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Lumen

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Ecclesiastical sanction has been granted for the publication of this magazine.

**It is written BY Catholic African teachers;
it is FOR them, their friends and all thinking Africans;
and it tells ABOUT the problems they face and their achievements.**

**Editor's Address: "LUMEN",
82, Anderson St.,
Brooklyn, Pretoria.**

S. Konya gave us this term's cover picture. Talented Mr. Konya is an artist of great renown both in Pretoria and overseas.

FEDERATION MEETS AT ROMA

**AFTERNOON SESSION OF THE C.A.T.F. —
December 20th.**

The Spiritual Adviser The Most Rev. Archbishop D. E. Hurley, O.M.I., D.D., opened this session with a word of prayer. After these few minutes we spent another few to remember the late Rev. Father J. Ochs by singing two verses of the Church hymns for the dead in Sesotho and Zulu.

The President, Mr. S. S. Mokgokong explained to the house that due to the absence of the Secretary and his Vice-Secretary he had asked Mr. B. F. Mtimkhulu to act as Secretary during the Congress.

The President then asked Rev. Father C. B. Collins to review the general position of the

Mr. B. Mtimkhulu, well-known school inspector for two Natal dioceses and efficient secretary of the C.A.T.F. congress, wrote this report on the memorable events at the congress.

Federation. Rev. Father Collins then read and explained the general news as was written in the November issue of *Lumen* (Page 14). He hoped that during the Congress definite deci-



African Teachers with Fr. Kerautret, National Chaplain to C.A.O.

Mokgokong urges livening up meetings

sions would be arrived at so that the Federation would grow from strength to strength. He then opened a discussion as follows:—

(a) Conduct of Meetings.

1. The delegate of Kimberley and Bloemfontein, Mr. Nkosi, felt that the method of "See, Judge and Act" as given in Lumen was a fine one and would like it to be given another trial for a year.

2. The delegate of Johannesburg, Mr. Koka, pointed out that the loss of interest in meetings was due to the split of teachers into those in Catholic schools and others in Community schools.

3. The delegate of Pretoria, Mr. Kgarebe, pointed out that poor attendance at meetings was not so much a lack of understanding of purpose as the lack of Parish Priest's interest in the C.A.T.A.

4. The delegate of Lydenburg revealed that there was poor attendance at meetings due to some Spiritual Advisers, who allow a lot of slips in the Associations, and also pointed out that by virtue of being appointed to teach in Catholic schools, teachers must be made to realise that they should attend meetings.

5. The President, Mr. S. S. Mokgokong, suggested that to make the meetings lively, entertainments, dance, etc., should be included in the Agenda.

6. Mr. Majila from Pretoria said teachers lack responsibility hence they always give false and useless excuses which in reality is playing truant.

7. Mr. Sephuma analysed this by saying there is a lack of interest in teachers and Spiritual Advisers. The meetings provided mainly for the spiritual side and not for the material side. He also pointed out that there was no direct representation of teachers in the Bishop's Conference.

8. Mr. I. Ngidi of Eshowe pointed out that in their Diocese they had made a start but were experiencing poor attendance, because the teachers had not yet learnt the sense of service and responsibility. The teachers do not want to use the material at their disposal, and also in particular their Diocese suffers from a shortage of Priests.

7. His Grace Archbishop D. E. Hurley asked whether the outline suggestions in Lumen for discussion had been tried, and the answer was

that in some places they had been found to be workable.

10. The delegate from Eshowe complained that one of the causes of poor conducting of C.A.T.A. meetings was due to the fact that the structure of C.A.T.U. is not given to teachers in training at colleges. Hence when they leave college they are not well versed with the C.A.T.A. He also said there is lack of efficiency amongst office bearers.

11. Sister Brendan of Kimberley suggested that the C.A.T.A. meetings should change the methods so that they become interested in individual teachers. Secondly, she suggested monthly meetings.

12. The delegate from Queenstown, Mr. Mhokwana, pointed out the following facts:—

(a) In their diocese there are very few Catholic teachers in Catholic schools.

(b) Due to the Bantu Education Act which made most Catholic schools retrench teachers, many influential teachers were the ones who left.

(c) He pointed out the difficulty of distances from school to school making it impossible to hold regular meetings.

(d) In most of the Catholic schools there were a fair number of teachers who were Protestants.

EVENING SESSION — December 20th.

Topic — Teachers in Community Schools.

(a) Mr. Koka pointed out that the teachers in Community Schools have not presented much difficulty because the whole change to community schools is something new. He emphasised that the teachers in Catholic schools should identify themselves as being one with those in Community schools.

(b) Rev. Father Andreas Baert pointed out that the reason that makes the teachers in Community schools miss the meetings is that they are not informed about meetings and are neglected. The President, Mr. S. S. Mokgokong, then asked for suggestions of how the organisation could improve and the following points were suggested:

1. The Teacher' Associations should visit the teachers in Community schools and inform them about meetings and activities of the C.A.T.A.'s.

2. The Hierarchy should appoint one Priest to organise the C.A.T.U. in each Diocese.

3. The teachers in Catholic schools should strengthen themselves first before strengthening the teachers in Community Schools.

4. There should be regular visits of Executive members to local C.A.T.A.'s.

5. The Resolutions that are sent to Higher

Nkosi new C.A.T.F. president

At the Congress the following National Executive Committee of the Federation was elected:—

President: Mr. S. J. Nkosi (Kimberley).

Vice President: Mr. B. F. Mthimkhulu (Durban).

Secretary: Mr. D. K. Koka (Johannesburg).

Vice-Secretary: Miss H. B. Mafole (Johannesburg).

Treasurer: Mr. A. W. Kgarebe (Pretoria).

Additional Members: 1. Mr. E. G. Moumakewe (Mariannhill); 2. Mr. W. W. Majola (Mariannhill).

bodies should be answered.

6. There should be frequent C.A.T.F. Conferences.

7. There should be special Committees appointed by C.A.T.A.'s to make an enquiry into the local difficulties and report to C.A.T.U. who will then report to the Federation.

8. That the Constitutions should be changed and meetings should be held once a month.

9. There should be good leaders in Executive Committees.

10. There should be some definite projects: e.g. teaching of Catechism on Sundays.

11. Meetings should be made interesting with good agenda and items.

12. It should be made clear that by being a teacher in the Catholic schools you support your local C.A.T.A.

13. There is some indifference shown by some Spiritual Directors about meetings and at meetings.

14. Meetings should not be lecture classes but social and political items should also be included.

15. The teachers of the C.A.T.A.'s should be given certain areas to find any kind of work they can do.

16. The teachers should be encouraged to discuss freely and openly.

17. C.A.T.A. Meetings should be held at central mission stations to avoid much travelling.

SUNDAY — 21st December.

A meeting demonstrating the Inquiry Method was held. It was headed by Mr. Kevin Muir.

The delegates who witnessed this demonstration unanimously accepted the Inquiry system as a way of making the Teacher meetings more lively.

MONDAY — 22nd December.

Session at 4 p.m.

This session started off with a report on Lumen by the Reverend C. B. Collins. He revealed the difficult financial position of Lumen and how for each issue £100 is used. He then read the financial statement showing how Lumen uses up all the funds available and he said that if the teachers accepted that Lumen should carry on then three things would have to be put straight: namely

- (a) payment of subscriptions,
- (b) sending of articles for Lumen,

National executive for C.A.O.

At the joint Catholic Africa Organisation and C.A.T.F. Congress the following national C.A.O. Executive was elected:—

President: Mr. R. Mkhize.

Vice President: Mr. Chemane.

Secretary: Mr. J. Skosana.

Vice Secretary: Mr. B. Xinguane.

Treasurer: Mr. D. A. Wesley.

Additional Member: Mr. L. B. Phakhati.

(c) Associations should send in reports of meetings and activities.

A lengthy discussion followed on the pros and cons of Lumen.

After this the President asked whether Lumen should continue or not. A vote was taken and those who favoured the continuation of Lumen were 14 and those against were two.

RESOLUTIONS OF THE C.A.T.F. CONGRESS.

1. Attendance and conduct of meetings:
 - (a) Vigorous campaigning for membership should be embarked upon by
 - (i) all active members;
 - (ii) Spiritual Advisers and
 - (iii) that Directors from local Ordinaries be sent to the Parish Priests instructing them to revive and take real interest in C.A.T.A.'s.
 - (b) That the C.A.T.A.'s should do their best in organising and encouraging more teachers to join the Confraternity of Christian Doctrine classes.
 - (c) That meetings should offer a wider scope to teachers by dealing with social, economic and educational matters.
 - (d) To obviate distance obstacles four or five teachers could form a discussion group.
2. That the Associations should protect the interests of teachers; e.g. where a teacher feels himself unfairly dismissed the C.A.T.F. should be empowered to investigate. That where teachers lose their jobs owing to the closing down of schools by the Bantu Education Department, the C.A.T.F. should endeavour to get

suitable employment for the teachers where possible.

3. That the C.A.T.F. should meet every two years and that the bi-annual Conference of the C.A.O. the C.A.T.F. should be given more time.

4. LUMEN.

(a) That there should be a representative for every C.A.T.A. and C.A.T.U. to report, encourage and create towards Lumen.

(b) That Lumen should also supply official information about schools.

(c) That articles of educational interest should be invited from other countries outside of South Africa.

5. Intensive leadership and refresher courses should be embarked upon.

6. (a) That the Inquiry Method be generally adopted at the C.A.T.A. Meetings and programmes for these meetings should appear regularly in Lumen well beforehand.

(b) That the programme for 1959 be:

(i) the Vocation of the Catholic African teacher;

(ii) Methods of encouraging more members in the C.A.T.A.'s.

“We should have had a funeral at Roma; but the corpse suddenly sat up”

THE ROMA CONGRESS should have been a funeral. We should have all gathered around the corpse of the Catholic African Teachers' Federation, paid our last respects and gone home, regretting the departure out of this world of an institution that had served a good purpose once but was not strong enough to survive in the harsh atmosphere of the Bantu Education Act.

In the early stages of the Congress it looked as if the funeral was not far off. The patient was very weak and medical opinion, expressed in much outspoken criticism, indicated that he had little hope of survival. Then suddenly the corpse sat up, took a new interest in life and by the time the Congress had reached its closing stages, he was displaying the vitality of a four-minute miler.

Why was this? It was mainly due to the admirable spirit of the Catholic teachers who

attended the Congress. When it was the time for criticism and comment they were fearlessly and frankly outspoken. They said what was on their minds. They indicated the reasons why Catholic African Teachers' Associations are not functioning well: badly organised meetings, boring agendas, lack of interest on the part of priests, lack of diocesan organisation, lack of federation leadership. There was a lot to be said and it was well said.

The same probe of criticism was turned against Lumen. But it soon became evident from discussion of Lumen that recent issues had been highly appreciated. It had to be admitted, however, that large numbers of teachers never read Lumen from one end of the year to the other. It was proposed that Lumen be discontinued, but the admirers of it would have no part in such a decision. They forcefully pushed through a resolution to keep it



ARCHBISHOP
DENIS HURLEY,
National Spiritual
Adviser to CATF,
writes here
what he thought
of Congress



alive. They were even quite cheerful about the financial prospects. May their optimism be justified.

Having got through the examination of conscience and having given *Lumen* a new lease of life, the Congress concentrated the fire power of debate on practical ways and means of making Catholic African Teachers' Associations living realities. The crucial point was the meeting. What could be done to make the regular meeting a thing of vigour and inspiration?

This is where Providence had arranged matters admirably. The Catholic Africa Organisation Congress was being held at the same time as the Teachers' Congress. The theme of the C.A.O. Congress was "The Apostolate of the Workers" and a team of Young Christian Worker leaders had come along to explain their movement and demonstrate their methods. For some months previously an attempt had been made in the pages of *Lumen*

to supply discussion outlines according to the "See, Judge, Act" method of the Y.C.W. but little interest had been displayed in them and they had scarcely been used by any association. The Y.C.W. leaders, however, brought the enquiry method to life. First they showed the Congress how the method worked in their own meetings. Then one of them presided over a demonstration meeting at which nine good-humoured, candid and witty teachers offered themselves as guinea-pigs. The method made a big impression and all delegates to the Congress have gone home resolved to do their best to introduce the method into local meetings. The editor of *Lumen* has undertaken to provide discussion outlines; and already the Executive of the Federation has been busy selecting themes.

The enquiry method will not work miracles. It is not an unfailing remedy for all the troubles of the C.A.T.F. But it is a beginning. It is a means of concentrating the attention of

teachers on the realities of life and how they should be shaped and moulded by the Faith. Once teachers start thinking along these lines and inspiring one another by the give and take of discussion, a truly apostolic outlook should emerge and then we should be on our way to big things.

Yes, the spirit of the teachers at Roma was admirable. They manifested fine christian qualities: honesty, loyalty, love of Christ and of His Church, apostolic zeal. These qualities, given sufficient scope and prompting, should

produce magnificent results.

Finally a word should be said about the man, who by his careful survey of the situation and his expertly summarised findings concentrated the attention of all on the important issues—our editor, Reverend Father Colin Collins. As his ecclesiastical superior I forbid him to use the editorial scissors on this paragraph. It must stand as a monument to his excellent preparatory work, the work that made the spirit and atmosphere of Roma possible.

Congress was not run by eggheads; there were some

ROLICKING MOMENTS AT ROMA

THE 1958 C.A.T.F. Congress was held at the Pius XII University College, Roma, Basutoland. This "Oxford" of South Africa is situated in a lovely valley whose beauty is enhanced by the blue peaks of the Maluti Mountains. It is an awesome experience to drive through the valleys up the Mountain Road with its hair-pin turns towards this seat of learning in the tiny Protectorate of Basutoland. The tree-studded villages with thatched huts, the Basotho with colourful blankets and quaint straw hats seem to be as permanent as the Maluti Mountains themselves.

