general principles:

- of a differentiation corresponding to differences of race and/or color and/or level of civilization as opposed to assimilation.

- of the maintenance and perpetuation of the individuality (identity) of the different color groups of which the population is composed, and of the separate development of these groups in accordance with their individual nature, traditions, and capabilities, as opposed to integration."

After discussing the practical application of both partial and total apartheid, the definition concludes: The government is adopting a policy of apartheid with regard to the Whites, the Cape Coloreds, the Asiatics, and the Natives. The overwhelming majority of the Whites desire apartheid (Eiselen). Apartheid means simply that each man should have his own proper place (Verwoerd).

It is true that there are a few idealists among the exponents of apartheid who genuinely believe that total apartheid is the only way in which it is possible to protect the Africans from exploitation. But here we are only concerned with apartheid as it has been practised during the eleven years that I have lived in South Africa, because this is the only apartheid that can be

known through experience: apartheid in practice, apartheid which is the instrument for maintaining white domination.

Today very few exponents of apartheid ever use the word. Instead they speak of "separate development;" a term which, to the unsuspecting, seems much more plausible. But closer examination discloses that such separate development always involves discrimination, for apartheid cannot be implemented without causing a great deal of unnecessary injustice and suffering. Further, it has to be remembered that such separate development can only take place within the context of white supremacy. Any steps that are taken in development are always conditioned by the necessity to preserve the rule of the white minority over the black majority which outnumber the whites by four to one. This exposes separate development for the sham that it is. What this means in actual fact becomes much more obvious when we turn from the definition of apartheid to examine the manner in which it is being worked out in South Africa. Here it must be remembered that the present government did not create discrimination in South Africa. Dr. K. L. Roskam of Amsterdam, in a recent book on this subject, declares that "discrimination, differential treatment of non-white population groups, has from the very beginning of the establishment in 1852 until today been the leading principle generally accepted by the whites."

Yet this fact provides no adequate answer for the present South African government's determination to preserve white supremacy at all costs, and to do all in their power to secure this by enacting an ever-growing mass of repressive legislation at a time when the whole white race everywhere is being called upon to change its attitudes and conduct towards the emerging colored peoples of the world.

Increasing Discrimination

A CLEAR example of this is seen in the increasing discrimination against non-whites in regard to political rights. It is true that since 1936 African voters in the Cape Province (the only Africans to have the vote) were taken off the common roll and placed on a separate communal roll with the right to elect three white persons to represent them. In addition the Africans were given the right to elect four Senators who had to be whites to represent them in the Upper House. This meager representation was abolished in 1959 and today over nine million

Africans have no voice at all in the conduct of the country's affairs in Parliament. The same policy has been pursued in respect of the Cape Colored people, for they also voted on the common roll in the Cape Province until 1956 when they were placed on a separate roll and allowed to elect four white members for the lower house, the House of Assembly.

Although the Indians number half a million they have no representation in Parliament, having refused an offer in 1946 to be represented by two Assembly members, and one Senator, all of whom would have had to have been whites. That there has been increasing discrimination politically against the non-whites since the National Party came into power in 1948 is beyond question. Not only have all the members of both houses to be white people, not only is the great majority of them elected by the white people, even more serious is the fact that this body decides the destiny of all the inhabitants of South Africa, the great majority of which have no voice at all in its deliberations. Simply and solely because their skins are not white they are voteless.

Possession of Land

ANOTHER example of this discrimination can be seen in the restrictions placed on the possession of land by non-whites. Slightly over half a million white people own some 70 per cent of the land in South Africa and some 16 per cent is government or municipal land. The remaining 12 per cent of the land has been set aside for the 3,300,000 Africans living in the reserves which are divided into sixteen separate territories unconnected with one another. This in itself is serious enough; but how serious this discrimination is can be seen from the fact that, whereas a commission set up by the government reported that in order to rehabilitate these reserves and make it possible for them to support their present population the government would have to spend 104,000,000 pounds on them by 1965, so far only 4 per cent of this amount has been provided for this purpose from public funds, a fact that makes nonsense of all this talk of developing the African reserves as "home lands" for the African people.

In any case the present prime minister has said that even if everything was done that was proposed by the commission's report, that in 40 years there would still be 6,000,000 Africans living in the so-called "white areas;" areas in which it has to be remembered Africans are not allowed to own any land as they are regarded as

only temporary dwellers ministering to the needs of the white population, even though increasing numbers were born in such areas and are as much an integral part of urban life as the white people are. In fact there are over two and a half million urban Africans at the present time living permanently in the towns and cities of South Africa, who have no civil rights and who are forbidden to own any land in these urban areas.

