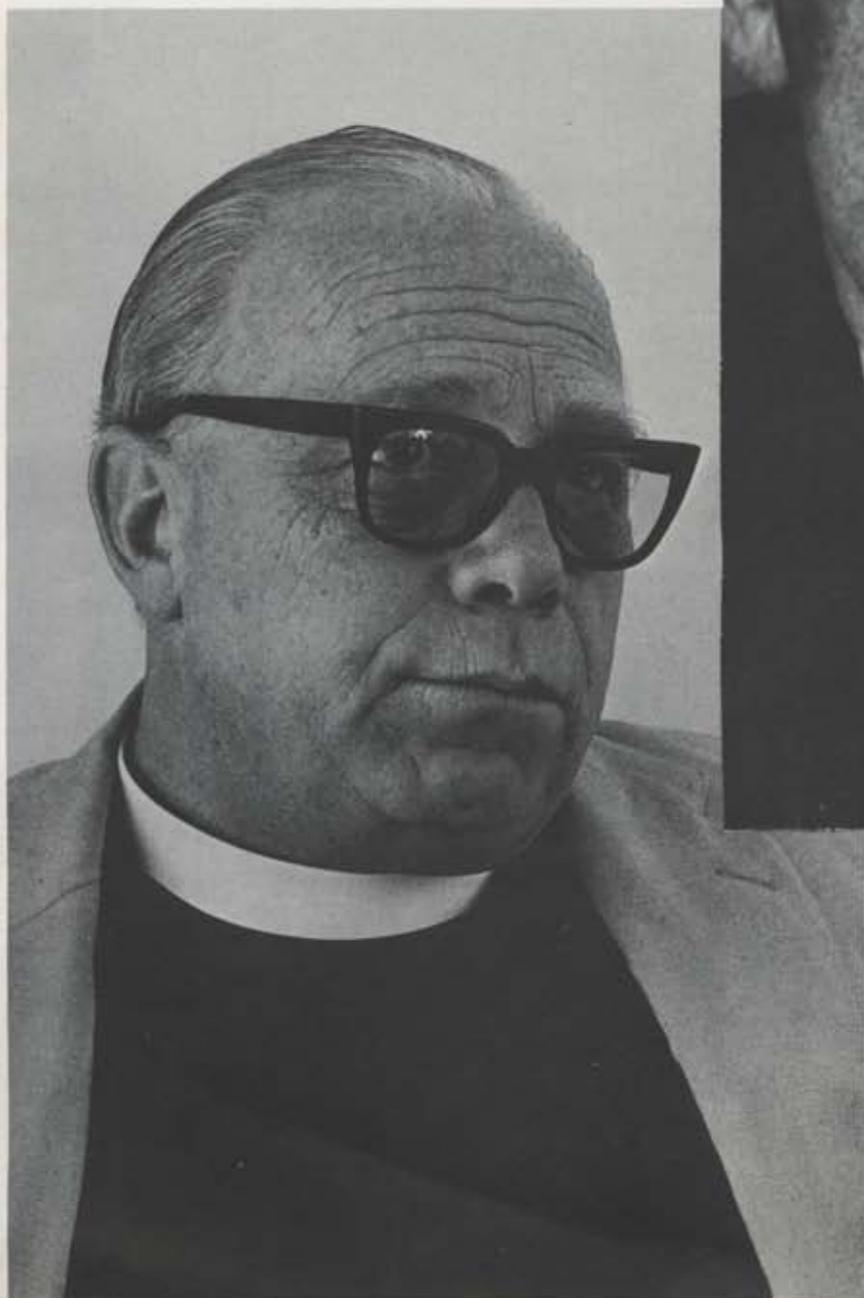