The congress was held in the well appointed lecture theatre. The keynote was informality and humour, and a determination to work, hard, made the congress lively and successful. The Sotho traditional welcome of "RAIN, PEACE, and PLENTY", enhanced the spirit of light-heartedness. There was not a session which was not enlivened by humorous episodes.

The theme of this year's congress was: "THE APOSTOLATE OF THE WORKERS". The Enquiry Method employed by the Young Christian Workers' movement was indeed a reve-



This teacher was supposed to come to Roma. But he doesn't believe in cars, trains, or planes. So while his modern colleagues attended congress, he jogged along on his old cow — backwards — and missed everything. *That's why he misses all his C.A.T.F. branch meetings too.*

lation. The method of approach was demonstrated by Mr. Eric Tyacke, Fr. Embo, Miss B. Buthelezi and Mr. Peter Goboza. Though the work of the Y.C.W. is not an easy one and sometimes reveals human tragedy, it is not without its lighter and humorous side, as is proved by Peter Goloza's encounter with an R.C. (Relapsed Catholic). This man had not been to Holy Mass and the Sacraments for a long time. He was sick but his soul was more in need of a physician than his body. Peter, a Y.C.W., was not a welcome visitor.

Peter, "Good Morning".

R.C. "Mmorni ---".

Peter, "How are you?"

R.C. "It's not your business!"

Peter, "Shall I call a priest?"

R.C. "Nol Get out, get out!"

The man became aggressive and Peter had to beat a retreat. The indomitable Peter brought a priest but shrewdly kept out of sight.

The Inquiry Method so successfully demonstrated by the Young Christian Workers was later employed by a team of teachers to demonstrate that it could be applied to professional problems. It was interesting to see how this method can draw one out. When the team was discussing the question: "Did you like becoming a teacher," A member answered as follows: "When entering a college, the Principal asked me what I wanted to be; I answered: "Policeman". He sent me to a department which I later found out to be the teacher-training department. It was my wish to be either a policeman or a soldier. I was not happy as a teacher until the withdrawal of subsidies from the Catholic schools, when the church had to campaign to maintain the schools. It was only then that I realised that I was in the thick of it and said: "Here is the battle!" What a twist. An apparently meaningless episode (to me) with a meaningful conclusion to Congress and me!

Such incidents and others such as the one where a priest, who did not want to reveal how he managed to raise a big sum of money, was exposed by a fellow priest that he raised funds by making coffins from pieces of timber donated by factories! And Mr. Gumede's — President of "Cos"-sorry — CAO — latent humour, occasionally broke the formality of discussions. "If you have no report to give", said the President, "please, come and show your face!" The Bishop of Kokstad was not scheduled to say anything but the President of CAO, the inimitable Mr. Gumede, called upon His Lordship, discreetly enough, not to show his face

**ENERGETIC MR. S. J. MAHILA,
A KIMBERLEY TEACHER, RE-
VEALS THE HUMAN SIDE OF
CONGRESS.**

but, to say something. His Lordship's "I thought Mr. Chairman that you would ask me to show my face, as I have no report to make; all the same, I shall say something as long as I do not lose face!" confirmed my suspicion and set the congress rocking with laughter.

On Saturday evening, December 20th, a variety concert with items provided by a local troupe, the delegates and the clergy, was held. This local troupe had a number of lively and entertaining songs to the surprise of their town cousins. The entertainment was international! Solos were given by a man from Ireland (J. Cuin), a man from France (a priest-lecturer), a man from the Diamond City (J. S. Nkosi), a woman from the U.S.A., who, when asked for a solo, deftly turned the audience into a choir and dexterously conducted "Swing Lo, Swing Chariot!" A quartet from the Rand was a hit and was greatly applauded. Reason? A priest who was a member of this quartet, sang and acted to the great amusement of the audience. Finally the M.C. Mr. Koka solemnly introduced a certain gentleman allegedly from Kokstad. Neither the priests nor the parishioners knew (and will never know) him! His solo — "There is no one like mother to me" — which he sang with gestures, I considered the highlight of the evening. Well, tastes are not alike. It was first whispered that the Kokstad Soloist was saying a pontifical high mass! but soon it was said so openly. Does it really matter? The soloist got his (polite) applause and is now resting on his laurels!

The dance was not without its stars and celebrities. Eric and his partner danced and capered across the floor, demonstrating the Jiving — jitter-bugging — rock 'n roll (Oh, how I wish I could draw), followed by "the lady from the U.S.A.", who I am afraid was merely being dragged across the floor by her partner!

First prize to Eric and partner for the hypenated rock 'n roll!

First Prize to Bernadette for solo dancing!

First Prize to Elizabeth and Bernadette for ladies doubles! And Boos (not booze) for the male wall-flowers!

Church survey shows up plight of African mission schools

AS WE ENTER into the new year, 1959, a statement on one of the most important aspects of Catholic missionary work would be of much value. In brief statistical outline we present, therefore, the picture of the Catholic African Schools as at the end of this year, 1958.

INTRODUCTION:

Two factors are effectively undermining the whole Catholic system of African education. The first is the removal of state subsidisation and the second is the withdrawal of Government registration of some schools.

State Subsidisation.

1. The bulk of African education was established and run by the missionary efforts of many different Churches. (95% of the Schools in 1945 were missionary). For this reason the state subsidised such schools.
2. The Catholic Church had established and staffed about 15% of the total number of schools. She received over £500,000 per annum from the state by way of teacher salaries for these schools.
3. In 1953, the state passed the Bantu Education Act according to which only two alternatives were given to the missionary schools, namely:
 - (a) To relinquish their schools to state control, or
 - (b) To run them as private schools **without any subsidy from the state.**
4. All missionary schools except those of the Catholic Church were handed over to state control.
5. The Catholic Missionary Schools were given a progressively diminishing subsidy until, by 1958 no subsidy at all was received from the state.
6. The Catholic Church was left with the tremendous task of supplying this deficit of £500,000 a year. It should be kept in mind that most of this support would fall on the shoulders of a total of some 120,000 White Catholics (Of these about 30,000 are wage earners drawing an average salary of £500 per year). The African Catholics, besides being poor, **are not allowed by the state to pay school fees to their Church's schools.**
7. In 1955, the Bishops' Campaign raised the magnificent sum of £750,000. Of this total, £150,000 was retained in the individual Dioceses, £170,000 went to the two national Seminaries and over £400,000 was for distribution to the mission schools.
8. This sum was drawn on carefully during the years 1955, 1956 and 1957. Dioceses had retained certain amounts, schools were still partially state subsidised and teacher salaries were reduced to 75% of the original. A number of the better paid teachers left.
9. Only about a third of the teacher salaries are being paid by the central Catholic Mission Schools' Fund. The rest has to be met by local resources. Hence several Bishops have found it **imperative to close some of their schools due to lack of funds.**
10. At most, the present Catholic Mission Schools' Fund can last until just into 1961.

Registration.

1. In terms of the Bantu Education Act of 1953, all schools had to be registered by the state.
2. All privately owned schools had to be re-registered on expiry of state aid i.e. at the end of 1957. This registration is dependent upon the Minister for Bantu Education. It is also subject to permission obtained from the Group Areas Board.
3. An increasing number of schools are being refused registration. Many others are being given only a temporary registration. This makes it almost impossible for stable continuance of many schools.
4. None of the six Catholic Teacher Training Colleges are recognized as such by the state. Their degrees are, therefore, invalid. One College has been closed down by the state (St. Thomas'); another will fol-

low soon (St. Bruno's). One has closed due to lack of pupils (Inkamana) and another will probably do the same. Very shortly, therefore, only two Teacher Training Colleges will remain. Thus the teacher position is precarious. **All Catholic hostel facilities in the state training colleges are forbidden.**

AFRICAN PRINCIPALS AND
OTHERS ALL OVER SOUTH
AFRICA GAVE US THESE FACTS
AND FIGURES

CATHOLIC AFRICAN SCHOOLS — 1958.

50,332 Catholics	629 in Training Colleges.
36 High Schools and Training Colleges.	3,335 in High Schools
626 Primary Schools.	92,777 in Primary Schools
158 in High Schools	50,332 Catholics (52%)
2,012 in Primary Schools	12,157 Catechumens (12½%)
1,816 Lay Teachers	34,252 Others (35½%)
354 Religious teachers	

TOTALS:

662 Schools
2,170 Teachers
96,741 Pupils

Comments:

1. 96% of the pupils are in the primary schools.
2. About 84% of the teachers in the schools are African LAY teachers. 16% are religious.
3. Although there are still about 600 pupils in the Training Colleges, this number is expected to fall off sharply next year.

COMPARISON 1954 — 1958.

(see now table at top of next page).

Comments:

- Schools:
1. 24 Schools have, for various reasons, been forced to close down.
 2. 10 of the schools closed down have been High Schools (including one training college). Of this number, four of the largest High Schools have been forced to close by state action. They are:— St. Thomas — Johannesburg (Training College). St. Lewis Bertrand, Potchefstroom, Mazenod Combined — Syferbult, Notre Dame High, Venterspost.
 3. Of the 14 Primary Schools, some have been closed through lack of funds and others through state action.
 4. Of the 662 schools, only about 150 have received definite registration. This has been granted subject to restrictions and, of course, withdrawal.

- Teachers:
1. There are 89 less teachers in the schools in 1958 as compared to 1954. Actually, there has been an **increase** of 47 religious teachers but a drop of 136 lay teachers.
 2. Many more than 136 lay teachers have left the Catholic schools, most of them the better paid and more highly qualified. These have, to an extent, been replaced, but by less qualified persons. The drop in standard has, however, been scarcely noticeable.

- Pupils:
1. In the Catholic schools, there has been a drop of 14,620 pupils in the four years from 1954 to 1958.
 2. Since 1954, the schools have a far greater proportion of Catholic pupils and Catechumens. In 1954, only 48% of the student body was Catholic; now it is 52%. This year the percentage of Catechumens is 12½% whereas in 1954 it was 10%.
 3. This fact mentioned under (2) does not necessarily mean that the 14,620 drop in students is

COMPARATIVE FIGURES FOR 1954 and 1958

The following is a table comparing the schools statistics of 1954 with those of 1958.

Diocese	1954			1958				
	Number of Schools	Teachers		Number of Pupils	Number of Schools	Teachers		Number of Pupils
		Religious	Lay			Religious	Lay	
Aliwal North	14	4	24	1,924	14	7	36	1,676
Bethlehem	11	0	20	2,445	11	1	51	2,695
Bloemfontein	19	2	23	2,714	18	9	59	3,228
Bremersdorp	8	3	22	803	8	3	22	803
Cape Town	2	2	10	408	2	2	10	530
De Aar	2	0	5	475	2	0	5	265
Durban	133	47	481	20,156	134	47	360	14,799
Eshowe	79	27	169	7,642	76	28	146	6,890
Johannesburg	44	62	221	15,440	45	54	242	15,358
Kimberley	27	8	86	16,331	29	25	93	5,590
Kroonstad	8	2	30	2,193	10	3	36	1,963
Lydenburg	39	5	83	1,978	27	1	52	2,148
Kokstad	24	0	31	5,350	45	6	95	6,019
Mariannhill	146	69	466	20,859	134	55	323	15,411
Pietersburg	41	37	79	9,202	35	60	106	7,728
Port Elizabeth	12	8	29	2,046	16	17	23	1,847
Pretoria	15	15	69	4,636	15	15	69	4,636
Queenstown	6	0	27	1,180	15	1	33	1,659
Umtata	24	8	42	2,392	19	16	37	1,846
Umzimkulu	34	7	36	3,187	7	3	19	1,650
	688	306	1953	111,361	662	353	1,817	96,741

Using the above totals for comparative purposes with the 1954 figures as base : 100—

Year	Teachers				Pupils
	Schools	Religious	Lay		
1954	100	100	100		100
1958	96.2	115.3	93.0		86.8

MOELETSI OA BASOTHO

Ha eba le rata ho ba Basotho ba sebele le Bakriste ba sebele, balang "MOELETSI." O tla le isa tseleng ea katleho le phetheho. E-bang bathusi ba Basotho bohle bao le ba tsebang. Ba lemonseng ho reka Koranta ea "MOELETSI" 'me ba tla le leboha ka ho ba batlela motsotlile ea kalo.

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“... all over the world, the Catholic Church is the strongest bulwark against anarchy, communism it is a pity that her most vital influence is being denied in S.A.”

due primarily to non-Catholic children leaving the schools. In a number of centres and particularly concerning secondary education, Catholic children have been deprived of a Catholic education due to the closure of the Church's schools.

NOTE:

This picture of the progressive diminution of Catholic mission schools does not yet appear to be too startling. The reason is that the Government has not yet fully implemented its policy concerning Bantu Education. Registration has been considered for only about a quarter of our Catholic schools. The stranglehold on Teacher Training Institutions and Secondary Education will soon take its heavy toll. By the end of next year, there will be scarcely any of these latter institutions in the hands

of the Church. As community and other Government-aided schools are progressively established, more and more Catholic primary schools will be asked to close down. This will all be done not by coercion but “in the name of and by the will of the COMMUNITY”.

Moreover, as financial resources dwindle the Church herself finds it increasingly difficult to maintain such a complex and expensive educational system. The picture is indeed a gloomy one for the future of Catholic African education in this country. This fact is all the more distressing when seen against the background of the rising tide of rebellion and religious indifferentism being given birth in the neutral state-aided schools. As seen all over the world, the Catholic Church is the strongest bulwark against anarchy, indifferentism and communism. It is a pity that her most vital influence is being denied in South Africa. Only history will tell just how tragic this has been.

Light on Lumen

At the recent C.A.T.F. Congress the delegates voted almost unanimously in favour of the continuation of Lumen. They did so with their eyes wide open. Knowing that Lumen is using up all — and more — C.A.T.F. funds, they still voted for it.

