

# The **+** WITNESS

FEBRUARY 15, 1968

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## Story of the Week

### U.S. War Crimes in Vietnam Documented by Clergy Group

★ A commentary accompanying a "war crimes study" issued by an interreligious group states that in Vietnam the U.S. "must be judged guilty of having broken almost every established agreement for standards of human decency in times of war."

Signed by 29 religious leaders, the commentary is prefaced to "In the Name of America," a 420 page document published by Clergy and Laymen Concerned About Vietnam.

The book compares existing international laws on military procedures with published reports on incidents occurring in the Vietnam conflict.

The organization describes itself as "a national emergency committee" established in 1965. It has 17,000 members in 90 cities. Three of its chairmen signed the commentary. These are John C. Bennett, president of Union Theological Seminary, Martin Luther King and Rabbi Abraham Heschel, professor at the Jewish Theological Seminary of America.

Bennett explained at a press conference why the study was undertaken. The purpose, he said, was an attempt to determine if violations "of international law by the U.S. and allied military personnel in Vietnam were accidental or . . . followed a pattern."

The book contains approx-

imately 1,000 items from individual newspapers, press services and magazines which, in the opinion of the signers of the commentary, do indicate a pattern in violation of international law.

These press reports are systematically compared with excerpts from international conventions on the conduct of war to which the U.S. is party. They are also compared with a portion of the U.S. army's field manual on "The Law of Land Warfare," reprinted in the volume.

Director of research for the project, which took over a year to complete, was Seymour Melman, a professor at Columbia University, who has written extensively on disarmament and war and peace.

An essay on "International Law and the Conduct of the Vietnam War" by Richard Falk of Princeton school of diplomacy also appears.

The commentary declares:

"If there are such offenses as 'crimes against humanity,' as the United States tried to demonstrate after world war two, then American conduct in Vietnam is condemned by those very standards of conduct which we imposed on a defeated enemy in the Nuremburg trials.

"When we measure American actions in Vietnam against the minimal standards of constraint

established by the Hague convention of 1907 and the Geneva conventions of 1929 and 1949, our nation must be judged guilty of having broken almost every established agreement for standards of human decency in time of war."

In claiming that the nation is engaged in violations of international statutes, Melman called attention at the press conference to item seven in the army field manual on land warfare.

"Under the constitution of the United States, treaties constitute part of the 'supreme law of the land' . . . In consequence, treaties relating to the law of war have a force equal to that of laws enacted by the Congress. Their provisions must be observed by both military and civilian personnel with the same strict regard for both the letter and spirit of the law which is required with respect to the constitution and statutes enacted in pursuance thereof."

The Columbia professor asserted that study of "the published records, taken from prime American news sources, quite obviously give the indication of gross violation of international law by the United States about which the U.S. government has failed to inform its citizens."

He emphasized that the study had surveyed only those news sources which were not by nature critical of American life.

Bennett noted that the possibility of compiling such a book was testimony to the "freedom and integrity of the press."

The reports on the war are organized around a long list of subjects. Before each section, a quotation from an international convention dealing with the subject is printed.

Some of the subjects treated are: prisoners of war and the wounded in the field, use of gas, destroying huts and villages, scorched earth, pillage, aerial bombardment in South Vietnam, weapons, defoliation and crop destruction, forced transfer, refugees, civilian war victims, care of civilian victims and seizure and destruction of medical resources.

### Focus of Study

The study focuses, Bennett said, on U.S. policy in South Vietnam. He explained that the question of bombing the North was not treated since this was an issue going beyond the attempt to establish a pattern of alleged violations of international law.

The theologian indicated he was inclined to think the U.S. was "good intentioned" in Vietnam, but that the original rationalizations for American action there were not now being "reopened." He suggested that an absence of current attention to the rationalizations resulted from "technological ruthlessness."

A statement by General Westmoreland, U.S. commander in Vietnam, is reprinted in the book. It states, in part: "People, more than terrain, are the objectives in this war, and we will not and cannot be callous about those people. We are sensitive to these incidents (civilian deaths, dwellings destroyed) and want no more of them . . . We realize we have a great problem, and I can assure you we are attacking it aggressively."