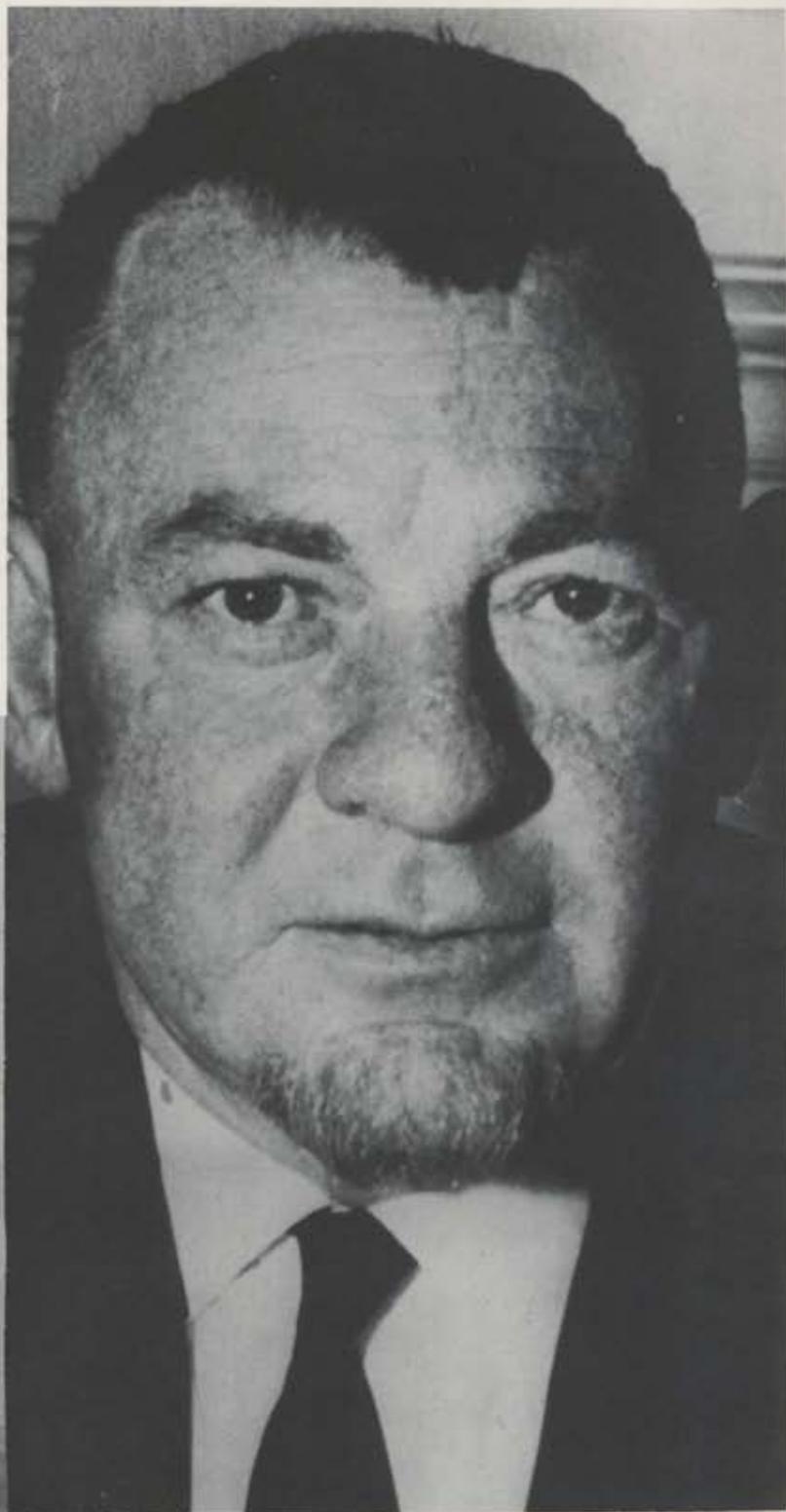