This throws a big responsibility onto Lumen. Not onto the Editor of Lumen, but onto those who run it. Who runs Lumen? Every Catholic African teacher in this country. Lumen is a democratic paper. It is run by the teachers, for them and through them.

How can you run Lumen? By supporting it — financially, three shillings a year for C.A.T.F. members, four shillings a year for those who are not (there is no prohibition on the sale of Lumen.) Already it is widely distributed both in South Africa and outside this country).

You can also support Lumen by sending in articles and news. Every Association and Union should have its Lumen representative. Any type of article is accepted — religious, social and political.

Catholic African teachers, Lumen is now —
YOURS!

Fragments

A man known as Paul of Tarsus once wrote:

You are one Body,
with a single Spirit;
each of you,
when he was called
in the same hope;
with the same Lord,
the same faith,
the same baptism,
with the same God,
the same Father,,
all of us,
Who is above all things
and prevades all things
and lives in all of us.

A man known as Thomas of Aquin was more brief:

Schism is a Separation
of those believing
the same.
Schism is a vice.
opposed
to Peace and
Peace is an effect of
Charity
Whose principle act is
LOVE.

A man called Christ prayed that:

They may all be one;
that they may be one in us,
as Thou, Father,
art in me and I
in Thee.
Christianity is Love and
Love is Unity and
Unity is **One**.

Some men have said in their words

that men are not one
nor should they ever
be one;
that men should be
separate
live separately,
work separately,
die separately.

Other men have said in their Actions

that men can never
be one,
that we are superior,
they, inferior,
that colour and culture

are important,
that we are a people,
apart.

The Separation is a Schism,
it is a lie,
a lie to Christianity,
to Truth,
to Christ,
to Love.

In the State, there is this Schism,
This lie,
this separate development,
this job reservation,
these Church clauses.

In Christianity, there is this Schism,
a tragedy
of eighty-four creeds,
of 2,000 Sects,
of unity broken.

In the one True Church, in Christ,
there is Schism,
this break
between black and white,
between master and servant,
between the
love of the missions and
love of the parishes,
patronising love and
smug love.

This Schism breaks the Body, Christ,
it breeds hate and revolt,
fear and suspicion,
distrust and greed.

Action of Love and Blood is needed.

Love, indiscriminate and fearless
in the street, the flat,
in work and play.
Love sealed by Blood,
not for the past,
but of those who
care — Now.

A great and daring campaign,
with all
the elements
of revolt
to break
The Wall
is needed
NOW.

Our trust is with
Augustine of Hippo of Africa, who says:
Adam — humanity —
is scattered
throughout
the globe.
Set in one piece,
he fell and,
broken small,
has filled
the world.

But
the Divine Mercy
gathered up
the fragments
from every side,
forged them
in the fire
of Love
And welded
into One
what had been
— broken.
This is a work
which the

Artist
knows how
to do.
Let no-one,
therefore,
give way
to Despair.
An immense task
it was needed;
But think
who the artist was.
He who remade
was Himself
the Maker;
He who
re-fashioned
was Himself
The Fashioner.

Oh God, may those in Power,
be less unseeing.
May all leaders demand only
what is right.
May all men love
their neighbours.

EDITOR



Do Africans really want political rights ?

ONE often hears talk that many Africans do not care for political power and that if their economic position were improved they would be a contented lot. This view seems strengthened by the attitude of many Africans themselves, who seem to scramble for what material progress they can make and apparently give little support to their political leaders and organisations, and in the second place by those who label all African people of political thought 'agitators', which sometimes suggests that the masses do not share the feelings and aspirations they express.

It is self-delusion to believe that the African clamour for political rights would be stifled if their living conditions were improved. This view fails to accept in the first instance that such material comfort would, if given, incline them more towards political self-determination, and in the second that African political organisations, in particular the African National Congress (in spite of its failures and confusions at times) are nearly as old as the Union itself.

The question arises almost naturally whether these political organisations are representative and expressive of the wishes of the African masses and what support they get from them. It is admittedly difficult to estimate the following, for instance, of the A.N.C. and much easier to point at the gap which exists between the leaders and the masses when the A.N.C. plans miscarry for lack of support or because of the timid and isolated support in a few areas only. Before an attempt can be made to answer the question a difference should be made between the organisational blunders which mar the working of the A.N.C. and detract from its honesty of purpose on the one hand, and what its basic and real aims are on the other.

In its policy of inter-racial harmony, liberty and equality for all, as comprehensively stated in the Freedom Charter, **Congress is indisputably the mouth-piece of the African people.** If we do not measure its success by spectacular incidents and achievements which in the face of reactionary forces are frequently quashed in their very beginnings, but by the influence exercised on the outlook of the masses, it is no exaggeration to say it has done appreciable work.

A frank discussion about the A.N.C.
by Mr X. 'N., who has some startling thing to say on Congress.

IN THE CITIES.

It is in the cities that Congress has its largest following ranging from active supporters to sympathisers. Here people may wrangle over its rash actions and deplore its internal commotions or feel disgusted with the extremism of some of the leaders, but when all is said and done it is still the recognised voice of the African people — it inspired the boycott of Bantu Education and kept alive the bus boycott. However crudely, however extremely their standpoint is put across, the African people are happy that at least there is a direct channel through which their protests can be registered and their attitude made known.

IN THE RURAL AREAS.

This influence has not been confined to cities only. The recent restlessness in a number of tribal areas and the scepticism with which Bantu Authority Act is viewed are unmistakable tokens of the infiltration of this influence, even in places where the plausible strengthening of the chief's authority and an attempt at a reconstruction of the past should make the people impervious to new ideas.

WEAKNESSES.

It is a simple task to criticise weaknesses in an organisation without making positively constructive contributions, but even such criticism can be beneficial if it makes us look into ourselves and spurs us on to search for better ways in tackling a situation. When A.N.C. met recently in Natal it well realised that it is challenged at every front and we can only hope that the Executive and Planning Committee will heed the advice that they should

not bite off more than they can chew. Their energies should be directed towards preparing the people for future struggles rather than for immediate achievements. The bus boycott has shown where their weapon lies and perhaps it would be wise even within the below-breadline means to develop habits of thrift and saving among the people and to show them the finer qualities of national pride, dignity and fortitude. There is a tendency now to look at central and west African territories and to find in our own country no dynamic leadership comparable to that of these emerging states. This may be true and indeed there is inspiration to be drawn from these countries; but to make comparisons without levelling conditions can grossly mislead, and to blame it all on lack of dynamism on the part of leaders where every move is restricted by legislation past or new and any potential leader faces victimisation before he is half way to the platform, is like igniting moistened powder and expecting it to explode. Even then a little introspection will reveal that disrupting forces come more from within than without. The sudden disappearance of some leaders from the scene after the storm has threatened cannot instil courage in people relegated and conditioned to the background over generations; the

splinter-bodies, resulting often from petty jealousies and making organisational immaturity, cloud the minds of the people and prevent them from speaking with one voice.

It is said happily that communism has not taken root in South Africa and it is certain that the African people's knowledge of it is limited and fragmentary, but we cannot give the assurance in their present plight, when even the distant future holds no hope to them, that they will have the discretion like Nkrumah — to curb its influence and turn down help from Soviet countries should it come their way. Is there no danger then, if we continually turn a deaf ear to Congress' moderate plea and shatter the hopes for equal share in rights and harmonious multi-racial relations, that we prepare a hot-bed for radical elements to sow the seeds of enduring bitterness and rancour between Black and White, even if as now the chances of violence do not exist? There is a ray of hope still for there is not much in the political development of South Africa that is new; many of the trends have had precedents in other countries; some are culminations of long cherished ideas. But if we look at the neighbouring territories and their trend of development we find many things in our country terribly out of date.

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INQUIRY METHOD FOR

Your C.A.T.F. Congress meeting at Roma, Basutoland, decided to adopt the INQUIRY METHOD for Association meetings. The ideal is to have at least one meeting every month, even if only a few are able to attend. In every issue of Lumen, three inquiries will appear. They will follow the two-fold THEME accepted for this year. This is:

1. The Vocation of the Teacher.
2. How to bring more members into the Associations.

These two themes will be followed during the year. Where only one meeting a term is held, a selection of one of the three meetings should be made.

The **Agenda** of Association meetings should follow this pattern:

1. Opening prayer.
2. Roll Call.
3. Minutes and reports on decisions of previous Meetings.
4. Subscriptions.
5. INQUIRY — Gospel or Social.
6. Formulation of decisions.
7. Closing prayer.

The Inquiry should occupy the major part of the meeting. As can be seen from the sample Inquiries, the method is a simple one. A fact is first **observed**; it is then **judged** in the light of Christian principles after which some form of **action** is decided upon, resulting from judgement.

The **ACTION** is most important. Something very definite and concrete must be decided upon before the meeting is brought to a close.

In the first Inquiry given below, we are actually also supplying the type of thing usually brought to light through discussion. These points were brought out at a demonstration meeting at the Congress in Roma.

1. SOCIAL INQUIRY.

THE VOCATION OF A TEACHER.

SEE:

Question—Why did you take up teaching?

Answers—To be a leader of the African race.
To earn money.
Because it is almost the only profession open.
Financial strain of family.
Parish Priest's request.

Question—Do teachers like teaching?

Answers—Yes, its an easy job.
Yes, because it does one good.
No, because of recent laws and the drop in standard of education, etc.

JUDGE:

Question—For what reason should a person become a teacher?

Answers—Christ is the ideal teacher.
—He had great love for children;
—He taught in a down-to-earth fashion;
—He gave of Himself without looking for material gain;
—He sacrificed Himself.

ACT:

Question—What can we do to be Christlike teachers?

Answers—To pray and go to Sacraments.
To read the works of great Christian leaders.
To be patient with the children.

2. GOSPEL INQUIRY.

Matthew 4:18-22. JESUS CALLS THE FIRST DISCIPLES.

"As He was walking by the sea of Galilee, He saw two brothers, Simon, who was called Peter and his brother, Andrew, casting a net

Tear this out . . . bring

TEACHERS' ASSOCIATION

into the sea, for they were fishermen. And He said to them 'Come, follow me, and I will make you fishers of men.' And at once they left the nets, and followed Him. And going farther on, He saw two other brothers, James the son of Zebedee and his brother John, in a boat with Zebedee their father, mending their nets; and He called them. And immediately they left their nets and their father, and followed Him."

SEE:

What did the fishermen think of Christ's invitation to them?

What was their re-action?

Did they realise the implications of what He was asking.

Whom does Christ call to be "Fishers of men" to-day?

How ?

JUDGE:

How are teachers called by Christ to be His assistants?

How should they re-act to such a call?

How can a teacher be an apostle in the school?

ACT:

Make one concrete resolution to carry out Christ's work in your own labours or surroundings; e.g. Be kind to an irritable teacher.

Give instructions to children requiring them.

If in a community school, go out of your way to spread the Truth of Christ.

3. SOCIAL INQUIRY. YOUR TEACHER ASSOCIATION.

SEE:

How many teachers are there in your Association?

What are their names?

How many come to meetings regularly?

Why are there absentees?

JUDGE:

What should be your attitude to your Association?

How can teachers fulfil the Christian command to live and work together?

What should be the spirit at meetings?

ACT:

One concrete resolution e.g. bring a teacher to the next meeting;

visit a teacher who does not feel part of the Association;

if the Association does not exist in your area, start it;

Hold meetings more regularly and frequently.

OPENING PRAYER.

Come Holy Spirit, give us light to become more and more aware of what is going on about us. Strengthen us spiritually and physically so that we can work better to improve and change the intellectual world. Help us to love and protect one another. Give all teachers a greater hunger and love for truth and the Source of all truth. Guide all of us until we are safe in Heaven. Amen.

CLOSING PRAYER.

Jesus, Lover of Teachers,

Deliver us from selfishness and jealousy.

Deliver us from laziness and fear of making sacrifices.

Deliver us from blindness toward the needs of our neighbour.

Give us courage to work.

To search for truth.

To overcome our ignorance.

To develop ourselves — body and mind and soul.

Bless our schools and everyone in them.

Amen.

it to your next meeting

The organised revolution — for Christ

THE Young Christian Workers movement is based on three basic truths; **the truth of faith** (the sum total of the doctrine of the Church), **the truth of reality** (the picture of the way in which most men live). The contradiction between these first two truths gives rise to the third, **the organised movement of revolution**, designed to make Christian the whole of the life and surroundings of all men. Experience has proved that such a movement can be built and can be effective. It is called the **truth of experience**.

In order that these three truths may find constant expression in the life of the movement, the founders, Monsignor Cardijn and the lay leaders, Fernand Tonnet, Paul and Jacques Meert, evolved the **enquiry meeting**. There are two kinds of enquiry, the Gospel Enquiry and the Social Enquiry.

In the **Gospel (or Religious) Enquiry**, we start from some extract from Scripture, above all from the Gospels and seek to apply the teaching contained in that passage to our daily life. The aim is to arrive at some precise conclusion, some practical action to make the teaching of Christ more present in our lives and in the lives of our friends and neighbours. Unless such a practical approach is maintained, there is the danger that the enquiry will degenerate into a purely intellectual exchange, or a quiz programme.

The **Social Enquiry** reverses the procedure. Following a line indicated by a series of questions, we first seek to establish what are the attitudes and behaviour of ourselves and our friends in relation to the various aspects of life, e.g., family life, working life, leisure life. Each of these is broken down into quite small sections. Working life, for example, would, at successive meetings deal with preparation for work, finding a job, apprenticeship and trade training, safety and health, relations with other workers, with the management, wages, savings, use of money, trade unions, the place of work in society, the direction of industry and so on. This first part of the enquiry is called the SEE part.