Pass System

INDEED their lot has been made much more difficult by the enforcement of an elaborate pass system which seriously restricts their freedom and movement. This system goes back to 1760 when it was applied to slaves, and which has been extended until in 1952 all preceding legislation was abrogated and replaced passes by a reference book which now has to be carried by all male Africans and is in process of being extended to African women for the first time in South African history. Those men who were previously exempted from carrying passes now carry reference books with a green instead of a brown cover.

What the Africans think about this system can perhaps be best deduced from the fact that while there were approximately 143,000 African convicted for pass offences in 1953, this figure had risen to 365,000 five years later. It need not be stressed that these laws are in fact discriminating against Africans and are not merely felt by them to be so for they do not protect the African, they restrict him. Small wonder that the movement among Africans against these reference books grows in intensity as the years pass, because they are at once both the badge of his inferiority and the assurance for the maintenance of the whites in their privileged position. Not that the Africans alone suffer from such restrictions of movement. Indians are also prohibited from moving from one province in the Union to another without permission, as indeed they are affected more than any other racial group by the group areas act first passed in 1950 and consolidated in 1957, under which the acquisition of land is controlled as well as the occupation of land and premises for trading.

If any doubt still exists that separation of the various racial groups from one another in South Africa means discrimination against some in favor of others and leads to much wanton injustice, we have only to take notice of the separate amenities act No. 49 of 1953 which

stated explicitly that separate facilities for those of different racial groups need not be "substantially similar to or of the same character, standard, extent or quality."

All this can be further appraised by comparing certain figures. For example while the average monthly income for white families is 115 pounds, that of 78% of the urban Africans is under 20 pounds a month. Things are even worse on the gold mines, for according to the official yearbook of the Union of South Africa a black mine worker is paid 66 pounds a year, to which must be added the cost of feeding him, which in 1953 was 18 pounds. True these figures do not include the cost of lodging, but even if the equivalent of the rent of an urban house is added to these figures, the total would not exceed 10 pounds a month. Unfortunately, government spokesmen continually gloss over these facts by drawing attention to all that they are doing for the Africans. But the fact remains that in 1958 the then prime minister claimed that in the previous ten years his government had spent 115 million pounds on white housing as against 35 million pounds on African housing, although the blacks outnumber the whites by four to one.

Education

AGAIN the government is spending six times as much money on the education of every white child as is being spent on each African child, and what is even worse the financing of African education over a fixed sum has to be financed by the Africans themselves, the poorest section of the population. All this is done in the words of the last prime minister of South Africa because "the European is the master in South Africa, quite apart from his economic hold on the country and quite apart from his culture and civilization, because he is the ruler of the country . . . The entire position of the European is based on discriminatory legislation in so far as the races in South Africa are concerned."

Or as the secretary of the Bantu affairs department expressed it just twelve months before Sharpeville; "the maintenance of white political supremacy over the country as a whole is a sine qua non for racial peace and economic prosperity in South Africa." And that means discrimination, dispossession, oppression, and lack of equal opportunity. On humanitarian grounds alone this policy of apartheid calls for the strongest condemnation.

Biblical Teaching

IF WE had time it would be interesting to examine in detail the attitude of the Biblical writers towards apartheid, because although the Church in the apostolic days knew nothing of this theory, we find Christians were faced with racial discrimination in a most virulent form. They lived in an age and among a people who drew the sharpest distinction between Jew and Gentile.

It is sufficient to remind ourselves that no support can be found in Holy Scriptures for those who discriminate between human beings simply on grounds of differences in color. The Bible assumes that all men, whatever may be their race or color, are all part of God's creative work: that all human beings are creatures responsible to their Creator and that their life only has meaning as they fulfil God's purpose for them. This is underlined in Holy Scripture by the insistence of the Biblical writers that men and women are made in the image of God. True because of sin this image of God in man is defaced, but it is not obliterated. Not that the Bible record minimizes the awful consequences of sin. Rather sin is seen as the dark shadow which lies across the whole human race. Yet this is not the end. These same writers united in affirming that the shadow can be banished and men can be restored to new life by Jesus Christ. This man, whoever he may be, whatever may be the color of his skin, is the brother for whom Christ died.