THE GRAND INQUISITOR



THE FIGHTING PRIEST



FRONT COVER: The Very Rev. Gonville Aubie French-Beytagh, Dean of the Cathedral of St. Mary the Virgin, Johannesburg.

Theunis Jacobus Swanepoel, Lieutenant Colonel in the South African Police, Security Branch, in charge of interrogating those suspected of 'terrorism'.

EPISCOPAL CHURCHMEN
for
SOUTH AFRICA

14 West 11th Street • New York, N. Y. 10011 • Phone: (212) 477-0066

LENT

1971

TERROR IN SOUTH AFRICA

Lent 1971 is a time of heightened terror in the Republic of South Africa. The apartheid government is engaged in a gigantic purge, attempting to seal off South Africa from outside influences it considers subversive and to destroy what remains of opposition to racism and totalitarianism within.

Twenty people, many of them lawyers, teachers and businessmen - members of the Unity Movement and the African People's Democratic Union, have been detained under the Terrorism Act, the no bail, no habeas corpus, solitary confinement, incommunicado, wrap-up piece of legislation. Late reports tell of arrests of other African, Coloured and Indian professional men and women.

During January and February more than 50 Africans were shot dead by police in the Pondoland section of the Transkei, the latest chapter in peasant resistance to massive government-enforced resettlement schemes going on in South Africa's first Bantustan since 1960.

On March 7, police shot and wounded 10 people in the Coloured township of Port Elizabeth, the country's third largest seaport.

Two black American congressmen - Representative Charles C. Diggs, chairman, and Ronald V. Dellums, of the House Foreign Affairs Subcommittee on Africa - were not welcome in South Africa in February. American black tennis star Arthur Ashe has again been denied a visa. Two white American students at the University of the Witwatersrand, Johannesburg, are being deported, presumably for taking part in campus activities.

The principal target of the current purge is the Christian Church. Fifteen foreign churchworkers have been issued deportation orders since late December, 1970; 10 of these are American citizens. Forty foreign clergy and laity have been deported or refused re-entry or transit visas in the past 5 years (see page 7). Others have been frustrated in their work because of official obstruction and left. Eight South African churchmen have had passports denied or seized in the last 2 years.

Bishop Zulu arrested

At dawn on March 11, the Right Rev. Alphaeus H. Zulu, Anglican Bishop of Zululand, was arrested at the Wilgespruit Fellowship Center near Johannesburg and charged with failure to produce his reference book - another instance of the humiliation and oppression 15 million black South Africans suffer daily.

{The reference book is a 20-page document, with photograph, which all }
{African people in South Africa 16 years old and over must carry on }
{their persons at all times. Each day over 1700 people are tried for }
{'pass law' (reference book) violations at mass-produced court trials }

The charges against Bishop Zulu were dropped either because local police had acted overzealously, more likely because the bishop refused to admit guilt and insisted on a court appearance, something high authorities were not prepared for - yet. Bishop Zulu's arrest was an act of contumely perpetrated on a member of the royal house of the Zulu nation, a president of the World Council of Churches, a man known and respected throughout Christendom.

"It is a sad day for a government, when, in spite of its professed Christian principles, it authorizes a policy of ever-increased harassment and intimidation of churches whose avowed policy is one of reconciliation."

- Dr. Eugene Carson Blake,
General Secretary of the
World Council of Churches.

On February 25, South African security police conducted country-wide raids on homes and offices of church, relief, educational, university and newspaper people, a part of the ongoing investigation in the case of Dean Gonville A. French-Beytagh (see below).

Twenty-five dawn forays were made in Johannesburg, Cape Town, Durban, Port Elizabeth and Pietermaritzburg on the South African Council of Churches (affiliated with the World Council of Churches); the University Christian Movement and two of its officials, Methodist minister Basil Moore and Roman Catholic priest Colin Collins; The Black Sash; the National Union of South African Students; the Educational and Information Centre of the South African Institute of Race Relations; the Congregational Church's regional office in Durban; a correspondence college; the Students Representative Council at the University of the Witwatersrand, Johannesburg; the Dependents Conference, Cape Town; a Christian Institute of Southern Africa officer, Mark Collier; Neumann Robinson, assistant editor, THE STAR, and Benjamin Pogrud, night editor, THE RAND DAILY MAIL, both in Johannesburg; the diocesan secretary and St. Mary's Cathedral warden, Johannesburg; Mrs. Helen Joseph, communicant of the cathedral and South Africa's longest-term person under house arrest (8 years); Miss Laura Clayton, Dean French-Beytagh's secretary; and the dean himself, who was interrupted as he said early mass at his cathedral altar.

The ultimate goal was to terrorize whites who dissent and to stomp out any remaining internal opposition to apartheid and dictatorial rule. Princeton professor of international law Richard A. Falk, reporting on the first Terrorism Trial of Namibian patriots (ECSA, Michaelmas 1968), put his finger on the overriding need of the Pretoria regime, which feels it has its black and brown population under control, to deal conclusively with white opposition.