In terms of the moral question — what Bennett called "the justice of a war" — the Union president said that in Vietnam

the effect of the war has a "disproportionate" relationship to the aim of helping the people.

In denouncing conduct of the Vietnam campaign, the commentary warned: "That which is morally unthinkable today becomes an accepted commonplace tomorrow . . . Who in his late teens or early twenties can systematically destroy homes and crops, turn prisoners over to others for certain torture, kill children and yet escape morally unscathed?"

"If we do not take international law seriously when it works to our military disadvantage, how can we be surprised if members of minority groups do not take domestic law seriously when it works to their civilian disadvantages?"

"Ethics cannot be determined by geography, and breaking domestic law in Milwaukee can only be consistently condemned if breaking international law in Ben Suc is similarly condemned."

### Legal Processes

Melman stressed that "In the Name of America" is not a legal brief or indictment. "This is not to say," he added, "that it could not have importance in legal processes, should they be pressed in the interest of the 'essential values' in American society."

The choice which the volume highlights, Melman continued, is between arbitrary decisions of public officials who, he said, at times place themselves above law, and due process under the law.

In this connection, he suggested that "the Commander-in-Chief of the Armed Forces may have become the violator-in-chief."

Asserting the Vietnamese conflict represents a "crisis in the integrity of the nation," Melman said the argument of "military necessity" was answered in the

army manual on land war. He cited a paragraph which says:

"The prohibitory effect of the law of war is not minimized by 'military necessity' which has been defined as the principle which justifies those measures not forbidden by international law which are indispensable for securing the complete submission of the enemy as soon as possible. Military necessity has been generally rejected as a defense for acts forbidden by the customary and conventional laws of war inasmuch as the latter have been developed and framed with consideration for the concepts of military necessity."

The commentary asked that "violators" of international law be prosecuted, and measures taken insuring that "violations of minimal laws of wartime constraint be reduced to an absolute minimum."

Dr. Bennett observed that some of the press accounts in the book reported incidents in which U.S. personnel had attempted to abide by the international conventions. Dr. Melman said that U.S. violation sometimes occurred through compliance with actions taken by South Vietnam soldiers. As examples, he cited newspaper accounts in which captured prisoners were said to be thrown out of American-flown helicopters by South Vietnam troops.

"In the Name of America," a spokesman said, was given to every Senator and key members of the House when the organization sponsored a mobilization in Washington, February 5 and 6.

### Will Not Support War

The Rev. Richard Fernandez, executive secretary of the group, said the book and the mobilization intended to make it clear to the government "that we will not support, we will not finance, and we will not vote for men who believe that the killing of Americans and Vietnamese sol-

diers is a realistic way to meet the genuine aspirations of self-determination of the Vietnamese people."

Fernandez also stated that in preparing the commentary; "we tried to stick to publications that most Americans consider to be objective and to avoid those with strongly anti-administration editorial policies."

It is noteworthy that of the eighteen magazines quoted only one is a religious publication and it is quoted very briefly.

The original text of the com-

mentary accompanying the collection of documents was drafted by Rabbi Arthur J. Lelyveld, president of the American Jewish Congress, Fr. John Sheerin, editor of Catholic World and Robert McAfee Brown, professor at Stanford University.

Episcopalians signing the document were Bishop Crittenden of Erie; Bishop Myers of California; Bishop Mosley of Delaware; Bishop Moore, suffragan of Washington; Prof. Joseph Fletcher of Episcopal Theological School.

## Pastoral on Draft Resistance Issued by Bishop Donegan

★ Bishop Donegan of New York, in a pastoral letter, has reiterated his stands on freedom of the pulpit, draft resistance, and the Vietnam war.

Noting that "a number of our clergy and laity are torn between conflicting loyalties in regard to Vietnam," he reproduced a 1954 address in which he asserted that "no one can tell a clergyman or a bishop what to say or what not to say unless he be guilty of heresy."