Secondly, we look to the Church for the Christian ideal in relation to the situation we have discovered. What is the ideal family? What is the Christian attitude to work? How

does the Christian use his leisure time? Then, we make a comparison between the ideal and the reality, between what God wishes for us and what in actual fact we do. This second part of the enquiry is called the JUDGE part.

Only the lazybones, the pessimist or the fool could let matters rest there. The contradiction must be resolved, the plan of God must be respected and put into practice by we who are responsible for living the life that God has given to us. So we have the third part of the enquiry, the ACT part. In this, remembering always the precise facts we have brought into the discussion to establish the SEE part, we plan our action to change the situation so described until it conforms with the ideal established in the JUDGE part. As far as possible, the action is communal, the whole of the group takes part in it and will do all it can to associate as many others in the action.

All decisions are brought up for review at the next meeting. A new situation has been established; it must be examined. What was done? How far was it successful? What more needs to be done? Who and where and how is it going to be done?

Used properly, this method produces men and women able to think clearly and consistently, who are gradually building up their store of knowledge of the Church and her teaching and who are progressively applying this teaching to their lives and the lives of their fellow men.

Kevin Muir, live-wire representative of Young Christian Workers for the whole of Africa and also Africa representative of the world Assembly of Youth, describes here the methods of the *organised movement of revolution*, designed "to make Christian the whole of the life and the surroundings of all men."

Adquate preparation is essential. Judgements cannot be satisfactory and correctly made on general statements. The See part must consist of precise statements of fact. "I know so-and-so who says/does/thinks this." "In my street, this or that happens." Members of an enquiry group will find it impossible to plan effective action unless they have clearly in their minds exact situations which they are going to strive to change. For example, what can be done about the situation described by the statement "Family life in my neighbourhood is not very good"?

Furthermore, in order that we may know clearly and exactly what is the mind of the Church in relation to the subjects we are dis-

cussing, and in order that we may see the whole of the doctrine implicit in the passage of the Scriptures we are using for our Gospel Enquiry, we must have the help of a priest, a divinely ordained teacher. Without a priest, there can be no leaders of Catholic Action, any more than there could have been twelve apostles without Christ.

The enquiry method is simple, but there are no short cuts. It is simple, but there are no short cuts. It is simple to follow, but of course the action which is its outcome is far from simple. It can only be carried out if the person doing the enquiry seeks the help of Christ. The text most important to remember is "I can do all things in Him who strengtheneth me."

Light in a dark township

An intense human story
by Mrs. Rose Thulare

IT WAS A wet and dreary evening. It had been raining without a break for three days. Our Location — never overclean? — looked more like ploughed fields than streets. I had returned from school with the usual pile of books to be corrected. "Is any life as hard as a teacher's?" I wondered, and it seemed today as if the children of my class were going backwards instead of progressing. Moreover, everything seemed to have gone wrong since I got up in the morning. The rain which is a delight to so many of our people, had a depressing effect on me. "No use brooding", I thought. "I'll run around to Thabetha's and get some meat and have a really good supper for my husband when he comes home." As I plodded through the streets, my thoughts were again dark.

Suddenly a cry of pain from a nearby doorway made me turn round. The old woman standing near answered my unspoken question — a group of boys had been playing dice, a row, a knife produced and the usual ending. Within a few minutes a crowd had collected, police had been called and the ambulance sent for. There was nothing I could do to help. I walked away discontentedly. "Our poor people!" Is there any hope for them at all? Gambling, drinking, fighting all around

us. "Saku bona Mistress!" called a cheerful voice as Petrose, one of our pupils, came rushing along at break-neck speed. Petrose the mischievous one — a consolation in class because of his quick intelligence — but always in trouble because of some prank. Petrose, the best bugler in the school band, a lover of sport, especially football, always ready to join in any fun, is a very devoted member of the Legion of Mary. Close on his footsteps came his quiet little fellow-Legionary, Johannes. "Where are you off to?" I asked. "We are going to do our Legion duty," replied Petrose. "First we go to fetch water and make fire for old Maria, and then we go to say a decade of the Rosary with Paulus, who is still sick. After that we are going to teach the 'Our Father' to Sangoma. Last week he told us he wanted to know about God and how to pray." "Aren't you afraid of the rain?" I asked, surprised to see them out on such an evening. "Soldiers are not afraid of anything," was the quick reply.

"We are Our Lady's soldiers." and with a bobunce and a quick „Hamba kahle, Mistress" they disappeared down a side street and were gone like the wind, the little bare feet scarcely touching the ground.

With them went my depression. It was as if the sun were shining while the rain still poured. Yes! There was hope. There was the answer to my problems. Soldiers of the Mother of God! If we could get every child in our school, trained in responsibility, ready to help others, going out doing works of mercy and kindness instead of playing dice and making trouble in the streets, what a different place our Location would be! The Legion of Mary, which trains Apostles, was the answer to my problems.

I had been in this new school for nine months — having come from a Government school 200 miles away. During these months I had seen what a fine Catholic spirit the Teachers had, what a splendid Apostolic training the children were getting but I had held myself aloof preferring to have some free time for myself than to spend every minute "going around and doing good" like the other members of the staff.

Now my mind was made up. I would go to Joan, who was President of the two Legion Praesidia and ask her to tell me all about the Legion. I retraced my steps and was received with a smile of welcome at Joan's house. "Listen," I said, "Tell me all about the Legion. I feel it is the secret of success in our school. I have been watching your efforts and now I come to ask if I too, can become a Legionary."

Jona's eyes twinkled. "Our Lady has heard our prayers at last," she said. "We have been praying for this for so long, but we knew you would join us one day. Now we want a President for our boy's Praesidium and you will be ideal after a little training."

That was two years ago. My only regret now is that I had not known about the Legion long before, especially when I was working in the Government School. How much good I could have done if only I had known. For those who know little of the Legion of Mary, I shall briefly give a few points and give an idea of some of the work our children are doing.

The Legion of Mary is an Association of the Catholic laity. Membership is open to men and women, married or single and to boys and girls. The object of the Legion is the assistance of the Bishops and Priests in their apostolic work of saving and sanctifying souls. It was founded by an Irish layman, Frank Duff, in 1921, and has now spread to almost every country in the world.

Fundamentally the Legion system is very simple. There is a weekly meeting where the members get together, recite some prayers and decided to do some work for the Church. Each is given a definite duty which he or she does accompanied by a fellow legionary. A week later, they come back to report on how they have done it. Around that simple structure, the other details of the Legion Scheme of Apostolate have been built up. There are the prayers at the meeting and every day. There are the details of the organisation of the meeting. There is guidance given by a Priest. Above all, there is the wonderful spirit of the Legion which is beautifully expressed in the Standing Instruction:—

"Legionary duty requires from each Legionary the performance of a substantial active Legionary work in the spirit of faith and in union with Mary in such fashion that in those



THE
LEGION

AT
WORK

worked for and in one's fellow members, the person of Our Lord is once again seen and served in Mary, His Mother."

The following works are done weekly by the Legionaries in our Mission School:—

1. Teaching prayers and doctrine lessons to the old, blind and crippled catechumens at their homes preparing them for Baptism.

2. Bringing the cripples to Mass on Sundays on wheel-chairs.

3. Cleaning their homes, drawing water, and making fire for them.

4. Encouraging the Catholic parents to bring their babies for Baptism as early as possible.

5. Notifying the Priest about sick and dying people in the location so that he can administer the Last Sacraments to them.

6. Calling together pagan children in the streets in which they live, and teaching them about God.

7. Doing Sacristan work of preparing the Altar and laying out the Priest's vestments ready for Holy Mass.

8. Encouraging lapsed Catholics to come to Mass on Sundays and reminding them about all the great feasts of the Church.

9. Taking out the Book barrows on Sunday to the street to sell Prayer books, Rosaries, Hymn books, etc. and in this way catching many lapsed Catholics who come to buy.

The enthusiasm with which these works are done is contagious. The children feel that they are doing something worthwhile, their minds are lifted above their squalid surroundings and life is seen with a purpose.

Yesterday Petrose — who first led me to the Legion — came to me. "Mistress", he said "Next year you must look for another Legion Secretary. I am going to the Seminary. Rev. Father X has fixed everything up for me — do you think they have the Legion in the Seminary, Mistress?"

"I don't know Petrose, but at any rate, four members are sufficient to start a Praesidium."

"Four Mistress, what, four?" he asked. "Have you not heard Petrose that Martin, Joseph and Stephen are also leaving for the Seminary?" "Yes, Mistress, I have heard. We can try!"

It will be hard to part with four of my best Legionaries, but what a joy and consolation to know that God had called them to work in His vineyard. I ask our readers to pray that they may persevere in their holy vocation and one day come back as ordained Priests to continue their apostolate amongst us.

NOTICE.

RELIGIOUS DOCTRINE SYLLABUS.

Notice is hereby given that the Primary School Religious Doctrine Syllabus which has been in use in Catholic Schools during 1958 has received approval for 1959. You are therefore kindly requested to use this syllabus as a guide.

It is also recommended that the Primary Course be considered as two units, namely:—

Unit I — Sub B.

Std. I.

Std. II.

Unit II — Std. III.

Std. IV.

Std. V.

During 1959, the **Std. I** course of the Syllabus should be followed in Unit I. The **Std. IV** course should be followed in Unit II. Such an arrangement would facilitate matters such as examinations, difficulties in small schools and children moving from one school to another.

Finally, a point of information. A National Catechetical Commission has been set-up to study such questions as methods, text-books and syllabuses. All language groups and interests will be represented. The findings of this Commission will be made known to you.

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Vital role of women teachers

“ Nations develop out of nurseries ”

WOMEN were designed by their nature, elegance and softness to make virtue lovely to children, to spread around them order and grace and to give to society its highest polish; and the best place to accomplish purposes at once so elegant and salutary, is — the classroom. A woman-teacher thus plays a very important part in the making of a people; the regeneration of society is in her power because, the tiniest bits of opinion sown in the minds of children in private life, afterwards issue forth to the world and become a public opinion. Nations develop out of nurseries, and those who hold the leading strings of children may ever exercise a greater power than those who hold the reins of government.

The woman-teacher must be duty-conscious, work, and above all, be an example to her have a sense of responsibility, love for her daily contacts. We must realise that there is work for all of us; which we cannot do in a crowd or as one of the mass, but as a person acting singly; a special work to do as an individual, who by God's plan and appointment has a separate position, separate responsibilities, and a separate work. If we do not do this work, it must be left undone, and we are responsible, not only for doing, but also for leaving undone: else the servant who hid his lord's talent in the earth would have escaped condemnation.

UNITY OF LIFE.

The teacher meets the child very early in life; it is at this stage that she either makes or mars the life of the child. She must mould the child into that pattern which she knows is

acceptable to God and man. It is the duty of the teacher to produce a God-fearing and law-abiding citizen. A general harmony should exist between the natural side of the child's life and the spiritual, leaving neither side undeveloped. We have to be so much on our guard in these days against that divorce between the religious and the secular life, which is one of the greatest dangers to the Church. There must be unity of life in the education we give our children; our education must not be one-sided.

Every teacher must regard her work as a vocation. God has bestowed upon woman a great aptitude for teaching, and this aptitude may perish through want of exercise or be called forth by exercise. It may be overlaid with mere formal instruction or it may be quickened and directed by honest practical education. It should be regarded as a special gift which exalts individuals of the sex.

MISSION OF LOVE.

Our life is a mission to go into every corner we can reach and reconquer for God's beatitude, His unhappy world back to Him. This mission, the teacher can only realise if she has a love for her work, which includes primarily, an expression of love, of patience and sympathy for her contacts — the children. An atmosphere of love, co-operation and mutual understanding should reign in a healthy school; all forms of military discipline and coercion are signs of a wrong approach to education.

We are not to make of the children mechanical robots, who have to come and go at the beck and call of a teacher, without themselves appreciating the value of their behaviour. Such children will be misfits in society. Our duty is to train self-respecting, responsible young men and women who will be able to find their place in society. What the world will be in 10 - 15 years' time depends largely on what is going on in the nurseries and classrooms today.

No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. No one can detach herself from this connection.

Author of this article, Miss Elizabeth Appre, B.A. U.Ed., who teaches J.C. at Orlando West High School, has done some hard thinking about the role of women teachers. Attractive Miss Appre graduated from Roma and Cape Town universities.

There is no sequestered spot in the universe, no dark niche along the disc of non-existence to which she can retreat from her relations to others, where she can withdraw the influence of her existence upon the moral destiny of the world. Everywhere her presence will be felt, everywhere she will have companions who will be the better or the worse for her influence.

GREAT INFLUENCE.

The teacher exercises a great influence in life because children are affected by what she is, says and does. And these have also their sphere of influence; so that a single act of hers may spread in widening circles through a nation of humanity. For every good deed of ours, the world will be better always. To our children, to each and all, every day and all day long we are distributing that which is best or worst in existence — influence; with every word, with every look, with every gesture, something of great importance is given or withheld.

It is thus evident that in order to bring out the best in every child, the teacher must be exemplary in every way. For it is personal virtues that enkindle virtues in others, heroic example that most surely rouse heroic emulation in the souls of man. It is an obligation for every teacher to develop a sound character, so as to have a sound influence on her children. You cannot lead souls heavenward unless you are climbing yourself. You need not be very far up, but you must be climbing. We must make ourselves useful. Our work must be what we ourselves are; and in ministering to others, we realise more and more the solemn obligation which rests upon us — for their sakes, if not for our own — to sanctify ourselves. She is the best teacher of others who is best taught herself.

CHARACTER BUILDING.

We must build up our children's characters, for character is property. It is the noblest of possessions. A child, from the outset, should cultivate a noble character, for character is the foundation, the basis of each individual child's subsequent behaviour. Character is nothing but steady love of good and steady scorn of evil. Character, as I would see it, is that actual, mental, moral and spiritual condition reached at any given moment through the influence of all the many impulses, external, of life; it is the set or bent of the soul, the resultant in the individual being of all the converging forces which he exerts or to which he submits. One great mind, in order to em-

phasise the importance of making the correct start in the building up of a noble character, once said:

"Sow an act, and you reap a habit,

Sow a habit, and you reap a character,

Sow a character, and you reap a destiny."