Dean French-Beytagh

Focal to the purge is the Very Rev. Gonville Aubie French-Beytagh (pronounced: Bay-tah), Dean of the Anglican Cathedral of St. Mary the Virgin in Johannesburg.

"I have sat in Synod and in other church meetings with the dean, and recognize him as one of the ablest and dedicated of men, one of invincible Christian courage. He ranks as one of the greatest of South African whites."

- The Right Rev. Robert H. Mize,
former Bishop of Damaraland.

Dean ffrench-Beytagh, who was 59 on January 26, arrived in South Africa as a hobo in 1933. He was mugged several years later and in hospital decided to become a priest. Alan Paton, an old friend, tells the story: "Typical of the man, he wrote to the then Bishop of Johannesburg on a postcard announcing his intention. The bishop sent for him and said: 'I understand you want to become a priest?' The reply was: 'I don't want to, but I think I ought to.'"

ffrench-Beytagh was ordained in 1938 and served in and near Johannesburg as a parish priest until he went to become dean of the cathedral in Salisbury, Rhodesia, in 1954. There he earned the title 'The Fighting Priest' for his outspokenness on public issues, chiefly race relations. In 1965 he was called to St. Mary's Cathedral, Johannesburg. He has never let up in his identification with and work for the poor and the oppressed of South Africa.

The dean, a British citizen, was arrested January 20, detained under the Terrorism Act, incommunicado but for two visits by a British consular official, a most extraordinary allowance which must be viewed along with Prime Minister Edward Heath's refusal not to sell arms to South Africa, the presence in London in late March of a South African arms shopping mission and impending exploratory peace talks between Britain and Rhodesia to be held in - of all places - Cape Town.

Dean ffrench-Beytagh was held by the Special Branch police whose grisly work is well testified to. The dean's white skin and British citizenship spared him the refinements of electric shock treatment and beatings overseen by South Africa's security police master inquisitor, Lt. Col. Theunis Jacobus Swanepoel, whose grim visage and rapid rise in rank bespeak his success in obtaining 'confessions'.

Last year South Africa's most distinguished Moslem leader, the Iman Abdullah Haron, died in prison, the police say 'from injuries caused partially by falling down a flight of stairs'. A post mortem showed 26 separate bruises on the Iman's body. Fourteen men are recorded to have died since 1963 while being held incommunicado by the police.

The dean's detention brought forth a storm of protest from church, press, university, legal and opposition political elements in South Africa. Mrs. Helen Suzman, lone Progressive Party member, once again took on government figures in Parliament. Cathedral parishioners urged public protest and concern was expressed for the dean's health (he has a heart condition).

"I am proud to claim Dean ffrench-Beytagh as a friend.... I believe it is for acts of Christian service in caring for his fellowmen that he is now arrested."

- The Right Rev. Colin O'Brien Winter,
Bishop of Damaraland

The arrest of a high-ranking member of a major South African church shook the entire Christian community. The February 25th raids underscored the menace. Some had their determination stiffened, while at the same time recognizing that most whites would accommodate. Many deplored the manner of arrest, but kept silent on the substance.

"They can stop ringing their bells."

- Brigadier P. J. (Tiny) Venter,
Chief of the Security Police.

The tepid response of most Anglican bishops recalls other times, when Bishop Zulu, newly installed in his diocese, was forbidden to live at bishop's house in the 'white' See city, and when he was denied a passport, and his fellows on the bench did nothing. Bishop Leslie Stradling of Johannesburg refused to take part in protests over the dean's arrest, but did allow the cathedral bells to be rung. The bishop compounded things by saying the police had told him the dean's detention "was not connected with his political views or his church life, but for reasons connected with his private life", a statement picked up by the tittery-minded and which was quoted by South African diplomatic personnel in reply to overseas protests.

On January 28, Dean French-Beytagh was charged with unlawful activities under the Suppression of Communism Act, for furthering the aims of the banned African National Congress and the South African Communist Party, by possessing and distributing - the charge read - ANC and SACP pamphlets calling for the overthrow of the Vorster government and giving instructions for making grenades and molotov cocktails. Present in the crowded Johannesburg Magistrates Court were people from the British and American embassies, Bishop Stradling and South African lawyer Joel Carlson representing the International Commission of Jurists. The dean was freed on \$7,000 bail. On February 26, the public prosecutor received an adjournment because of continuing investigation. The dean's bail was extended and trial is now set for May 28.