The preacher, "does not claim infallibility" and all members of the Church may disagree with a clergyman, he said, but "freedom of the pulpit . . . is a right which is essential to the health of the Church, and to its power to witness against evil . . ."

Bishop Donegan conceded that the issuance of the pastoral was triggered by the sharp disagreement between an Ellenville, N.Y. rector and his vestry, but the bishop said it "seemed timely to inform" other diocesan clergy and parishes of his stands on the three related issues.

Vestrymen and members of St. John's in Ellenville had complained to the bishop of the peace activities of the rector, the Rev. M. Raymond Harrison. Harri-

son, 34, has been active locally in peace groups and had turned in his draft card as a "symbolic" protest against the Vietnamese war.

According to one report, the vestry is asking that Mr. Harrison give up his parish or his anti-war activities, but no official statement has been made (Witness, 2/8).

Bishop Donegan's pastoral included advice he gave to a seminarian who turned in his draft card, and a 1967 address he made on the Church's attitude on war.

He said that in regard to Vietnam, "my counsel is direct and uncomplicated: a man must do what his conscience dictates, for a person's conscience is his ultimate authority and freedom." The person must then willingly "bear whatever consequences" his conscientious decision brings to him, he said.

Bishop Donegan cautioned that while there may be occasions "when the law of God supercedes the law of the land," it must be remembered that "no land can exist without law. I cannot advise you to break the law and would not do so," he wrote the seminarian.

Still, if such a decision were reached "based upon the best thought and prayer" possible, the bishop said he believed that "then" it is an obligation upon those who believe in the ultimate authority of the conscience in individual decisions to support the individual in his decision."

The pastoral letter quotes from the bishop's address to the 1967 diocesan convention his contention that the Church "must talk of Vietnam."

"We cannot allow ourselves to become absorbed in the political and social issues," the bishop said, "to the extent that we forget our Christian conviction that all war is wrong . . ."

"If we are to discuss today the right and justice of our participation in the war in Vietnam," he said, "then let us discuss it as a necessary or unnecessary evil that overrides or does not override, our conviction that all war is wrong."

### BISHOP McNAIRY BARS VIOLENCE TALKS

★ A race relations group has been asked by a bishop to select "neutral" places for its meetings when speakers might favor violence or overthrow of government.

This would bar the use of Episcopal churches or the student center at the University of Minnesota for such meetings, it was explained by Bishop Philip F. McNairy, coadjutor of Minnesota.

Bishop McNairy's request followed the appearance of a Minneapolis Negro doctor dressed as a Ku Klux Klansman wearing two pistols and carrying a rifle at a meeting of the Episcopal Society for Cultural and Racial Unity. The meeting was held at the student center.

The bishop, himself a member of ESCRU, made his request in a letter to the Rev. Donzil Carty, rector of St. Philip's church, St.

Paul and chairman of ESCRU in Minnesota.

Bishop McNairy said he saw no reason why ESCRU should not continue to meet at the student center and at churches when the speakers did not advocate violence.

In an interview, he explained that the danger in having extremist speakers in a church is that they may turn away members who have opposite views. He said the Church has members in the extreme left and the extreme right and is trying to speak to both.

The incident that touched off the dispute was the appearance

of Dr. Herman Dillard, an advocate of an armed Negro "community protection unit," before an ESCRU session.

At the meeting, Dillard said that George Washington, Thomas Jefferson and Patrick Henry were "nothing but rapists and murderers" who bought and sold slaves.

Carty said his group would seek out churches of other denominations for its meetings. He said he did not think that Dr. Dillard, or Matthew Eubanks, Minneapolis Negro community organizer, had advocated violence or overthrow of the government at the meeting.

school worship; 30 per cent disagree, and 10 percent were uncertain.

● 66 per cent want state schools to continue to be required by law to provide religious instruction lessons; 24 per cent disagree and 10 per cent are uncertain.

● Despite the above percentages, 84.6 per cent desire state schools to continue to provide religious instruction lessons, even if not required by law to do so; 10 per cent disagree.