SELF-SACRIFICE.

The life of a teacher always presupposes a life of self-sacrifice. The teacher who enters the profession with personal gratification as the primary aim, will be disillusioned before long and consequently be very unhappy in her choice of vocation. There are many problems to reckon with in teaching. There are different groups of children to contend with in the classroom. We have the very intelligent, the normal, the dull, the retarded, the "difficult-to-manage" type, the neurotic, etc., and in order to develop the individual characters of all these children, the teacher cannot treat them as a homogenous whole. She must consider them separately as individuals. This envisages a lot of sacrifice — a necessary ingredient in the life of a teacher. There must be something for her to suffer, something for her to sacrifice herself for, if she is to attain to her fullest development, as well as something for her to have and enjoy. Mere happiness in itself is an insufficient aim. Devotion to some cause gives us a motive beyond this—happiness, like every other good thing, should cost us something, it should be a moral achievement and not an accident.

The time has come when women should be aware or be made aware of their responsibilities in the world and the contribution they should make towards the betterment of society. Woman is inherently a teacher. The first human being the child notices as soon as it becomes conscious of its surroundings — is the mother, who automatically assumes the duties of a teacher, until she transfers the child to a nursery school, where it continues its education under the guidance of a nursery school mistress. During the early years of its life, which are very important for the formation of character, the child has greater contact with women than men. Women, who have been called by their own hearts, by education and the needs of others to this noble vocation, must not be content to dream away their lives, indifferent spectators of the sorrows, sins and wrongs of men, when they might be leaders in the battle against evil. The age of heroic deeds is not gone by. Let us too, conquer something!

Catholic teachers have a role to help remake Africa

"Remake man and you will remake his world.
Revolution starts with man."

THE over-emphasis upon politics today is an indication that people are governed instead of governing. The indication is that the people have no will, the will is with the state. The individual does not exist for his own good but for the good of the state. In short, the state, like an octopus, has its grip upon every man and the individual is gradually dehumanised, depersonalised and poured into a dictatory pattern, so that he can be moulded into a mere servant of a nation, a race or a class. Instead of making the hat of governmental policy fit the head of man, the tendency of our Government today is to cut off the head if it does not fit the hat — to demand that institutions, political schemes, ideologies and social theories must prevail, no matter if their cost proves to be the destruction of man himself.

Opposed to this attempt to enslave man, body and soul, by those who disregard the individual personality and have forgotten that man is not made for the state but the state for man, is the rising African Giant who is making headlines today in the world newspapers. We observe a great struggle, a seeking to be, all over the face of Africa. African nationalism is rising and will take shape.

MASS MAN.

In the midst of this shapeless national rising we observe a new type of man coming into being in the modern African social and political life. He is the "MASS MAN", who no longer prizes his individual personality, but seeks to be submerged in the collectivity or crowd. He is a spineless creature who has lost his personal self: He has no moral, social or political principles to develop upon. He is without originality of judgment — he apes and thus lives like an ape. This man hates tranquility, meditation, silence or anything that gives him leisure to penetrate into the depths of his soul. He has found pleasure in political mass strikes, alcoholic clubs, movies and sex — and he seeks to be influenced rather than to influence. This man claims his origin in our Godless society and state. He is fast multinucleating in our state schools and political institutions. He has become the raw material

A penetrating study by Mr. D. K. Koka, B.A., principal of a big Catholic school in Moroka, president of the Johannesburg CATU and national secretary of CATF.

of every form of social, political and educational ideology: from fascism to communism and apartheid. He has no self-defence against these immoral ideologies devised and propagated by those more powerful or influential than himself. He has become a helpless victim of circumstances; a tool in the hands of the state — in the hands of his oppressive rulers; — a ready recipient of apartheid and communist policies. He is passive in the face of evil. Political injustices, social inequalities, economic exploitations and organised crime leave him cold. He has become indifferent, non-consent and uninterested in matters affecting his very being and his community.

It is this man whom we see coming up in our modern African society upon whom the Catholic teacher should have an eye. He has no light, he needs light. He has no Christian principles to guide him, he needs a teacher and Christian guide. He knows of no God, but of the state as his master and true God. He knows of no evil but hunger. Material needs are his sole worry and in their satisfaction he seeks happiness. It is to this man that a Catholic teacher should strive hard to restore self-respect, dignity and honour — which will keep him from bowing his head cravenly to those who threaten to enslave him: The Catholic teacher as a perfect leader, should seize the opportunity and lead and direct this mass social, mass educational and mass political development in Africa. He should bring Christ to this man; he should educate him in Christian doctrine, give him sound Catholic education and teach him to observe and respect the inalienable human rights so much overlooked today. The Catholic teacher, with light and the grace of God should embark upon a process of reforming the heart of man; especially the African man

of today in whose hands lie the events of the future. For, if Africa must rise up and be a great power in the world, Africa must be Christian or else tumble down crushed under the yoke of communism.

CATHOLIC TEACHER.

If the Catholic teacher is to reform any social, political or educational structure in our community or nation today, he should start with the reformation of each and every individual with whom he comes into contact: with himself, his neighbour, his friend and his enemy. He should try to influence and direct the thoughts, decisions and choices of our African Mass Man and thus reform the African community. He should participate in every activity and thus direct the mind and thought instead of sitting silent and acquiescent, witnessing the carrying out of immoral dictates and the commission of crimes on a scale larger and more shocking than the world has ever had the misfortune to know.

To all the Catholic teachers we say: gird your loins, take up the sword of faith and fight against tyranny, against injustice, violation of human rights, mental enslavement in the cock-eyed sort of education devised specially for the Africans; be active in Catholic Action; bring Christ to your fellow Africans; bring light to their hearts and homes. Lead them and lead them with confidence, faith and love of God in yourselves — and yours shall be victory, grace and the blessings of God.

Come, let us be up and doing. Remake man and you remake his world.

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Lumen, February, 1959

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Young sculptor Ndlovu may go far

We have much pleasure in introducing to our readers the young sculptor Albert Ndlovu.

Albert Ndlovu was born in Zululand, Natal. He passed standard 6 in his home district. Then his father was unable to pay the schoolfees for him and therefore a teacher took him to Paulpietersburg, where he attended school. The teacher paid the schoolfees for him. As a recompense Albert cooked and washed for the teacher. When at school in Paulpietersburg the Art organiser for African schools: Mr. J. Grossert "discovered" the excellence of his craftwork, and promised him therefore a bursary, after he had completed his J.C. examination.

Therefore, in 1955, Albert proceeded to the Indaleni Government African Artschool, where he studied sculpture under Mr. Atkins, head of the Art school there.

In September 1956 he took a teaching post at the Botha's Hill T.B. settlement, Natal, where he taught the disabled African patients a trade or craft. As this course was discontinued, Albert went for a few months back to Indaleni for further studies.

In 1958 Albert was sent to Queenstown Diocese. There he joined the well-known Sister Pientia who was doing the mosaics for the

cathedral. Albert became interested in this work and Sr. Pientia took him as an apprentice in this craft. Albert soon got the principles of this technique and is now working on his own mosaic designs.

As Albert is by inclination a sculptor Bishop Rosenthal sent him then to Mc Kays Nek Mission near Queenstown, where the Rondavel Church is built. There he is still working on small statues undergoing a probationary period. At the same time he is teaching craftwork to the children in the small school there, and he proves himself a thorough art-teacher. A specially good point about his teaching is his handling of African materials, which he finds in the vicinity of the mission. He goes out into the district to collect wood for his carvings, clay for his modelling, natural stones for his mosaics and plant-dyes for the fibrework.

It is Bishop Rosenthal's intention to send Albert now to Lumku where he will carve statues for the Church. In a centre like that it is important that the future catechists should see African religious pictures in their churches, as they will after completion of the course, preach the faith in their own language and manner to their own people. Albert will therefore have a real Apostolate in Lumku, for which he is eminently suitable.



ALBERT

AT

WORK

WORLD MISSION ROSARY

The Missionary Rosary of the World is an "invention" of Bishop Fulton Sheen, auxiliary Bishop of New York, the most popular Catholic prelate of the United States.

Bishop Sheen is the national Director of the Propagation of the Faith in the U.S.A. His Missionary Rosary was launched in America some years ago. It has spread rapidly through all the big Catholic nations. One can definitely state that it is one of the most congenial Missionary practices of our period.

Bishop Sheen has a slogan "**A World which prays remains united.**" The Missionary Rosary is intended to be a crusade of prayer to obtain peace in the world and the conversion of men. The five decades of this Rosary have each a different colour: they represent the different continents for which we offer our prayer.

The first five beads beneath the Crucifix are always offered for the Holy Father. **The green decade** is for Africa, with its green forests. The green is also the sacred colour of the Mohammedans, very numerous in Africa, and for whose conversion we pray.

The red decade represents America whose first inhabitants were, for want of a better name called 'Red-Skins'. In praying this decade we remember particularly the Church in South America which needs 45,000 Priests.

The white decade is offered for Europe, and for the white-clad Pope, who from Rome watches over the world. It is only right that the Great White Shepherd should share in each Rosary as he rules all the Missions of the world.

The blue recalls the numberless isles of Oceania, scattered in the blue of the Pacific.

Finally **the yellow** is for Asia, country of the yellow men and continent of the rising sun, where civilisation first dawned. In praying this decade a special remembrance is made of persecuted China.

By spreading the practice of the **Rosary of the Five Continents** of the world, we honour our Lady, recently proclaimed "Queen of the Universe", and we call upon her aid as Queen of the Missions and Mother of the Divine Missionary.

One who prays the world mission Rosary will have the spirit of Pauline Jaricot, who founded along with the Propagation of the Faith, the "Living Rosary."

You will give a new spirit to this all-powerful devotion of the Rosary, a devotion alas, forgotten by many Christians to-day. The World Mission Rosary is prayed with the eyes because of the colour, with the touch, with the mind by concentration on the meaning of each colour, and with the heart because of the offering of each decade for a special continent. As National Director, I am trying to introduce this Rosary into Southern Africa.

You tour the whole missionary world every time you pray the World Mission Rosary.

God bless you.

Sincerely yours in Christ,

Desmond J. Hatton.

National Director of the A.P.F.



**FIGURE OF CHRIST
ALBERT NDLOVU**

Africans MUST turn to the Skills

by

Mr. S. M. CRUTSE,
Head Teacher, Vocational School, Dube.

THE pattern of education for the African in the early days was set by the Immigrant European Missionary; hence the conspicuous role played by religious instruction, which helped to consolidate the traditional African belief of doing honour and respect to those superior to yourself. Apparently the main consideration was to prepare the African for evangelization, so that he in turn might evangelize among his fellow-Africans. This is the reason why there were, among the educated Africans, more teachers than anything else. The High School came later — the University is even more recent. Vocational Schools were and still are unpopular: African society appears to have been prejudiced against them—perhaps rightly.

A large number of African parents are eager to see their children go through High School — not as a qualifying entry to the higher education of the Bachelors, Masters and Doctorates, but just education, until financial resources become exhausted; unfortunately, always too soon.

Only Teachers.

One must admit on the other hand, that the Catholics had their Mariannhills and the London Missionary Society, their Tiger Kloofs, where some of the skills were taught. The few Africans taught, adapted themselves quite readily and some of them became good craftsmen. On the whole, however, the position remained that for everything we required we had to depend upon the European craftsman. He supplied the brains and the hands to equip the African. One thing worthy of note is that our cities and dorps are full of qualified teachers and even holders of certificates as high as matriculation who roam the streets workless, and in some cases have to fill positions such as that of labourer, just in order to earn a livelihood. They cannot be absorbed in the labour requirements according to their education, consequently, they are overflowing with frustration.

As against this frustration, skilled hands are required in all African localities. Houses are being built to European standards — electricity is being installed in such houses which are being lavishly furnished — motor cars are owned by Africans and must be maintained. One can list quite a number of spheres where

skills are needed. It therefore seems obvious that the African should be awakened to the urgent necessity of considering skilled occupations systematically and in a more serious light. As a wage earning resource, its potential is almost unlimited. It is also a means of money saving, in that high European salaries in the Townships can be eliminated, and it is definitely an assurance that more and more money will circulate among the Africans.

Vocational Training.

The question of training, therefore, calls for acceleration. In the Transvaal, only two Vocational Centres for Africans exist; one at Vlakfontein, Pretoria, and the other, the Vocational Training Centre run by the Johannesburg Municipality. At the latter, building, carpentry and joinery, tailoring and plumbing and motor-mechanics are being taught. In the monstrous building projects in the Johannesburg area, every graduate in building and carpentry is readily absorbed and there is still a large short-fall. One wonders how other areas face the demand. Two alternatives are obvious: European skills are used at very high costs to the occupier of the African home, or limited African labour is used and production slowed considerably.

Another factor must emerge. The educated African should interest himself in the skills, so that executive positions can be filled and more responsibility vested in the African. At the present, training always seems to be with the object of finding a short cut to earning a livelihood. One other point worthy of consideration, and if needs be ratification, is that of treating the Vocational Centres as foster parents for the unwanted and misfits — the boy who is considered unfit to proceed to High School is advised to go and use his hands at some trade school. He cannot be expected to compete with the European and Coloured, who have a longstanding tradition behind them.

If as a nation we acquire and become proficient in as many skills as possible, we will be progressing towards one of the essentials of national self-help.

Words we use in Church.

We students of St. Peter's Seminary, Pevensey, have been thinking about the best words to use in our African language, when talking about matters of our Church. Here are some suggestions.