The Anglican Church

BUT what of the present? What, say, is the position of the Anglican Church in South Africa? No Church can ever be isolated from the society in which God sets it to live. For that reason the members of the Church who live in the world are continually infecting this life of the Church with the spirit of the world. Certainly that happens continually in South Africa, but equally all the time the Church is striving to create in the Church a community in which racial differences are transcended. And it tries to do this hard thing in the face of much racial prejudice and feud. It would be dishonest to pretend that the Church has succeeded in this task. It has to be admitted that there are some white church people who would rather go without the sacraments than receive them at the hands of a black priest.

At the same time, just when the policies of the state are hampering this work at every turn, the Anglican Church perseveres with its un-

finished task, struggling against the swiftly flowing tide of segregation, endeavoring to resist the implementation of apartheid both within its own life and in the life of society; attempting both to set its own house in order and to bear its own distinctive witness in the life of South Africa. And all the time the Church knows that in so doing, it is upholding in its own way the charter of human rights of the United Nations, even though the South African government has steadily refused to endorse that charter.

But what of the contribution that the Church in other lands can make to a situation, which by its very nature may come to threaten the peace of the world, and which will inevitably influence considerably the attitude which the 200 million Africans north of South Africa will adopt to the white race everywhere. Here, I believe, we are bound to tie up the mission of the Church very closely with the work of the United Nations. For a long time now I have been convinced that the Achilles heel of South Africa is South West Africa and that the Church in other provinces of the Anglican Communion can best help us in South Africa by bringing every pressure possible upon their respective governments to take effective action in this matter in the United Nations. Here is an oblique but most important way in which Churches outside South Africa can come to our aid. For all practical purposes South West Africa is now being treated by the South African government as if it were a fifth province of South Africa.

The most recent and least indefensible example of this has been the decision to allow the white people in South West Africa to vote in the referendum to decide whether South Africa should become a republic or not. Is it not time that the United Nations ceased from passing its annual wordy resolutions on S. W. Africa and took the bold step of taking this territory under its care?

I say this because formerly this territory was a mandated territory under the League of Nations. From the record of the way in which this territory has been administered by South Africa, there is every justification for placing this territory under trusteeship under the United Nations. Once this has been done, the oversight might well be given to South Africa, provided it is clearly understood that if South Africa does not administer this territory as a sacred trust of civilization, the United Nations would then administer it. Here, if anywhere, is a clear case

where the Church ought to exert tremendous pressure upon their governments to see to it that the anomaly of South West Africa is resolved. Here surely the whole of the Episcopal Church could well be mobilized to bring such pressure upon the U.S. government that it will be compelled to take action, and take it without any further delay.

Above all, when we think of the responsibility

of Christians in international affairs, we must never forget that the primary duty of the Church everywhere is to set its own house in order. By so doing they will most effectively help their brethren in South Africa and elsewhere to see the only light which will help them to build a better society in their own lands: a society in which, while racial differences remain, each man will be respected and valued for himself.

DID WE HAVE A REVOLUTION ELECTION DAY?

By Clifford L. Stanley

Professor at Virginia Seminary

THE ELECTION OF A ROMAN CATHOLIC AS PRESIDENT OPENED THE AMERICAN PRESIDENCY TO THE OPERATION OF THE CONTROL OF THE LAITY BY THE CLERGY THROUGH THE PENITENTIAL SYSTEM AND THE CLERGY MONOPOLY OF THE SACRAMENTS

A REVOLUTION is a basic redefinition or radical alteration of the identity of a country, regardless of how it is accomplished. Many people who cannot bear to hear the word might be surprised to know that they took part in one on election day 1960.

On that day American liberties were transferred from the control of the American people, where they had remained from 1776, to the hands of the Roman Catholic hierarchy. The bishops were given a demand note, to be presented at their pleasure, to the Roman Catholic president or one of his successors. The election of a Roman Catholic as president opened the American presidency to the operation of the control of the laity by the clergy through the penitential system and the clerical monopoly of the sacraments. It is the use of the spiritual controls, in the interests of Roman claims to a special position among Churches and the claim of a right to intervene in controversial issues, such as population control, which constitutes the new situation.

The hierarchy, which alone can speak with authority in the premises, should have been required to give up the claims and the possible use of the spiritual powers in the interests of them, before any Catholic could be elected president.

The damage is done. The Catholic president has come, yet the promises are not made. We have embarrassed ourselves in the matter of future Catholic aspirants by admitting the first one without protecting ourselves. The liberties are gone. If we are to know them again we must win them back. That means understanding, resolution, action. It may mean trouble. It is simpler to keep a possession than to win it again after its loss.