On the subject of moral education, which humanists want to recommend as a replacement for religious education, 63 per cent of the teachers favor special periods, not including religious knowledge periods, being set aside in state schools for moral education. If such periods were set aside, 93 per cent believed they should be maintained only by teachers willing to do so.

### DELTA MINISTRY HELPS ELECT NEGROES

★ Twenty-two Negroes took public office in Mississippi, with strong support from the Delta Ministry.

Robert G. Clark was elected to the House of Representatives, the first Negro since reconstruction days.

## Most Teachers in Britain Favor Instruction in Religion

★ Eighty per cent of the teachers in Britain's state-run schools are satisfied with present arrangements for religious instruction, according to the results of a nation-wide survey.

The survey was organized by P. R. May, lecturer in education at Durham University. It was conducted in 1967 among teachers in all types of schools, in all types of communities.

May, in summarizing the findings, said the response to his survey was encouragingly high, and added: "The proportionate breakdown of replies according to the type of school, sex, subject, position and length of service of respondents shows that the strong support for religious education in maintained schools is consistent in all groupings."

There is a wide range of 'maintained' schools in England and Wales but all come under county authorities and, therefore, the state, as distinct from privately owned schools.

Some Church observers saw May's findings as a definite shock for humanists, who are

vigorously campaigning against religious education in state schools.

The findings were based on 2,615 questionnaires returned by teachers of both sexes, in all kinds of posts and with varied length of service.

The data that aroused most interest, in view of the charges of humanists, was that 80 per cent of the teachers are satisfied with the present arrangements whereby pupils are expected to attend school worship and religious knowledge lessons unless their parents say they do not wish them to do so.

These arrangements are laid down in the nation's education act of 1944. Critics of the program want them abolished or at least modified in any new act. Some other findings included:

● 94.6 per cent of teachers agree that all children should be taught to know about and understand Christianity; 3.7 per cent disagree.

● 60 per cent want state schools to continue to be required by law to provide daily

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# EDITORIAL

## In the Name of America

BEDTIME STORIES for the kiddies are plentiful in the book which is the subject of our Story of the Week.

Here is one of our favorites, written by Desmond Smith for the Nation of June 12, 1967, entitled "There Must Have Been Easier Wars".

... The First Cav love this war. Basically it is Indians and Calvary spread over an AO (area of operations) of some 3,000 square kilometers (called "clicks" by the briefing officer).

... From a briefing on how the First Cav "softened up" the Bong-Son plain preparatory to moving in:

"Three hundred and sixty-five air strikes."

"Yes."

"More than thirty Arclights — that's code for B-52 strikes."

"Yes."

"And that was the start. Then we lobbed in better than a million shells."

"Yes."

"In between the air strikes, we dumped more than a million psywar leaflets on the plain."

"Yes."

"Well, do you correspondents have any questions?"

"Well, only one. According to your handout, all you have captured so far in Operation Pershing is thirty hand grenades, four rounds of large caliber ammunition, 3 tons of rice, and three tons of salt."

"Sir?"

"It appears that you've leveled virtually every village and hamlet, killed or driven more than 50,000 peasants off the land with your firepower. My question is, how do you intend to go about winning the hearts and minds of these people?"

"I'm afraid you'll have to take that up with the S. 5, sir, but jeeze, it's a real good question."

This 420-page study is packed with eye-witness reports like that. Read it — \$2.95 in paperback — and then decide for yourself about the significance of search and destroy, the M-16 rifle, crop destruction, defoliation, torturing suspects, free strike zones, puff the magic dragon, the use of gas, the creation of refugees and an endless

number of things that we are doing in Vietnam that most of us know very little about.

David Schoenbrun is a journalist-historian, veteran chief correspondent for CBS news, twenty-one years a student and participant in Vietnam affairs. Presently he is senior lecturer on the history of Vietnam at Columbia University. He says:

"This report of what has been done 'In the Name of America' discloses an American crisis and issues that must be faced by every responsible citizen.

"To whom are the President of the United States and his subordinates responsible for charges of violating the supreme law of the land and thereby their oath of office? What can be done to restore the rule of law in America?"