Now **please**, you readers, don't go to sleep on this. Read it through and write in to your Lumen Editor and say what you think of our ideas. This is after all a democratic paper!

ZULU.

Word. Translation, and alternatives.

1. Church and its parts.

Tower	umboshongo	
Porch	iguma	
Steps	izitebisi	
Clock	ikilologo (ama-)	
gate	isango	
Transept	iphiko	
Chapel	isontshwana, ishapela	
Side Alter	ilathi lasaceleni	
Confessional	isivumuzono, isihlalo	sokuvuma
Font	umthombo	

Baptistery	isibabdiselo, indlu yokubabadisa
Shrine	indawo eyingcwele
Communion Rail	isithebe, isihonqa
Sanctuary	umsamo wesonto, isantshwuweli, ngaselathini
Pulpit	umganga
Crib	umkhombe, ibelehema
Tabernacle	indlwana yesakramenti, ithabanakeli

Baldachinum	umpheme
Canopy	izulu

2. Altar and its Furnishings.

Alter Cloth	indwangu yelathi
Bell	insimbi
Throne	isiqhwakelo, ithiloni (isihlalo sombishopu)
Plate	umcengezi
Dish	indishi (am izin-)
Basin	isigezelo, isihlambelelo
Kneeler	isiguqo
Jug	ujeke (o-)
Cruet	isitshana, ikhuluwethi (Ama-)
Lamp	isibani

BLESSED MARTIN DE PORRES

The Postulator General is promoting a new programme of prayer and penance for the last miracle needed for Bl. Martin's canonization.

We beg you to join fervently in this intention, and report any fervours received to:—

PRAYER.

Renew, O Lord, in these days, when pride and forgetfulness of Thee are so widespread, the wonders which Thou didst perform through Thy humble servant, Martin de Porres, during his lifetime. We pray that soon it will please Thee to perform through his intercession the one remaining miracle needed for his canonization, so that all the world may know of Blessed Martin and of the surpassing value of the virtue of humility. Through the same Christ Our Lord. Amen.

NOTE

Statues of various sizes, medals, pamphlets and copies of the Novena, in English, Afrikaans, Zulu, Sesotho and Setswana can be obtained from:—

The Bl. Martin Centre,

Also "Seun van Lima" (for Stds. IV and V) and Zulu-Sesotho Mass prayer book.



Taper	ubaqa
Lighter	isokhelo
Extinguisher	isicisho
Sacristy	indlu yokugqokeka, ivestri, isakhilistayi
Thurible	isithunqiso
Stoup	isigcoboze
Charcoal	amalahle
incense	impepho

3. Musical Terms.

Antiphon	isisuso, iantifoni (ama-)
Psalms	isihlabelelo
Canticle	ingoma
Hymn	ihubo, umhlabelelo
Choir	abaculi, ikhwaya (ama-)
Conductor	umculisi
Cantor	umculi, igoso
Bass	imbodlongo
Tenor	Indlela yeithathu, utena (o-)
Alto	indlela yesibili
Soprano	indlela yokuqala
Unison	indlelanye
Part Singing	indlelazonke
Plain Chant	umchwayo

4. Rites and Ceremonies.

Sacramental	isakramentali (ama-), isicwebiso
Blessing	isihlahlameliso, (isibusiso)
Benediction	isibusiso
Consecration	umngcweliso, ukucwebisa, ukucweshiswa
Dedication (to Patron)	ukwahlukanisela
Ordination (the rite)	umgcobo
Ceremonies	iminingwane
Rubrics	iziqondiso
Mission	imvuselelo
Retreat	ukuthula
Campaign	umkhankaso
Crusade	umkhankaso
Pilgrimage	uhambo oluyingcwele
Vigil	umlindo

5. The Mass.

Ordinary	imikhuleko evamileyo, uhlelo
Proper	imikhuleko eguqukayo
Paten	umcengezi
Monstrance	isikhombiso seSakramenti
Bier	uhlaka
Vestments	izingubo zenkonzo
Cassock	ijazi
Surplice	isembatomhlophe, isepulasi (ama-)
Chasuble	ingubo yemisa
Stole	umgaxo

Cope	inkumbesi
Veil	isembeso
Veil, transparent	ulwembu
Mitre	imitra
Crozier	uzime
Ring	indandatho
Biretta	ibiretha
Deacon	idiyakhoni (ama-) inceku
Subdeacon	incekwana, isabudiyakhoni
M.C.	umkhalimi
Server	isikhonzi
Acolyte	owobaqa
Thurifer	umhungisimpenho
Missal	incwadi yeMisa, iMisali

6. General.

Octave	umgutshwasonto, iokuthava
Vespers	intambama
Compline	isiphakulo
Exposition	ukukhishwa kwesekramenti
Adoration	ukudumisa
Prostration	ukuziwisa phansi
Sprinkling	ukuchela
Burying	ukungcwaba
Picture	umfanekiso
Statue	isithombe
Medal	imendlela, imedali
Card	uqwembe
certificate	isifakazelo

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LUMEN



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THE VOICE OF CATHOLIC AFRICAN TEACHERS

VOL. XI, No. 2.

Lumen

MAY, 1959.

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Ecclesiastical sanction has been granted for the publication of this magazine.

It is written **BY** Catholic African teachers;
it is **FOR** them, their friends and all thinking Africans;
and it tells **ABOUT** the problems they face and their achievements.

Editor's Address: "LUMEN",
82, Anderson St.,
Brooklyn, Pretoria.

S. Konya gave us this term's cover picture. Talented Mr. Konya is an artist of great renown both in Pretoria and overseas.

A time for choosing quickly

AT a crossroads a man can stand and think. The roads are not moving. But if you come to the fork in a fast river you must think and act quick. Otherwise you will hit the bank between the two streams and your boat will founder.

South African politics are not at a crossroads with time to stand and ponder. It is here a question of two streams, which cannot stand still, dividing fast: Integration and Partition. Every move in the direction of one makes it harder to get into the other. And yet South Africa, to continue a nautical expression, luffs and fills between the two. Every year tens of thousands more Africans move into industry and towns. Every year more proclamations of separate sovereignties to come. Europeans pouring into the top end of Zululand. Politicians proclaiming the integrity of African lands for future 'Stans.

We will call the writer of this article Pace Maker. He is well known to many of you and he will have many things to tell you. Watch that name — Pace Maker!

chine guns and bombers in Africa? They are pledged only to positive action, to make felt by agitation, and by causing discomfort to Europeans, the discomfort amounting to degradation that events have forced upon Africans. We need not assume bad will in any man. Let us say it is the accidents of a very strange history that have caused Africa's crisis. If you notice the African leaders, they attack systems rather than men. But they are

Let us see the NEW MAP.

The Accra conference, which will probably become one of the landmarks of world history, has sent a flood hurtling down the river. The men who steer the ship of state in South Africa have very little time for an absolute choice. It is no longer possible, with so many sovereignties of black men in Africa, so many more to come in the next few years, to hold back the concession of the only form of citizenship now acceptable—ordinary civil rights in a sovereign state, from the first cousins of Nkrumah and Nyerere and Azikiwe and Leabua Johnathan. Our boat will be irrevocably in one or other stream, hastening on, within five years; or it will have hit the bank and foundered.

I say five years because that is the time the men of Accra have said. I say the boat will hit the bank if no choice is made, not because those men mean violence. They do not. And not one shred of factual evidence has been produced to prove they meant violence in Rhodesia, or that the troubles in Nyasaland are more than the spontaneous outbreaks of frustration and anger of simple men. The leadership is pledged to anti-violence, if only because they are not fools. Who has the ma-

determined to attack, by means short of violence. They want something settled, not just locally; they want to settle the minds of the brotherhood of Africa, within five years.

It is not the job of a Catholic Action paper such as this to go into party politics and interfere with the citizen rights of every man to choose his party. But it is our job to state the great principles of social justice, and the great lessons of the foundering of history, which must lie behind all political judgment. It is our job to say whether South Africa should choose partition — as Abraham and Lot chose partition sooner than see their shepherds fight; or whether it should choose integration — as has Catholic South America. But it is our job to point out basic human rights; that if there are certain citizen rights such as voting and occupying property, then people can only be excluded from them because of proved inability to use them. It is our job to point out that where pilots of states have hesitated between two policies in the hour of crisis, their ships have gone aground. It is our job to point out that the stream of African growth is becoming a race.

Outbreaks of frustration?

The conditions of true integration are to admit everyone, on an identical system, to qualify for rights to work, for ownership and for the vote. Set the conditions hard if you like, but they must be the same for all: the jobs must be given to the men who can do them best; the vote to everyone who fulfils the conditions of age or standards of education or state of responsibility — not refused to lawyers, principals of Colleges and Chiefs, and given to problem teenagers of another colour because of their colour.

The conditions of true partition are the conditions of a viable state; sufficient territory proportionately, not one quarter of territory to three-quarters and three-quarters to one quarter; outlets to neutral countries and the sea, not complete encirclement within a major state, so that you cannot import a man or a mealie cob except with its permission and through its tariffs — so that you are only a larger location; true sovereignty, not a toy parliament to let the children feel they are growing up; and, in the case of South Africa, a true compensation to the new states for what their labour has built up in the old, either by inclusion of several of the large towns and industrial installations, or by financial aid equal to the value of African labour in building up Johannesburg, Cape Town, Durban, the Mines, the dams, the forests, the harbours — a lot of millions. These principles apply whether the partition be into wholly separate states, or member states for a Federation. People say the second of these alternatives, Partition, is impossible economically.

Others say the first, Integration, is impossible socially.

It does not matter if both are impossible, in some way the impossible must be done. For the two are mutually exclusive. We are at the parting of the streams and they are hastening on. The tiller must be turned finally one way — within five years. By this I mean a formal, final declaration by which Africans will know that in one way or the other, this or that is the blue print to which South Africa will work to ensure to Africans those rights that other men have, in common citizenship of a sovereign state. Let us see the new map, and see if it is honest — or see the qualifications for one single South African citizen-ship.

Let the reader note: This article assumes a fact of which we have evidence—deep selfishness and impatience on both sides of the colour bar, again not so much by bad will as by habitual training and inherited culture. There is of course the other thing that could be done: that each side should say, not “What can we get or hold?” but “What can we give?”; not look at the others faults, but at its own; choose poverty and hardship for the sake of the other. Such a spirit would render the means of politics unimportant, for no one would move to hurt. But it is not at present something workable through ordinary political channels, and unless the politicians wish to leave their present methods and adopt those of the Sermon on the Mount, the choice of the third method is not open to them. It is a possibility, but only by some miracle of grace such as we cannot calculate upon in ordinary human affairs. They must either give up what they have to the poor, and follow Christ, and be able to walk upon the water; or they must turn their boat into one channel of human safety.

LEADERSHIP SCHOOL

To implement the decision of the Federation Executive, a “Leadership School” is being organised for a select group of teachers from all over the Transvaal. This school will take place in July, probably in Pretoria.

The course will include lectures on the Liturgy and Apostolate and also on the place of a Catholic in Society.

IMPRESSIONS OF THE COMMUNIST PARTY

FOR nearly three years I was a member of the Communist Party. My reasons for joining the Party were the usual vaguely atheistic, angrily idealistic ones of University students. The world was a mess of corruption and oppression; the only important people were those who suffered under the yoke of Capitalist Imperialism — the Workers. This is a necessary phase, I think, for even though one later realises that **all** people are important and that the service rendered by the road-digger or bricklayer is not necessarily superior to that of the teacher or statistician, one's mind becomes geared to recognising injustices, to speaking of them, and to caring and acting for the victims of these injustices.

FELLOW MEMBERS OF THE PARTY.

It was an interesting time. It was also the time during which I met vital people — or was I just impressionable? I shall never forget the thrill (carefully hidden) of being, for the first time, on an equal footing with Africans, Indians and Coloured.

As I got to know my fellow members, it gradually became clear that many of them

were Communists for their own particular reasons — reasons which had little to do with the objective good that Communism might bring to the world. Besides students like myself, there were the poorer Europeans and non-Europeans, the "have nots", who thought that they and their sort would experience vast material gain in a People's Republic; in fact

A young Communist has given us some of his impressions of the Party. We are grateful to him and wish him every joy in the Church.

some of them were quite right, but the wasters-with-a-grudge would have gone under in a People's Republic as surely as they were going under in the South African Democracy of 1947. Then there were the Africans, Indians and Coloureds who wanted to be treated like the Whites, with equal opportunity, pay and rights. With these I had great sympathy; their

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demands were just and their concern for their people was sincere. On the other hand, the non-Europeans with an urge for personal power were used by the Party but not liked or trusted. One knew them then, and one knows them now. They are the ones who see themselves as leaders, but who turn out to be bullies and cashers-in.

The Bohemians made a delightful change, and were accepted in a kindly way by the Party. Arty, grubby, over-talkative or morosely silent, they appeared to know nothing of Communism beyond free love and State employment of Artists. It never seemed to occur to them that the State might just **not** employ them! Another and impressive group were the intellectuals. Many of them were Jewish, well-read and intelligent. I should say that they were logically unable to accept the existence of God, but still they needed an Authority, and found this Authority in Karl Marx. Ill-adjusted couples, bachelors, spinsters, war-widows and general misfits were frequently to be found. They were people with a personal need — the need to belong to a group with ideals, the need to find a purpose in life. It is a joy to know of one of these who has found contentment in the Church.

The most incomprehensible group were the wealthy professional people. They were barristers, doctors and company directors in Johannesburg and Cape Town, with highly successful practices and large luxurious homes. Some of them seemed to be sincere and dedicated Communists; others perhaps felt their lives to be selfish, and others may have been bored. These people certainly did not live as if their money were a burden to them; they entertained, dressed, bought, built and ate expensively, yet they must all have realised that a revolution would deprive them of most of their possessions. It is cynical to suppose that they were **afraid** of a revolution and thought they would not fare too badly if they aligned themselves with the revolutionaries well before the time.