"I have been convinced that the majority of people in South Africa have to live in a fully fledged police state and the raids are simply more evidence of that."

- The Right Rev. Ambrose Reeves,
former Bishop of Johannesburg,
who led a vigil at the South
African Embassy in London.

British and South African press reports say the government's immediate aim is to stop financial aid to African relatives of political prisoners, for food, clothing, housing, education, rare visits to their men in prisons. Such acts of charity are suspect. Prime Minister Balthazar Johannes Vorster and his National Party cohorts recognize that the greatest threat to their regime comes from those inside and outside South Africa who are moved by conscience and common humanity.

* * * * *

"God is not on the side of the National Party or any other party. What really matters is whether the National Party or any other party is on His side."

- Gonville Aubie French-Beytagh,
Dean of Johannesburg.

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It is clear beyond doubt that the present government of South Africa is determined if possible to frighten or bludgeon the church into silence.

— BISHOP TREVOR HUDDLESTON, C.R.

SEND A CHURCHPEOPLE'S EMISSARY

TO SOUTH AFRICA

FOR THE TRIAL OF DEAN FFRENCH-BEYTAGH

BEGINNING 28 MAY 1971

AND TO HEARTEN ALL THOSE THERE MAKING

THE CHRISTIAN WITNESS

God caught hold of Gonville ffrench-Beytagh in 1936 and it has taken Caesar 35 years longer. — ALAN PATON.

We are taught that we are all members of the same Body, that the Church is catholic, that no man is an island.

Now is an occasion, if never before, for us in the United States to carry out our concern for South Africa in a personal way.

We of ECSA call for your support to send an emissary to South Africa to be with Dean ffrench-Beytagh at his trial and to show all those made to suffer there that we are one with them.

Because of its very nature, the Church will not and cannot be prevented from doing those things which are dictated by a Christian conscience. The Church has an enormously powerful base from which it operates—namely, the gospel of Jesus Christ. — THE REV. THEO. KOTZE, METHODIST, REGIONAL DIRECTOR OF THE CHRISTIAN INSTITUTE.

* * * * *

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STREET:

CITY:

STATE:

ZIP CODE:

MARCH 21 - Anniversary of the Sharpeville Massacre - 1960

MAY THEY REST IN PEACE

and NOT BE FORGOTTEN

* * * * *

Father Joaquim Pinto de Andrade, an Angolan Roman Catholic priest, former chancellor of the Archdiocese of Luanda, and eight other people, were convicted by a Portuguese court of supporting the Popular Movement for the Liberation of Angola, the MPLA.

The prosecution's case was based on confessions extracted from two of the accused while detained, with no recourse to an attorney. The government's sole witness was a police agent who testified that the prisoners had signed the confessions voluntarily. Father Andrade was sentenced to three years in prison. He has spent the past 11 years in prison or under house arrest and other restrictions. The others got sentences up to four and a half years.

Father Andrade's trial marks the first time in living memory that a priest had been tried on political charges in Portugal. Protests occurred in Portugal, particularly amongst university students. Father Andrade's brother is Dr. Mario Pinto de Andrade, one of the founders of the MPLA.

* * * * *

RATTLESNAKE

The chairman of South Africa's Armaments Board says the United States is a potential customer for the Cactus ground-to-air radar and missile system jointly developed by South Africa and France. This weapon is called Crotale - Rattlesnake - in the USA and is being tested by the US Army at the White Sands proving grounds.

The Commandant General of the South African Defence Force, General R.C. Heimstra, says his country has an overseas order for military spare parts amounting to \$1,400,000, and that negotiations are in progress for another \$10,000,000 in orders.