In the terrible week since the blow has fallen I have asked myself how it happened. I am sure many others have searched their souls.

How It Happened

THE basic element of strength, in my opinion, was the Roman Catholic vote. The candidate said he was not a Church candidate, but without Catholic bloc voting he could not have been elected, even by the narrow margin which was his. This Catholic vote breaks my heart. These people, mostly the poor of Europe, came to our shores because it was the freest land in the world. We shared our freedom with them generously, a liberty for which they had not fought. They were fleeing from tyrannies of aristocrats; — from social and economic patterns.

Ecclesiastical tyranny they could not throw off. So the first use of their new freedom, when there are enough of them, is to bring us all under the ecclesiastical yoke which they could not throw off.

But the Catholic vote could not accomplish this by itself. Others cooperated in the dismal result.

The Democratic party must bear its share of the blame. It blithely threw us into what in effect was a constitutional crisis when we already confronted problems of utmost gravity. Then it combined with other forces to keep us from addressing ourselves to the constitutional crisis it had thrust upon us. If we thought or talked about the solemn religio-political problem of a Roman Catholic president overhung by the sword of the Roman claims and control, we were "bigots". Meanwhile it profited by "politics as usual" and the fact that it takes a lot of doing to put country above partisanship.

And then the liberals: it is the old story of consistency even if it means irrelevance. In its interest to help minorities it helps a bloc which does not want justice, followed by disappearance in the general population, but continuance and increase as a bloc. So liberalism gives a big assist to the most illiberal force in the west.

Other Minorities

NEXT, the Jews: they were beguiled by their liberalism and their interest in minorities. The senatorial record of the successful candidate was extremely ambiguous, though — seemingly — he became more liberal by the hour during the campaign. The point about this particular minority was made in the preceding paragraph. But one expects more wisdom in Jews, born of bitter experience. The Jews should know that in a given moment the general interest of free America should take precedence over the requirements of any minority. Most of all I sorrow over the Jews. For them the words, "Et tu, Brute."

Finally the Negroes, who in this case voted their own bloc interests, as they saw them, and acted out of misplaced sympathy for the Catholic minority. So the interest of the bloc is preferred and the weal of the country is not considered and served. In this way a country comes apart at the seams. Every legitimate hope of the Negro presupposes a free America — an America that remained itself.

It is a sorry tale, not to be admired even if it was brought about by the free ballot. I am re-

minded of some words of Paul Tillich about the Germany of the early thirties:

"Democracy was used to destroy democracy."

Talking It Over

W. B. Spofford Sr.

WE HAD about made up our minds, now that the election is over, to lay off the business. But the Rev. Clifford Stanley of Virginia Seminary has come up with a challenging document which we commend to your prayerful attention.

All the more so because of what continues to develop in Puerto Rico where, on Sunday, November 20, the pastor of Mrs. Felisa Rinco de Gautier, mayor of San Juan, said that she must do penance publicly, by radio, television or newspapers, before she can receive communion.

The Rev. Thomas Maisonet, the pastor, also said at all five masses that day that those who sinned by voting for Governor Luis Munoz Marin's Popular Democratic Party of November 8 will be punished by the Church.

Also a letter went to all Roman Catholic priests, from the office of Archbishop James P. Davis, warning them against administering the sacraments to those who sinned on election day. The sin consisted of disobeying the hierarchy of Puerto Rico — an archbishop and two bishops — who ordered people not to vote for the Popular Democratic Party. Since that party won by a landslide in a country that is 90% Roman Catholic, there are a lot of people who have sinned. But they can be restored to good standing, and so again receive communion, if they make full confession and pledge that they will not repeat the sin.

All of which is by way of factual background as you read the piece by Professor Stanley.

Don Large

Not Everyone is Converted

AS FAR as the British treasury is concerned, the farthing will soon be no more than a fast-fading memory. For on January 1st of 1961 the English farthing will cease to be minted. One reason for this abandonment is that it actually

costs the United Kingdom literally twice as much to produce the coin as it is worth in exchange on the open market. Which is scarcely good economics.

So much, then, for the decision of the British treasury. And we salute our English cousins on this score for it's always rewarding to see facts frankly faced. In the meantime, however, it's intriguing to wonder what was the last place where this lowly coin was most often found.