ACTIVITIES AND ORDERS FROM HEADQUARTERS.

Like all political parties the Communist Party spent a good deal of time raising funds. I never knew what became of all that money made from jumble sales, bridge drives, fêtes in member's gardens, gambling evenings in locations, and collected from donors. Our Branch kept little, if any, of it — we employed nobody, held our meetings at private homes and had only the expense of paper for keeping minutes. We often received orders from

the Party. For instance we were told that the policy before the 1948 General Election was to canvass and work for the United Party, because a Nationalist victory was foreseen. The few dissenting voices, which suggested that a Nationalist victory might hasten the Revolution, were silenced by "Orders from Headquarters". We were told when to distribute pamphlets throughout locations, when to start organising Coloured or Indian sections, when and where to hold political rallies. These orders all came from the mysterious Headquarters. We were expected to read Marxist works regularly, to know and appreciate the music of the Soviet composers and to admire the art and novels which were recognised and acclaimed by the U.S.S.R.

Besides the general orders we received **personal orders** from our particular Branch. I had to join the National Union of South African Students and keep in touch with other Party members in N.U.S.A.S. all over the country. Many were the secret N.U.S.A.S. meetings attended by Party members only. I was told to do certain work for a Trade Union and to attend Trade Arbitrations in the guise of secretary to the person who represented the semi-skilled and unskilled labourers. The particular Union presumably had no idea that their representative was a Communist. Later I was told to spend three days a week working for yet another Union — a calculating machine would have been far more efficient! At one time a pamphlet had to be drawn up on housing conditions in a certain municipal location. I was chosen to do the survey because, being a young student, I would easily be able to get permission to enter the location. Incidentally, the Party provided me with the lines that I was to take with the Native Affairs people.

PENETRATION BY THE PARTY.

It was Party policy to have members in all spheres: in key positions of the A.N.C., in practically all trade unions, in every profession and all social groups. I was welcomed because I came from a fairly well-to-do and socially accepted family; a link between the Party and the smarter suburbs, I might exert influence upon my bright socialite friends as well as slip revolutionary literature to their servants. Being a University student made me an added attraction.

THE END OF IT ALL.

All this was before the passing of the Suppression of Communism Bill. I decided to resign from the Party just before the Security List of Communists was drawn up. It was not

difficult. I doubt that the stories of threats and victimisation by the Party (upon one's resignation) are true — in this country, I mean. Many of my Communist friends were "named", including a number of students. The "naming" of these young people, and of many of the young and ignorant non-Europeans, was to my mind a mistake on the part of the Government. Most of the students were going through the revolutionary phase; many

of the non-Europeans were swept up by the idea of equality and knew nothing of Revolution or of the restrictions and police-state fears to be found in a People's Republic. The high-handed and threatening condemnation of the Government aroused in all of these the feeling of being persecuted. The resultant rebellion in their hearts and minds has had a retarding effect upon the political and spiritual development of many of them.

★ Catholic Education in South Africa

A recent survey of Catholic schools in South Africa has revealed some interesting points.

The various organisations in the Church run 902 Schools in the Union of South Africa. Of these, 146 have secondary status. Most of these (i.e. 95) are amongst the White group.

Of the 902 schools, 115 of these are state-aided. By far the greater number of these (i.e. 73) are schools for Coloured children. The position was very different six years ago when the majority of our 662 African schools were state-aided. It is perhaps fortunate that the all-powerful Dutch Reformed Church has recommended that the Coloured schools remain private!

PUPILS: There are some 157,707 pupils in Catholic schools at the moment, 98,414 (63%) of whom are Catholic. The Coloured schools have the highest percentage of Catholics, (70% or 14,580 Catholics out of 20,803 pupils). African schools now have 63% Catholic and Catechumen pupils (62,489 out of a total of 96,741). White schools are the least Catholic, there being only 20,705 Catholic pupils out of a total of 37,447 (i.e. 54% Catholic).

NOTE: About half of the Catholic pupils are at Catholic schools.

TEACHERS: There are 4,378 teachers who are teaching in Catholic schools. Almost 4,000 of these are Catholic. Most of the 395 non-Catholic teachers are in White schools. (They number 262).

Of the total, 3,600 are primary school and 778 secondary school teachers.

37% of these teachers (i.e. 1,619) are religious — either brothers or sisters. Well over 60% of these religious are in White schools. Religious are least represented in the African schools where they number 354 out of a total of 2,170 teachers.

There are 2,364 lay Catholics teaching in Catholic schools. Only 190 of these are White, about 330 are Coloured and over 1800 are African.

ORGANISATION:

1. The religious teachers are now organised into the Association of Men Religious and the Association of Women Religious. Jointly, they have an Education Council. This Education Council is run by and for religious teachers. It represents, numerically in descending scale of interest, White, Coloured and then African Catholic education.
2. Of the lay teachers, those in African schools are the best organised. Theoretically, they total 1800 teachers almost all of whom belong to their local Association, Diocesan Union and, ultimately, to the National Federation.
3. For the + 330 Coloured teachers there are only two functioning multi-racial Teacher Associations in Durban and Cape Town.
4. For the 190 White teachers in Catholic schools, there is nothing.
5. No mention has been made thus far for the Catholic teachers outside Catholic schools. And their need is, perhaps, the greatest. What are their numbers? No one can tell. They probably number well over a 1,000. About 500 are African, 500 White and 200 Coloured. These teachers can have tremendous influence. The African Teacher Associations are now endeavouring to bring their African confreres into their Associations. For the Coloured, little exists. For White Catholic teachers outside Catholic schools, only one flourishing Association exists — in Johannesburg.

From all this

A CHALLENGE.....

could well be

CATHOLIC TEACHERS UNITE!

You have the Truth and the Youth. In your hands, the destiny of South Africa lies. The basic programme of unity should follow, roughly, the following lines:

1. All African Teacher Associations must be revived and revitalized. Of the 100 Associations in the country, only about 20 are active.
2. Associations must be started in those three or four Dioceses where they do not exist.
3. Catholic African teachers in state schools,

must, by every means, be encouraged to join the Teacher Associations.

4. Associations must be started for Colour-ed teachers — both in and out of Catholic schools.
5. Associations must also be started for White teachers — especially for those outside the Catholic schools.
6. A beginning for both White and Colour-ed teachers must be made in the Training Colleges.
7. Meetings between White, Coloured and African Associations should be encouraged at local, Diocesan and National level. Catholic teachers of South Africa must speak with one voice.

This is indeed a great challenge — to every Priest, religious and teacher. Bring South Africa through the Youth into the Truth of Christ.

POLICY OF LUMEN

It concerns all of YOU!

MANY people have sent messages of congratulations to what might be called the "new" Lumen as readers have seen it over the last four issues. There are still more Catholic teachers who hardly ever see Lumen, or, if they do see it, scarcely read it. Some say it is too expensive, others say it is too much up in the air. Lumen being "A magazine BY, FOR and ABOUT Catholic African teachers", we wish to tell you about a new policy in our Lumen of the future.

WHY LUMEN?

There are so many other newspapers and magazines. Why have another? The reason is quite simple. There is no other magazine like Lumen. It's purpose is to try to be **a guide and an inspiration to the modern African.**

This seems a very wide aim. Lumen is meant for any African, for anyone who is interested in or lives in Africa. Anyone who can read; and for those who cannot read, there are always pictures!

Lumen is meant for Catholic Africans. Catholics have a world of truth in their hands. Lumen will try to bring that truth to them.

Not only the truth of matters religious, but also in matters of education, social life, ordinary everyday happenings.

Lumen is also for Catholic African teachers. They, more than anyone should have the truth and teach it to others. Lumen will try to set a guide in this.

Thus Lumen is not only for Catholic African teachers. It is for Catholic Africans, it is for ALL Africans.

HOW.

did Lumen come about? It has been running for well over 10 years now. Sometimes it has been good and sometimes not so good. Until now, it has only been the official mouth-piece of the Catholic African Teachers' Federation. Now, its field is being widened. The Catholic teacher must have his eye on all that happens in our country. Lumen will place him in his country by its articles of varying interest.

To provide for this greater field, Lumen is now being run by an **Editorial Board.** The Board is headed by Father Colin B. Collins,

who now hopes to take a back seat. Other members of the Board are: Mr. A. Kgarebe of Vlaktefontein, Pretoria; Mr. D. K. Koka of Moroka, Johannesburg; Miss H. Mofole of Alexandra, Johannesburg; Miss E. Appre of Orlando, Johannesburg; Mr. N. Deny of Pretoria and Mr. C. Gardner also of Pretoria.

But this Board will not run Lumen alone. There must be contributions from all over the country. Representatives must write from all Teacher Unions and Associations. Everyone must co-operate in this democratic effort.

TO WHOM?

Until now, Lumen has been sent only to Catholic African teachers. In the last year, many others all over South Africa and Africa

have started reading it. For that reason Lumen is being put up for public sale. To do this we need salesmen. Anyone can offer, and a commission will be given on copies sold. The price of Lumen is still high — a shilling. But with increased circulation, we hope to bring this down very soon. Lumen can have a great future then. But the help of all is needed. We appeal for articles, representatives and salesmen. There will be something in Lumen for everyone who can read. LUMEN a Light for Africa.

Colin B. Collins
EDITOR GENERAL.

82, Anderson Street,
Brooklyn, PRETORIA.

LIVE AND LET LIVE

The Southern Cross of February 25th reported a statement made by Mr. de Villiers, the Secretary for Bantu Education, in which he stated that a "live and let live" attitude was being evolved between the Department and the Catholic Church concerning their Mission Schools. Quite simply, this is just another example of the facile remarks made by some government officials when queried about obviously unjust restrictions. The policy is the all. If you're outside it, you don't stand a chance; if you're inside it but not following it, you will be "let live", but you'll suffer.

If you're outside the policy. If you didn't hand over your Schools, if your schools are owned by the wrong people, if they are in the wrong areas, you'll suffer. Mr. de Villiers is perhaps aware that the majority of our secondary schools are in the "wrong" areas. He probably hasn't had the heart to visit places like Village Main and St. Bruno's, Newcastle. Empty windows and closed doors — a bitter remembrance of years of work and toil by dedicated people. Nor is Mr. de Villiers perhaps aware of the fact that as one secondary school after the other is closed, so the remaining numbers swell to breaking point with pupils demanding a decent education. Oh well, the Secretary of a State Department can't know everything!

But even if one is within the law, one is still made to suffer. For example, "Our Lady of Assumption" School in the Pietersburg Diocese has recently been told that "it is against regulations for you to enrol any children coming from the adjoining Native area. Such children must attend a Community School." Thus your School may even be registered, but if the children do not come from the right places, you will suffer. In this particular case, 138 children including 60 Catholics will have to leave. And this is only one of many parallel cases. One wonders what Mr. de Villiers meant when he said, "The Department was putting no pressure on parents to divert their children from private schools to Bantu Community Schools." O, well, a State Department can't always control its over-enthusiastic subordinates. And if apartheid will soon be everything, then — anything goes. Live and let live! Or rather, die and let die!

SUPPORT OUR
ADVERTISERS!

Join your hands

TEN WHITE COMMANDMENTS.

1. We are your lords and masters. You shall not put any strang, self-made gods above us. We have delivered you out of the bondage of ignorance and backwardness. You are always obliged to serve us. We are your lords and masters.
2. You must not speak of us. Our name is great and we are the chosen ones. You are the boy, we the baas.
3. You must rest on our sabbath. Go to your Churches if you care. Sit in the sun or gamble in the streets. But—please don't disturb us.
4. Honour your great white Father. Your mother — who is she, anyway?
5. Do not kill — one of us. For that, you shall surely die. Stick a knife in your brother if you will.
6. Do not commit adultery. Not that we are concerned.
7. Do not steal — from us. It's a nuisance; and it makes us afraid.
8. Do not bear false witness against us — especially to the outside world.
9. Do not covet one of our women — for that is unthinkable.
10. Do not covet our houses, our cars and our lands. Be happy with what you have.

We are the Lords and Masters.

TEN BLACK COMMANDMENTS.

1. We are your lords and masters. You say somewhere: Blessed are the meek for they shall possess the earth.
2. Our Name is Force. And there are many of us.
3. The sabbath is a day for plans and meetings.

4. Our Father is frustration, our Mother is want.
5. We shall kill.
6. Adultery — or rape. It will be the same.
7. Steal! It will be all ours.
8. False witness? The world will see and history will understand.
9. We will not covet your women — we are not concerned.
10. We will have our own petty squabbles, but they will be settled.

We are the Lords and Masters!

CHRIST.

1. I want to live, not merely exist.
I want to have proper food, clothing, a house and recreation.
I want my property which can be my own.
I want to worship as I please.
the God that I know, in the Church of my choice,
with my fellow-men — whoever they may be.
2. I want to choose a woman of my choice, to have children, a home.
I want to feed, clothe and house them, wherever I please.
I want to raise them up to the fullest of their capacities,
to make of them, men.
I want to live with them.
3. I want to learn
to develop myself in body and soul.
I want to learn where I will
and what I will. I want my children
to do the same.
4. I want work.
I want the opportunity to do
whatever I am capable of doing. I want to
choose my kind and place of work. I want
wages for what I have done.
Wages for work, not for colour.
I want to associate with my fellow-work-
ers.

5. I want to become part of my country.
I want to associate with whom I please
to move and live where I will.
I want to have a say in my country,
to run it according to my abilities
and not in a system,
I have long rejected.

I want freedom
the right to chose
in this or that circumstance. Whether
servant or master,
I want to be a MAN.

Editor.



The Professor and his saxophone

by Newtown Dhlamini.

● 1.

So you want to hear a jazz story? Okay. I'll tell you one. Maybe you know it, maybe you don't, but I'll tell it. Because I was there and I know the facts, man.