"Systematic misreading of Vietnamese history by Cold War enthusiasts, and their readiness to abandon moral constraint, has fractured the cement of mutual trust between American leaders and a part of the citizenry. In this study Americans can find critical evidence of the consequences of unbridled military interventionism.

"The American war in Vietnam is often justified by our leaders as a crusade for freedom and justice under the rule of law. But, as this study shows, we have been abandoning the very values we claim to be defending. My own long experience in Vietnam supports this conclusion.

"The heart of the matter is this: Are we prepared to become lawless ourselves because law-abidingness and moral constraint have been abandoned by others? Do war crimes committed by any adversary justify the violation of the same laws of war by our own people?"

"Any compromise on these issues risks the destruction of the principles upon which our society has been built."

The unprecedented study played an important role in the peace mobilization held in Washington, February 5 and 6.

The mobilization included, in addition to congressional visits, a memorial service for "all of those who have died in Vietnam," strategy sessions on the responsibility of the religious community with respect to both the draft and the 1968 political scene.

Leaders of the group had requested the outdoor amphitheater in Arlington Cemetery for the service. This was declined by the army, a spokesman for the military stating that "Public directives limit the use of Arlington National Cemetery to services which are purely memorial in purpose, patriotic in nature, and conducted by nonpartisan, patriotic groups."

The service was therefore held outside the cemetery gates and was the concluding event of the two-day mobilization.

In addition there was a discussion of *In The Name Of America* led by Father Robert Drinan, dean of the Boston College law school, and John C. Bennett. There was also state-by-state caucusing and previews of films about Vietnam. Rabbi Maurice Eisendrath of Cleveland, who is just back from Vietnam, gave a first-hand report of his visit.

Sponsoring the mobilization, as well as signing the war crimes study, were noted religious leaders, including five Methodist bishops in addition to the Episcopal bishops mentioned on page five.

It should be further noted that Rabbis from all parts of the country played leading roles in the demonstration.

The closing plenary session of the mobilization included remarks by Senator Eugene McCarthy and Chaplain William Sloane Coffin of Yale.

## Reflections of a Black Sheep

By Kenneth E. Clarke

*Rector of St. Thomas, Terrace Park, Ohio*

BLACK SHEEP have bad habits. They don't like to be lead around and used. Perhaps their real trouble is they don't like being sheep.

Still, they are sheep, so every year they have to attend the annual convention for sheep of the diocese.

What happens there is at one and the same time unbelievably simple and stupid.

First, there is the sort of unwritten law that no sheep seek office in the Church—not openly that is.

Second, there is the fact that delegates are sheep. They have been led astray and are content to graze for a day or so until told to return to their fold.

Third, there is a "savez" minority who over the years have gained considerable expertise in moving the flock in the desired direction. These are the "in-sheep", but there is a suspicion that they are not sheep at all.

The way they operate is easy to illustrate. If not satisfied with the official nominees, they immediately jump to their feet and move that there is no need to read over printed qualifications on the convention floor, since they are plain for all to see. Next, several speeches are made to put their favorites in the running. When the first ballot comes in, the favorites nominated from the floor are invariably elected. Such incidental factors as whether or not they reside in the diocese, already hold other elective posts, would have a free ride to the grand sheep convention anyway, etc., obviously are not important.

Another sure way of leading the sheep is to become an official of the convention. That way they see you all the time, and they know you must be important.

One finds, too, that sheep have a particular fondness for familiarity. They like names they have heard. It makes them feel more secure. A political name is good — one like Taft or Lodge—but the name of a well known bishop will do just as well. Excellent candidates often get elected this way, and just as often other excellent ones are consistently shut out.

If I have given you the impression that diocesan elections are pretty much of a farce, this is purely intentional. As most dioceses are now constituted, this is inevitable. The average diocese is not in any sense of the word a community. For the most part Episcopal dioceses are arbitrary and nonsensical geographical areas which have little or no direct connection with the economic, social and political structure of society. As a consequence, in order to give the appearance of being a community, a sort of supra-parochial structure is created. This is made up of clergy and laity — wheel-sheep — who run around the area talking about how the Church needs to get where the action is. Naturally, conventions are a sort of field day for this group. They see their buddies. They initiate pilot projects. They import national peripatetics to both titillate and terrify the sheep. They sing hymns in the day and go baa! baa! at night. They pray. And always, always they dismiss with a blessing — preferably from the old shepherd.