WHILE SOUTH AFRICA IS BUSY ENTICING AMERICAN PURCHASES, INVESTMENTS, TECHNICAL KNOW-HOW AND TOURISTS, IT IS THROWING OUT AMERICAN STUDENTS AND CHURCHWORKERS: (those deported since December, 1970):

Mr. Gus Kious	- Methodist drug rehabilitation expert.
Mr. and Mrs. Reed Kramer	- Methodist missionaries.
Father James L.C. Paulsen	- Roman Catholic parish priest.
Mr. Howard Trumbul	- United Congregation Church official,
and his wife, son and two daughters	
Mr. Larry Weeks	- Episcopalian, working in Windhoek, Namibia, (South West Africa).

Two Americans, Richard Rock and Rex Heinke, enrolled at the University of the Witwatersrand, Johannesburg, have been deported, apparently for taking part in campus activities.

In court he was held in solitary confinement during questioning at John Vorster Square.

Deprived of bread and wine and sacramental vessels, the Dean daily went through the communion service during the eight days of his detention.

"It was a very extraordinary experience. I am a very strict sacramentalist.

Lonely

"I believe in the presence of Jesus in the bread and wine, but I also believe if the bread and wine is not there and you want Jesus to be there, He is there without it," he told me yesterday.

This lonely religious ritual, the company of a Bible, and periods of meditation resulted in him having a "spiritual re-awakening."

"When you are clergyman for many years you get too accustomed to things. You become so accustomed you forget the realities.

"When you are suddenly alone in a place like this and don't have the sacraments you find a new dimension of a presence of God.

"This has been the experience of a number of people who have been in prison.

"Somehow there is a new conception of the reality of God.

"I'm not really one of these 'holy bods,' and people will say we are paid to say things like this, but it was an extraordinary experience," he said.

The best thing that had come from his detention was the solidarity of the churches in their prayers for him.

"When churches can pray together, it's a tremendous thing," he said.

When he spoke of his tremendous joy when he turned round the dock and saw the court crowded with friends and church colleagues.

Stradling says



I'm afraid

Dear is refused

Anglican Dean

50 attend late night mass at St. Mary's Cathedral

Crucifix

Anglikaanse

Nixon's speech welcomed

Anglikaanse

Anglikaanse

Anglikaanse

Anglikaanse

In New York the Episcopal Churchmen for South Africa have called on the Episcopal Bishop and a distinguished lawyer to attend the trial of the dean.

Search at cathedral

FRANCIS-BEYTAGH
MAAK OPSLAE OORSEE

Die prokuratur-generaal...
Tucker gesê.
in Amptenaar van die konsulaat het die Vrydag in sy soek is gesoek besoek

Night Security swoop

ANGELICAN DEAN HELD

Nixon's speech welcomed

Anglikaanse

JOHANNESBURG
JANU

Die Anglikaanse deken...
die Johannesburgse sal more verskyn. Die adjuut-prokuratur-generaal van Transvaal, N. van der Walt, het die aanklag teen die deken maak sal

50 attend late night mass at

St. Mary's Cathedral

Crucifix

CONGRESSIONAL RECORD

SOUTH AFRICA AGAINST THE CHURCH

HON. DONALD M. FRASER

OF MINNESOTA
IN THE HOUSE OF REPRESENTATIVES

Monday, March 1, 1971

Mr. FRASER. Mr. Speaker, the recent arrest of the Anglican Dean of Johannesburg, South Africa, the Very Reverend Gonville Auble French-Beytagh, is not the first time the South African Government has acted against a churchman who opposed apartheid. Here is a list of some clergymen who have lost their passports or their temporary residence permits, whose return to South Africa was refused or who were refused entry into South Africa, all because they openly expressed opposition to South Africa's racist system:

THE SUPPRESSION OF COMMUNISM ACT, passed in 1950 as one of the first pieces of legislation of the ruling National Party of South Africa, has been amended and strengthened 80 times since that initial date. This Act is expertly examined by U.S. attorney Elizabeth Lanais in:

REPRESSIVE LEGISLATION OF THE REPUBLIC OF SOUTH AFRICA
{ United Nations publication sales no. E.69.II.K.8 }
{ United Nations, N.Y. 10017 \$2.00 }

"A 'communist' is anyone who at any time admitted that he was a communist or anyone who is deemed by the State President to be a communist because at some time and at some place he advocated communism' or was a member of 'active supporter' of any organization which propagated the principles of communism or engaged in activities furthering the achievement of any of the 'objects of communism'".