Well, a possible solution is not hard to figure out. Certainly the farthing was not to be found too often in the market place. For Scotch whisky costs 34 shillings a fifth; the best theater seats in the West End are listed at a guinea apiece; oysters at Cunningham's on Curzon Street are pegged at a pound a dozen; simple fish-and-chips will stand you at least a bob; and even the London Times costs thruppence a copy So my considered guess is that the alms basins of the local parish have been garnering the largest number of these humble farthings.

Now, I actually don't presume to intimate that, either in the United Kingdom or in the United States, anybody would be so callous of his values as to drop the equivalent of one-quarter-of-one-cent into the offering plate. But if ever you've been privileged on a Monday morning to count Sunday's sacrificial offering of love, you've not been surprised to find yourself sadly faced with a towering pile of pennies. And nickels. And dimes. And quarters.

In short, the kingdom of this world is gladly given a five-dollar bill, while the Kingdom of God must be satisfied with a farthing. And Christ's Church is blandly expected to do as much with the pence as Caesar can naturally achieve more easily (although often for lesser ends) with the green paper If the problem is not already perfectly clear, please let me hasten to make it so. The point is this: I don't want America to go off the gold standard. I'd just like to see the Church of God get on it!

Meanwhile, let's not overlook a fascinating factor in this whole business of the concrete expression of our gratitude to Almighty God for the manifold blessings which he so lavishly showers upon all of us. The question, you see, is not one of meeting a Church budget with either our farthings or our fortunes. When we learn to give to God in a spirit of thanksgiving commensurate with these blessings of ours, budgets will become an irrelevant thing of the past. In other words, the problem is not how much the Church needs to

get, but how desperately we need to give!

In London, by the way, there's a large sign in the narthex of All Hallow's parish which reads, "Not everyone who enters this Church is converted. Please watch your handbag closely." Well, the trouble with too many Christians is that—despite being converted—they remain niggardly about opening their purses to the work of God.

So may the good Lord forgive us if (as far as his enterprise is concerned) we continue to watch our handbags a bit too closely But I wonder, will he?

Pointers for Parsons

By Robert Miller

I WANTED to preach a sermon on "Loving God — an Education for Living" and I don't think I ever had a harder subject. And it had sounded so easy when I first thought of it. But it meant asking myself what I meant by God and before I had answered that I was asking what God meant by me. It turned out that the words "Loving God" concealed a magnificent act of faith and how had I come by that faith? Was it given me by God?

And what did I mean by "living?" That was easier. I could rule out "mere existence" and I could rule in an increasing awareness, of myself, of men, and of God. Our life at its highest would be in the Communion of Saints and in the Presence of God. But I was not yet so educated.

Would Christ be my teacher, men my school, and love my education?

I had got so far after days of thinking and I was jotting down my notes when Mrs. Brimes called.

"Oh," she said. "I am interrupting your sermon."

"Not at all."

"What is it going to be about?"

"About love being an education for living."

"How inspiring. I must be sure to be there. I hope it will make us all feel lovely."

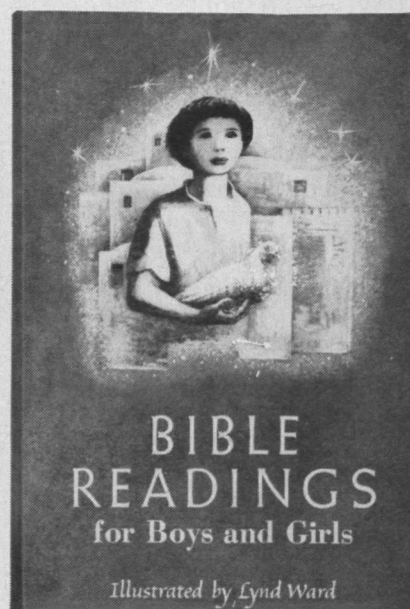
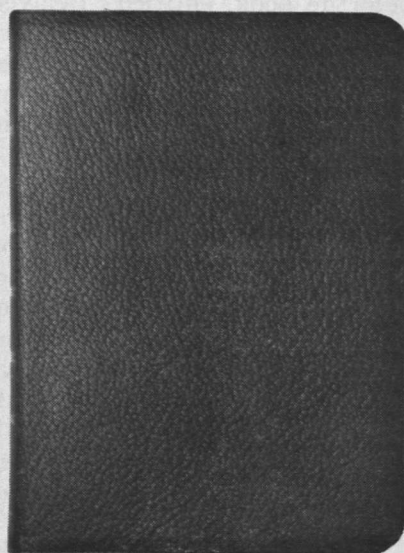
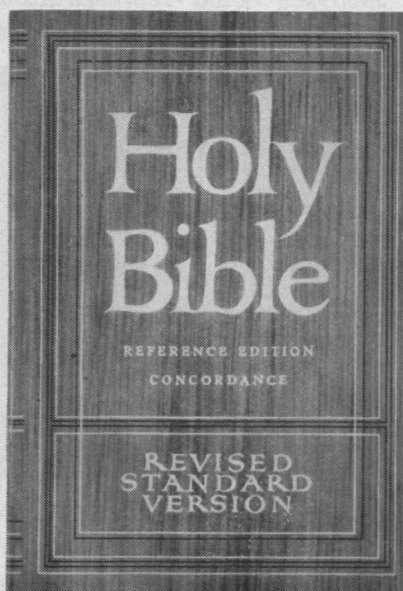
"I hope so too."