# The Loser

By William B. Spofford Jr.

*Dean, St. Michael's Cathedral, Boise, Idaho*

MY NAME is Joseph, surnamed Justus, but the members of the Way call me Barsabbas. I am of the older generation now and, I imagine, most of those whom I knew are dead. The living, if there be any, never come this way. Occasionally, bits of letters come to our village, showing that the Way still exists although how it fares, I really don't know. Most of these are by the Apostle Paul who, it seems, writes often from prison to groups all over the world. I've never met him but I know that he wasn't with us in the beginning. But whoever he is, he writes with power.

We only have a small group here in my village. We get along well with those who aren't of the Way, although our brothers of the old covenant are occasionally puzzled with us. We carefully keep the Sabbath with them and share in the readings, teachings and prayers of the synagogue. Indeed, I occasionally am given the honor of reading the Book there. What puzzles them, it is obvious, is our keeping the first day celebration in one of our homes. However, we've done it so long now that it isn't really a new thing and, I fear, we're just considered a queer bunch.

We don't grow significantly, although I try to spread the message of the Way as well as I can. And, our little company, faithfully keeping the law of love and the Lord's Supper, regularly try to look after the poor and desolate. It's a small thing and, certainly, is far from dramatic. But, I remember, the Master didn't talk much about success but a great deal about faithfulness.

At moments, I recall the old days with warmth. That was at the beginning, you see, when I, and all the others, were young and vigorous. We had followed the Master many places and had listened and observed. His flame lit more than small sparks in us. We were on fire to give the Way to everybody. I was one of those who most wanted to do it. After all, the members of the company to whom I felt closest were those brothers who were called the Sons of Thunder. I don't even know what happened to them.

I was around when the whole thing collapsed. What a time of horror that was! They took him, after Judas had tried to force the issue, and,

after a rather complex and, I believe, illogical trial, they crucified him. We were shattered. And then came the great days of the Resurrection, when the juices flowed high and the flames danced lively. And then, he went away and we were left on our own.

But, although he was gone, the enthusiasm remained. Peter, who had always been strong but not much of a leader, suddenly blossomed into a real power. His words came through, clear and straight. The spirit of the Master enthused us all.

I remember the strategy meeting we had. It was decided to reinforce the company to its original level because, it seemed, there must have been a purpose for the Master to make it a group of twelve. And, you see, Judas had hung himself and he could hardly be considered as a member of the company.

Two names — mine and that of Matthias — were considered. After prayers and lots, Matthias was chosen. I was a little hurt at first... after all, I was young and I had a lot of ideas which I thought would be useful and helpful. But, with a bit more age and wisdom, I think it was a correct decision.

So, I came back to my village. Ever since I've tried to remember what the Master taught and have tried to bring a bit of the flame to this little corner. As I said, there isn't much to show for it. We are, after all, just a little back country pocket and all of those letters seem to be written from and to cities. But, as far as I can tell, the members of the Way do meet regularly for the breaking of bread and the hungry of the village are fed.

I only wish that, before I join the Master, one of the old brethren would wander through here and let us know how fares the Way. I pray that it is doing well.

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## BISHOP KELLOGG URGES SHARING CHURCHES

★ Bishop Hamilton Kellogg of Minnesota proposed at the diocesan convention that Episcopalians in some areas consider sharing their facilities with congregations of other denominations. "The members of each of the several Christian denominations which used the edifice would have their own minister and their own liturgy, but all would use the same building," he suggested. He said the arrangement would be similar to that used in military chapels.

He also urged establishment of a long-range planning commission to help the Church meet the changes of the future.

One problem it could study, he said, is the unhappiness of clergymen who have stayed too long in their parishes but cannot be transferred. He suggested bishops should be given greater control in the election of clergymen to parishes.