The Suppression of Communism Act can cover any kind of social or economic or political change. As a member of the South African Parliament put it during debate in 1965: "Every politician must at some time or other advocate the objects of communism...Republican-ism is one. Education is another."

* * * * *

A R E S O L U T I O N

of the Anglican Consultative Council meeting at Limuru, Kenya, 20 miles from Nairobi, 23 February - 5 March 1971:

"In the light of the statement on racism, the Council resolves:

- 1) That individuals, Churches and other institutions be encouraged to re-examine, in penitence, their lives and structures with a view to eradicating all forms of discrimination;
- 2) That the Churches of the Anglican Communion urgently seek ways of implementing the 1968 Lambeth resolution 16 and the World Council of Churches program to combat racism, on the understanding that the grants made thereunder will not be used for military purposes;
- 3) To send our warm greetings to the Churches engaged in the common struggle to combat racism and segregation in Southern Africa and the United States of America, assuring them of our continuing prayers and encouragement;
- 4) To ask the member Churches to urge their governments to stop selling arms to all regimes who may use them to further racist policies, since such sales are repugnant to the Christian conscience and in defiance of the resolution of the United Nations Security Council adopted in 1963 and reaffirmed last July;
- 5) To ask member Churches to urge their governments to rescind all laws and regulations, whether in regard to immigration or continued residence in the country which, in practice, discriminate against people on grounds of race or colour."

NOTE: The Archbishop of Cape Town and the Bishop of Mashonaland, Rhodesia, recorded dissents to no. 2.

Statement of 52 U.S. Senators and Representatives

The recent arrest of the Anglican Dean of Johannesburg, the Very Rev. Gonville A. French-Beytagh, is a cause for anguish to men everywhere who believe in liberty, justice, and due process of law.

The Dean, an outspoken foe of apartheid, was arrested on January 20th under the Terrorism Act and held in solitary confinement, without being charged, for more than a week. On January 28th, he was brought to court and charged under the Suppression of Communism Act with assisting banned organizations and with possession and distribution of literature of banned organizations, as well as other charges. The state indicated that its case was not yet completed and that additional charges may be lodged against the Dean who was remanded on bond and ordered to re-appear in court on February 26th.

Apartheid is repugnant to all men of conscience. Dean French-Beytagh's real crime is to decry openly institutionalized racial separation; to deny a man of the church the right to speak the teachings of his church is an equally reprehensible denial of basic human rights.

Our concern, however, extends also to the manner of the Dean's arrest and detention. The Terrorism Act of 1967 permits persons suspected of subversive activities to be held incommunicado and without charges for an indefinite period. Some detained under the Terrorism Act have simply vanished, with no information on their fate available to friends and relatives.

The Terrorism Act is a totalitarian measure, abhorrent to any concept of justice accepted by civilized nations. Whether invoked against those who seek self-determination for South West Africa, or against an ordained minister who seeks justice for the black majority, the Act flouts the Rule of Law.

The efforts of the South African government to silence one of the church's most outspoken officials is one more sign that Pretoria is isolating itself from the currents of freedom, self-determination, and justice abroad throughout the world.

It is only through the courageous efforts of a few South Africans -- often at great personal sacrifice -- that the hope of liberty will remain alive in that country. We earnestly hope that those who are still able to speak out will not be terrorized into silence by the repressive arrest of the Anglican Dean of Johannesburg.

* * * * *

Released February 7, 1971, by Representatives Ogden R. Reid (R-NY) and Donald M. Fraser (D-Minn), who were joined by 8 Senators and 42 other Representatives.

* * * * *

The trial of 35 South West African men in Pretoria, Republic of South Africa, ended on 8 February, 1968, with 30 of the men receiving prison terms. Justice Joseph F. Ludorf sentenced 19 of the accused to life imprisonment, 9 (including Toivo Herman ja Toivo) to twenty-year terms and 2 to five-year terms under provisions of the Terrorism Act of the Republic of South Africa - which became law on 21 June 1967, with a retrospective determination bringing the law into operation as of 27 June 1962. Three others were found guilty under the Suppression of Communism Act and given 5 years in prison; their terms were suspended. Of the original 37 men charged in August, 1967, one died during the trial, another is ill and will be sentenced later, and two were acquitted.