"Because some sermons don't. So gloomy, you know. Now I like something cheerful."

When Mrs. Brimes had gone I reflected that I too often liked something cheerful.

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SAN JUAN'S WOMAN MAYOR CHALLENGES PASTOR

★ Dona Felisa Rincon de Guatier, San Juan's Roman Catholic woman mayor, announced she was prepared to go to communion despite a warning by the pastor of the cathedral that any parishioner who voted for the Popular Democratic Party in the last election could not approach the altar unless he had sincerely repented and gone to confession.

Sincere repentance, Father Tomas Maisonet had previously explained, involved a resolution not to vote for the Popular Party again unless the party changed parts of its platform dealing with religious education in the schools, sterilization and birth control.

Dona Felisa said she would not repent having voted for the Popular Party because she did not believe it was a sin to do so.

"We have to save the Church in Puerto Rico," she said. "No one and nothing will take me out of my Church. At the moment my feeling is that he (Father Maisonet) was more of a sinner than I."

Earlier in an interview Father Maisonet described Puerto Rico as a people in sin. He said the people had reacted as politicians and not as Catholics.

The Church, he declared, recognized that the Popular Party had brought about "much progress" and done "much good" during the past 20 years.

"However," he added, "there has been a tendency in the party to ignore religion. This tendency became obvious when the party adopted in its program a 'morality without God based on the consensus of public opinion.' All Catholics who voted for the Party have committed a mortal sin that must be repented and confessed. They have disobeyed their bishops, who are the only official voice of the Catholic Church in Puerto Rico. The gravity of the sin consists in the

malice of the person knowing beforehand that he was going to sin."

DUTCH THEOLOGIAN'S DECRY APARTHEID

★ Eleven prominent theologians of the Dutch Reformed Church in South Africa have published a book warning that the government's apartheid policies threaten disaster to the country.

Observers described the book as of major significance in view of the fact that the Dutch Reformed Church has traditionally been regarded as supporting apartheid. Published in Afrikaans the book, entitled "Delayed Action," appeared as rumors were spreading that Premier Hendrik Verwoerd was planning measures to consolidate his inflexible apartheid stand.

One of the eleven authors, each of whom contributed a chapter to the book, was Prof. B.B. Keet, former professor of theology at the Dutch Reformed Seminary at Stellenbosch University, who said "the time has come for our Afrikaans-speaking churches to notify the state that they no longer see their way to supporting the apartheid policy."

"Advocates of apartheid," he wrote, "have constantly claimed that only their policy is able to save white civilization in South Africa. The opposite is true. Its fruits internally as well as externally have shown clearly that there is no hope for South Africa if black nationalism has to be fought by force."

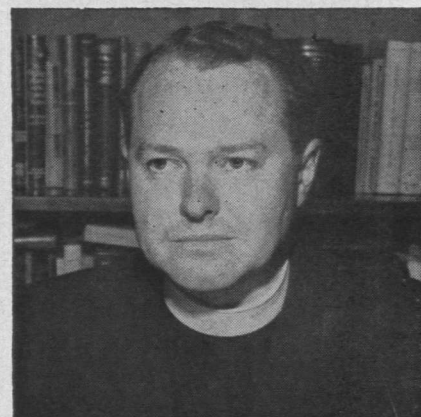
The authors explained that the book's title was chosen because it has appeared "late in

the day." They said a new approach to South Africa's color problems is urgently needed among the Afrikaans population, which provides electoral support for the government.

COLUMBIA CHAPEL SPONSORS ART

★ The crypt of the Episcopal chapel at Columbia University is currently housing the fourth in a series of art exhibits, begun there last May.