## CORNELL CHAPLAIN LOSES APPEAL

★ The Rev. Paul Gibbons, who lost his 4-D classification when he turned in his draft card to protest the war in Vietnam, was unsuccessful in an appeal to his local draft board for return of that classification.

Gibbons, a chaplain for the

united ministry at Cornell, appeared before the board in White Plains, N. Y. on January 16, requesting that the 1-A classification given him following his anti-war protest activities be revoked and his 4-D status reinstated.

He has been notified by the draft board that the request was denied. Gibbons, married and the father of three children, will reach his 35th birthday soon.

He plans to appeal the decision to the New York state appeals board. In addition Gibbons is seeking, with the aid of the American Civil Liberties Union and the National Council of Churches, to challenge in the courts the legality of his reclassification.

Selective Service law states that registrants must be classified in the lowest category for which they qualify. As an ordained clergyman of the United Church of Christ, Gibbons maintains that he is entitled to the 4-D classification specified by Selective Service regulations.

In appearing before the draft board for his appeal, Gibbons tried unsuccessfully to gain a public hearing of his case. Under Selective Service procedures, such appeals are heard privately.

Gibbons also sought to be represented by legal counsel at the hearing. When this was refused, he declined further oral appeal to the board but did present a written appeal.

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## WOMAN LEADS PRAYERS AT CONVENTION

★ A woman led noon-day prayers at the convention of Minnesota. Mrs. Lyles E. Monson of St. Paul said she was "certainly surprised" when Bishop Kellogg called on her to officiate at the devotional break.

Veteran delegates said they could not recall that a woman had ever before led the convention in prayer.

THE WITNESS

## BISHOP OF BERMUDA PLANS RETIREMENT

★ Bishop John Armstrong of Bermuda announced he planned to resign his diocesan office in November to "make way for a younger man." The bishop is 62.

Head of the diocese for five years, Bishop Armstrong is a former chaplain of the British royal navy.

Archbishop Michael Ramsey of Canterbury, under whose direct ecclesiastical jurisdiction the Bermuda diocese remains, was expected to visit Hamilton in March to confer on the appointment of a new bishop.

## 50 YEARS OF SERVICE FOR THREE BROTHERS

★ Three brothers in Orleton, England have just completed 50 years' service in the local church choir.

They are William, Charles and Ernest Ingram, aged 64, 61 and 59 years respectively. All joined the choir in 1917. William became choirmaster in 1942 — and during the brothers service the choir has three times been selected as the best in the diocese of Hereford.

## BISHOPS NEED MONEY TO GET TO MEETINGS

★ Church of England parishes are being told that if more money is not forthcoming from them soon some Anglican bishops may not be able to afford the cost of coming to London for the Lambeth Conference opening July 25.

Some 500 bishops are expected from all over the world, several from small, remote and financially poor dioceses. Last September the Church's missionary and ecumenical council issued an appeal to England's thousands of parishes to contribute \$7.20 used towards the cost of the World Council of Churches Assembly at Uppsala, Sweden, in July and the travelling expenses

of distant bishops invited to the Lambeth Conference.

The council announced that some 1,730 parishes have responded, many sending more than \$7.20 — but this is less than a fifth of the total number. And the total of \$15,600 so far received is only a third of the amount required.

The council's statement added: "It seems likely that the urgency of the appeal has not been generally understood.

"It is those bishops and other leaders who cannot afford heavy travel expenses who will be so greatly missed if they cannot come to Lambeth or to Uppsala. They must know soon if their journey can be made."

## NORTH VIETNAM GETS AID FROM QUAKERS

★ The Quaker yacht, Phoenix, sailed into the Haiphong harbor January 29 and unloaded \$5,000 in surgical instruments and \$2,000 worth of medicines for the Red Cross societies of North Vietnam and the National Liberation Front.

A spokesman of the group said he had received reports that the Phoenix left Haiphong two days later and returned to Hong Kong.

The yacht's first trip was in March 1967, with medical supplies for North Vietnamese civilian casualties.

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