The men are:

Eliaser Tuhadeleni
Johannes Otto Nankudhu
Simeon Shihungeleni
Julius Israel Shilongo
Lazarus Zachariah
David Hamunime Shimuefeleni
Joseph Helao Shityuvete
Eino Kamati Ekandjo
Festus Nehale
Nghidipo Jesaja Haufiku
Immanuel Augustus Shifidi
Kaleb Tjipahura
Rudolf Kadhikwa
Abel Haluteni
Betuel Nunjango
Michael Ifingilwa Moses
Matias Elia Kanyuele
Malakia Shivute Ushona
Johannes Samuel Shiponeni
Petrus Kamati
Immanuel Gottlieb Nathaniel Machuirili
Johannes Guanipupu Otto
Jason Daniel Mutumbulua
Toivo Herman ja Toivo
Matheus Joseph
Jonas Nashivela
Nathanael Lot Homateni
Phillemon Shitilifa
Simeon Namunganga Hamulemo
Shinima Nailenge
Ndjaula Tshaningau
Sakeus Phillipus Itika
Simeon Ipinge Iputa
Naftalie Amungulu
Petrus Simon Nilenge
Rehabeam Olavi Nambinga
Ephraim Kamati Kaporo - RIP

Copies of this pamphlet can be obtained at 5¢ each from:

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THE TRIAL OF DEAN GONVILLE AUBIE FFRENCH-BEYTAGH - 26 February 1971

Episcopal Churchmen for South Africa call for -

1. The Episcopal Church to send -
 - a bishop and a lawyer to South Africa to attend the trial of the Dean of Johannesburg as observers, and to report back to the Episcopal Church.
2. The Episcopal Church to urge the National Council of Churches to send observers to the Dean's trial.
3. The Executive Council and the House of Bishops of the Episcopal Church to express their support of the witness of Dean ffrench-Beytagh and all people in South Africa opposing apartheid and racism.
4. The Presiding Bishop to declare a Day of Prayer - for the Christian Church and all the people of South Africa especially suffering from the racist, totalitarian policies and actions of the government of that country.
5. Americans to protest to:
 - Ambassador H.L.T. Taswell PHONE: (202) 232-4400
South African Embassy
3051 Massachusetts Avenue, N.W.
Washington, D.C. 20008
 - Ambassador Carl F.G. von Hirschberg PHONE: (212) 867-3690
South African Mission to the United Nations
300 East 42nd Street
New York, N.Y. 10017
6. Americans to call upon their Senators, Representatives and religious leaders to protest this attack upon the Christian Church.
7. Americans to call upon the Secretary of State, Washington, D.C. to protest formally to the South African government.
8. Do your own thing. Devise your own response.

PLEASE LET EPISCOPAL CHURCHMEN FOR SOUTH AFRICA KNOW WHAT YOU AND YOUR FRIENDS DO.

SEND US COPIES OF YOUR TELEGRAMS AND LETTERS.

STATEMENT ADOPTED BY THE COUNCIL OF THE DIOCESE OF NEW YORK

23 January 1971

We are shocked and outraged by the news that our fellow Anglican, the Very Rev. Gonville Aubie French-Beytagh, Dean of the Cathedral in Johannesburg, has been arrested and is being held in confinement by the South African government under the terms of its Terrorism Act, invoked for the first time against a prominent religious leader.

That Act stipulates that he may be held indefinitely without formal charges and without any guarantee of trial. Further, he may be denied access to legal and spiritual counselors, and in fact both his lawyer and his Bishop have been refused permission to see him.

Since no charges have been brought against him, we can only accept press reports and other information indicating that he is being held by security police because of his outspoken criticism of the South African government's policy of apartheid and oppression. This blatant denial of free speech, the right to dissent, and religious freedom is a severe threat to the future of the people of South Africa and indeed all nations.

We urge our government to make strong diplomatic representations to the South African government demanding that Dean French-Beytagh be granted the rights commonly accorded to citizens in the free world. And we call upon all who share our concern over his treatment to make their views known to the South African Ambassador, to the South African Consul in New York City, and to our own Department of State.

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