The new exhibit, running to December 18, features the work of students and ex-students at the university's school of painting and sculpture and includes abstract and representational paintings and sculpture on reli-



JOHN M. KRUMM sponsors art exhibits at Columbia

gious and non-religious themes.

Painters represented in the current display include Eva Brouzard and Martin and Gloria Bressler; sculptors include Jane McClintock, M. B. Brezezinski, Joel Meisner, Lance Scolari and Ann Martin. Miss Martin's Stations of the Cross composed the

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chapel's first art exhibit, which ran last May and June. It was followed during July and August by an exhibit of works by Philippe Hosiassen, I. Serpon, Adolph Gottlieb and Robert Motherwell, and, during October and early November, by the oils and etchings of Walter Sorge.

Displayed in the crypt lounge of St. Paul's Chapel on the Columbia campus, the exhibits are open to the public and, in addition to enhancing such chapel functions as Sunday coffee hours and weekday student meetings, have attracted the interest of art students, critics and the community at large.

The Rev. John M. Krumm is chaplain of the university; the Rev. Jack C. White is assistant chaplain and advisor to Episcopal students.

DENY INTERFERING IN ELECTIONS

★ Charges of Church "interference" in the recent Italian administrative elections made by Communist and Left-wing leaders were denied at a meeting of the Episcopal commission of Italian Catholic Action presided over by Giuseppe Cardinal Siri, Archbishop of Genoa.

The commission declared that in calling upon all Catholics to vote "in conformity with the principles of the Catholic religion," the archbishops and bishops sought merely to oppose "grievous dangers threatening the spiritual qualities of the country's citizens."

NIEMOELLER PROTESTS ROCKET SITE

★ Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau and a key leader of the German Evangelical Church's anti-atomic armament wing, was one of the chief speakers at a rally attended by 2,000 demonstrators against the sta-

tioning of rocket units near Gelsenkirchen.

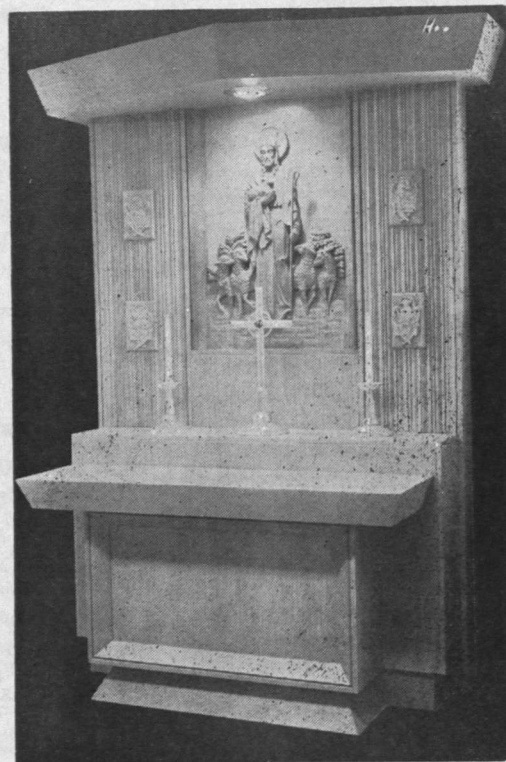
Addressing the crowd from the platform of a truck, Niemoeller scored attempts "by certain West German circles to minimize the dangers of atomic armament by the assertion that it contributed toward the safeguarding of the Christian west."

He said if Christ could speak up, he would not approve of the equipment of the West German

army with atomic weapons. "We cannot gain security through atomic armament," Niemoeller said, adding that rocket launching sites are a provocation to peace and necessarily attract an atomic counter-blow.

"If the governments don't bother, we must do ourselves what we can to prevent a catastrophe," Niemoeller was quoting as having said.

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(Continued from Page Six)

of the other and maintains its own.

Each communion agrees to admit members of the other communion to participate in the sacraments.

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The Philippine Church was formed in 1900 by priests and laymen who broke away from the Roman Catholic Church. With about 2,000,000 members, the denomination is the largest Protestant body on the islands.

In 1947 the Episcopal Church voted to cooperate with the Philippine Church and a year later sent three American bishops to consecrate the first three Filipino bishops in the Church. Since then these Filipino bishops have consecrated others, maintaining the apostolic succession.

Other Matters

● A proposal to have annual General Convention meetings instead of triennial, with the House of Deputies halved in number, effective in 1964 — to

be presented to the 1961 convention.

● Annual grants of \$125,000 to seminarians for scholarships and \$125,000 to their seminaries, as the bishops requested National Council to make a study of financial needs of Episcopal theological education.

● Transfer of the Anglican diocese of Argentina and Eastern South America to the Episcopal Church, accepted by the house.

● Change of name of the missionary district of Salina to the missionary district of Western Kansas, voted by the house.

● A report from the advisory board of The Episcopalian, asking for continuing help from all dioceses for that national monthly magazine as

supplementary to the parish bulletin and the diocesan journal for keeping laymen fully informed

BISHOP SHERRILL OF BRAZIL

★ Bishop Edmund K. Sherrill of Central Brazil is filling a large number of speaking engagements in Massachusetts during December and January.

BISHOP VOEGELI VISITS RHODE ISLAND

★ Bishop Voegeli of Haiti was the speaker at a meeting of the women of the diocese of Rhode Island on November 20 for the fall in-gathering of the United Thank Offering.

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BOOKS...

Kenneth R. Forbes
Book Editor

Lady On A Donkey by Beth Prim
Howell. Dutton. \$3.95

A 23 year old girl brought up in a Georgia farm family and in a simple evangelical religion made a friendship with a pious older woman who owned and ran "Miss Marker's Faith Orphanage" in North Carolina. So impressed was the girl with the work, and what she realized was the profound religious quality of the owner and workers, that she shortly became convinced that she herself had received a call from God to become a foreign missionary. Pondering on just where it was God's will to send her, she fell in with an elderly missionary couple about to return to their work in Africa. Convinced that Africa was her destiny too, and disregarding the protests of family, church associates and the African missionary, she set forth.

No missionary board sponsored her, her local struggling "Holiness" church was unable to help, but she landed in Egypt, accompanied only by an older sister. This book is the amazing story of just how she managed it. (Her own explanation was simple: "God sent the money".)

Landing from the boat at Alexandria, she proceeded to Cairo and thence to the little town of Assouit where her acquaintance, the elderly minister, had his mission. Here she was allowed food and lodging, but no money and no job. What proved to be her life-work was handed to her, in spite of herself, when she came across a dying Egyptian woman with a starving child in her arms. The woman died as Lillian watched; she took the starving baby to her room and saved its life. This was the beginning of her now famous orphanage for deserted children. This book tells the story in eloquent detail. It is a 50 year narrative. From the beginning in a rented room in the back streets of Assouit, the orphanage has now expanded into eleven large buildings housing 1275 children and widows who regard it as their home. The great sums of money involved in this growth Lillian Trasher would say, as she did in the very beginning: "God has provided it", and that is evidently the case, as a reading of this story of her life will probably convince one.

Gospel According To St. John by Alan Richardson. Macmillan. \$3.00

The author explains his attitude to the Fourth Gospel in these words: "The point of view from which this commentary is written is that we have in the Fourth Gospel a highly original presentation of the truth about Jesus Christ, made by a bold and profound thinker who has long reflected upon the tradition enshrined for us in the Synoptic Gospels".

From this point of view and with the rich content of the Gospel and the Johannine Epistles and Apocalypse, the author has produced a scholarly treatise in compact form and simple vocabulary.

Seeking God by Bruno S. James.
Harpers. \$2.50

This is one of a series of pocket-size devotional books and, unlike most of the series, it is distinctly a modern and an elementary book. The author is a priest who works with homeless children in the slums of Naples and to whom men and women from every European country come for instruction on the spiritual life. The contents of the book is such that any Christian may carry it in his pocket and profitably read it as he travels. His attention is not likely to wander from the text.

Advent; Its Liturgical Significance
by Patrick Cowley. Morehouse-Barlow. \$1.20

This is a scholarly essay by an English liturgiologist on the true historical meaning of the season of Advent as the Church has set it forth in the ancient liturgies. It has been commonly assumed in recent times that Advent was simply a preparation for

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Christmas, but the author assures us "that its real meaning and liturgical significance are concerned with the end of the Church's year, even with the end of all time". The book is similar to Canon West's *Book For Advent* previously reviewed.

A valuable bibliography is included for the benefit of serious liturgical students.

St. Francis De Sales; Selected Letters. Edited by Elizabeth Stopp. Harpers. \$5.00

A very valuable, revealing selection of St. Francis' letters for any patient student of the saint's life. The letters are a reflection of Francis' many friendships and form a great asset to any worth while biography.

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