It started on one of those days — you know — summer going and that chill in the air and that early morning bus queue (ferocious!) and the smoke hanging low and cold and grey over the township. It was a Thursday, payday was a week away, and I was tired and sad and bored. What do you do when you're tired and sad and bored? You're right! (Move that boy up to the head of the class.) I drifted down to the **Palace in the Stars** round about half past seven. The **Palace** (why should I tell you? — **everybody** knows) is Pansy Nkomo's joint and it's the **best**. I settled down in the **Palace** with a king-size drink and waited for the guys and the dolls to roll in.

The joint was rocking! Jazz blared from the gramophone, bounced off the walls, made those flat feet of yours start a-tapping. It was early yet, so no one was dancing. A few regulars—early birds — sat around the walls, sipping from their glasses, looking polite and well-behaved, listening to the records. The noise! It was terrific! Not just noise, but JAZZ, man! I just gave myself up and listened. You wouldn't have believed you could have heard a bomb go off two yards away, but at that moment what should happen but that a yelling, raucous, ear-splitting "Hi there!" was heard (it's a fact, man) and Hi-there Matswani burst into the **Palace** with a grin a mile wide on his face, in a purple sports coat, brown bogarts, chocolate slouch hat and a rainbow-dazzle tie (where does he **get** those clothes?).

Anyway, Hi-there does a few snappy little dance steps in the doorway, legs flying wildly, body loose, clicking his fingers, then skips across the room to yours truly (in other words me). I look up at him coldly. Hi-there is a nice guy; I like him; he's in-dis-pens-able (that's a big word, man) at a party. But when you're stone-cold sober, when you've got worries, man, when that chick-a-lick on Lilac

Street is just brushing you off **dead**, man — Hi-there has a weakness that doesn't make him Mr. Sophiatown or the joint's most popular boy. And why? His voice, man. When Hi-there **whispers** a deaf man can hear him ten blocks off.

So Hi-there dances up to me on his tapping feet (brown shoes with white splashes) and he slaps me on the back with a hand as big as that table, and my drink spills and I choke and my back breaks, and he yells "Hi there, Bo-bo!" (my ears are still tingling) and he sits down yelling for Pansy to bring on those drinks.

"I am not deaf, Hi-there," I say when I recover my breath. But he doesn't hear. Who can hear anything with that jazz shaking you up?

Well, the drinks came rolling up and Dolly and Liza (those are **babes**, man!) sat down with us and we pretended to be speaking — we opened our mouths and talked, that is, but couldn't hear a sound (except for Hi-there) above the scream from the gramophone. It was fun, though (you know what a shebeen is like) and nobody was upset that they couldn't hear anybody else. We danced (**jive**, man!) and we sat and we talked (who do you think you're kidding, Captain?) and we drank and we jived and we sat and we talked. Guys drifted in, guys drifted out, but who cared? A good time, as they say in polite circles, was being had by all. (But who wants to be polite, man?)

After a while the jazz was switched off and people fell onto their chairs and wiped the sweat away and reached for that cooling drink. Six-fingers Dhlamini (it's a fact man — he's got two thumbs on his left hand) drifted over, and the King of Siam (where did he get that name?) and we talked about this and that — only this time we could **hear**. Six-fingers told us a long story about how

Here is a story hot from what could be downtown Johannesburg. We welcome Newtown to our columns. He is a writer of great vitality and promise.

Beauty had left him again, for a guy with seven fingers (he told us, man, so don't shoot yet) — he has a hard life. And the King of Siam told us another long story about a wizard out at Newclare who is THE GOODS, man. And Hi-there was very excited about the win Rovers had over Rangers (he's mad about football) and said Peanut Maferu could get a job with Charlton Atheltic, like **that**, man. And Dolly spoke about a film part she's after. And Liza just smiled up at me and sipped her drink (that's same babe, I tell you no lie. Who knows? Maybe one day I'll marry her, only Six-fingers puts me off). And I told them about the new shebeen that was opening up the next week. And we drank some more. It was great, man. Maybe Pansy **does** add three parts water to her drinks. So what? After a few drinks everything's rosy and the jazz gets in your blood and what more could you want? (don't answer that question).

●2. I don't know who mentioned the Professor first. (You all know the Professor — a very nice guy, quite young, good looking in a serious sort of way). He was called "Professor" originally because he taught in a school once and because he was so clever. The Professor knows **everything**, man, I tell you no lie. Well, one moment I was there, smiling down at Liza, and the next everybody was talking about the Professor. Now the Professor was very well liked, in spite of being an in-tell-ect-ual (learn that word, man, it'll get you places), and the time was you could go to the **Palace** any old time, and who would be there? You're right — the Professor. And the Professor would listen to everybody's troubles and hand out free advice and pat them on the back. He had a good heart, the Professor, and if ever he'd needed five pounds there would'nt have been anybody in the township who wouldn't have given it to him. But nobody mentioned the Professor any more; everybody was sad. Because the Professor had just disappeared. One night he just vanished and nobody heard of him again.

There had been tragedy (another good word, man) in the Professor's life. And why? You guessed right, Captain — there was a dame mixed up in it. But this was no ordinary dame. It was Veronica Temba. Now I don't know why a guy like the Professor, with all his brains and degrees and learning, should go overboard about a doll like Veronica (what am I **saying**?) What I mean is, these clever guys seem to get along quite nicely, thank you, without a doll in their lives. Maybe they think so much they've got no time left for ROMANCE. The Professor was like that — he was never in-

terested in dames — until Veronica Temba came along. He met her at the **Palace**. Well. Everybody knows Veronica. She's our most famous singer and film-star. In America they buy her records, and you've all heard her sing. When that chick-a-lick is crooning, Captain, I tell you no lie, my heart beats faster and the tears come into my eyes — she's the **greatest**, man. And what a figure! Gentle reader, out of con-sid-er-at-ion (need I tell you? — learn that word, man) for your emotions I will not go into any detail about Veronica Temba's looks or figure. Whatever you imagine is the **best** in a doll's figure, Veronica's **got**, only better.

Well, as I was saying, the Professor met Veronica one night at the **Palace**, and, Captain, he almost turned back somersaults. Those two seemed to click right from the start and from then on whenever and wherever you saw Veronica you saw the Professor with her. They were IN LOVE, man, with capital letters and neon lights. The Professor gave up his job, he even gave up his old friends, and he became Veronica's shadow, man. This state of affairs lasted about three months and everybody was waiting for an early wedding. And then one day what do you think happened? You're dead right, man. The dame dropped the Professor and picked up another guy and the Professor just disappeared. The other guy? I'll tell you, man. Hot-lips Rathebi of the Jazz Boys. So okay. Hot-lips is maybe the best clarinet player in all Africa, and I've got nothing to say about him. But that's the way the world goes. Dames! You're better off without them (who do you think you're kidding, Captain?). Well, that was the position. For some reason Veronica had kicked the Professor over and nobody had seen the Professor for nearly a year now. People were still sad. The township (and the shebeens) weren't the same without him. Everybody missed the guy, and his sympathy and kind words and his pat on the back. And there were we talking about him on a chilly night in the **Palace**.

"There isn't **nobody** alive like the Professor," I said, and drained off my drink.

Six-fingers started to cry, and (would you believe it?) so did Hi-there. And Hi-there stood up cussing (wobbling a bit on account of the drinks he'd had) and started pulling off his purple coat, saying: "There isn't nobody going to talk about my friend the Professor like that!" But we quieted him down. Then the King of Siam stood up and lifted his glass high.

"Ladies and gentlemen," he said, "I drink to the Professor!"

Everybody cheered and we sang "For he's a jolly good fellow" and I did my trick of pouring a glass with my feet and then drinking it (holding the glass with my feet — it's a good trick) and some of the girls cried and the King of Siam went to sleep behind the gramophone and never even woke up when we danced and sat down and drank and jived and sat down and drank, and we forgot about the Professor. It was too sad to think about.

Later, during another break in the jazz, when we sat around cooling off a little, Pansy came over and presented us with a card. Six-fingers had disappeared (he was showing a cute little doll his fingers somewhere); the King of Siam still snored occasionally behind the gramophone; Hi-there was engaged with Dolly. I took the card and read it.

HULLO! HULLO!! HULLO!!!
 PARTY!! JAZZ!!
 A GREAT DELIRIOUS, JAZZ-BANG,
 SUPERLATIVE
 TIME!!!
 AT THE SCHOOL HALL!! FRIDAY AT
 8 O'CLOCK!!
 FATSO DAVIS, GREAT ALL-TIME YANKEE
 JAZZ TRUMPETER!!!!!!
 WILL JUDGE A CONTEST OF LOCAL
 ARTISTS!!
 EETS!! JIVE!! JAZZ!!
 COME ALONG!!!!!!!

I shook Hi-there by the shoulder and gave him the card, and did his eyes pop, man, when he read it! Hi-there (need I tell you?) is mad — MAD, man — about Jazz (who isn't?).

"Fatso Davis!" he yelled, and people spilt their drinks and tripped and stopped jiving and woke up when the great rip-tearing voice drowned the music. And Hi-there whooped in his mad excitement and jumped up and executed a few very complicated and impressive jive steps in the middle of the floor before sitting down again and re-breaking my back,

re-spilling my drink and re-choking me on my mouthful with an elephant-killing blow on the back.

"Man!" he yelled. And Dolly picked herself up off the floor where he'd dropped her when he'd jumped up a few moments before. And the King of Siam jumped up too, having been woken by that shattering voice, and started singing "For he's a jolly good fellow." And a police whistle blew somewhere outside and great boots could be heard thumping along the alleys I emptied my glass down my throat and went out the back window in a graceful dive. It was a good night, man.

● 3. On Friday night I picked up Hi-there about half past seven and we strolled up to the school hall. Hi-there was wearing the orange and purple check sports-coat, the one reaching nearly to his knees, with the six patch pockets and four buttons down the front. He had navy-blue bogarts and white shoes, a pink shirt and peacock-dazzle tie. Fortunately it was night. There was a big crowd in the school hall. Everybody knew of Fatso Davis, the American negro. He was the greatest trumpeter in the world. All, in all we were promised a jazz and jive evening that would go down in **history**, man. We didn't have long to wait. Jake Noka, leader of the Jazz Boys, came out onto the stage leading Fatso Davis and introduced him to the crowd. We cheered, and nearly lifted the roof off, and we all stamped together and shouted "Jazz! Jazz! Jazz!" and Fatso Davis waved and grinned and shouted back. The contest started.

What a night it was! The Jazz Boys played a few numbers, and the Hep Cat Africa Jazz-Tazz Band; Veronica Temba sang (the guys rolled off their seats and groaned in the aisles); the Tooti-Fruits sang; the Rhythm-Strings Trio played; individual crooners sang

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MOELETSI OA BASOTHO

Ha eba le rata ho ba Basotho ba sebele le Bakriste ba sebele, balang "MOELETSI." O tla le isa tseleng ea katleho le phepheho. E-bang bathusi ba Basotho bohle bao le ba tsebang. Ba lemo-seng ho reka Koranta ea "MOELETSI" 'me ba tla le leboha ka ho ba batlela motsotalle ea kalo.

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THE FRUITS OF BANTU EDUCATION

Like the old adage, one is bound to say: "Though the mills of Bantu Education grind slow, they grind exceedingly small"; and within the mere six years of its existence, South Africa has started tasting of the fruits borne in store by this "new look education," with curses and regrets, crowned with justifiable despair.

Since its inauguration in 1953, the Africans, the people for whom this "voodoo education" has been expressly manufactured, have been living in the darkness of insecurity, because not a single soul can smell the advent of this unmerciful and never-failing mamba. Many have already tasted the poisonous sting of this devastating monster, which strikes when you least expect, but in the open where all can see, but cannot come to your greatly needed assistance. Tens of good and faithful teachers, men and women who were wearing themselves out, for the course of rescuing the millions of young Africans from swimming in the darkness of illiteracy, have been forced to abandon their vocations, some of them vowed vocations.

Men and women have been given the "sack" because, they tried to express their humble, but candid opinions on Bantu Education. Some less fortunate have been branded as communists for having tried to educate some less informed sections of the African community of the implications of this "latest craze" in learning. These men and women dreaded this education like the world dreads the invasion of "space men" and "communist ideas, ideals and influence."

Not very long, South Africa will have a dearth of intellectuals, men and women the Africans were going to pride themselves of, as their leaders, because within these six thin years, men who were considered and respected as the dark "elite" this side of the Limpopo are deserting their homes and are crossing the Limpopo, taking part in the modern "Great Trek." These men, given the peace and scope to move in unobstructed, were going to be the pride of South Africa; but what do we see? These promising leaders of dark Africa are invading Ghana, Nigeria and some of those African States with "promise and prospects," in search of that scope and space they so greatly need to prove their worth.

These dark-skinned "elite sons of dark Africa" have seen failure in this 'expensive experiment.'

The Catholic Church, mother of all learning, has been hard hit by this "Bantu Education Mamba" which lurks in the visible darkness. The Church refused to accept the principles on which Bantu Education is founded. The Church saw in this new "menace" nothing else but an element for the preparation of worldly beings for the world, and yet, to the Church, the aim of Education is to know Christ crucified to be with Him for eternity.

The Church in refusing to be accomplices in this unpardonable crime against learning, has been aware of the consequences that were to follow. Those consequences have followed manifold as we all know. The Church has as a result of the refusal, lost all support from the Government, financially and otherwise, thus leaving hundreds of faithful Catholic

LOUJON calls Bantu Education a "never-failing mamba", a "devastating monster". He may be saying too much. What do you think?

teachers either unemployed or with discouragingly "under-breadline" wages. Quite a good number of Catholic schools, some of them the best educational centres in the country, have been forced to close down, either because the parishes running these schools are not financially strong enough to pay the wages of their teachers; or because sites where these schools thrived, have been proclaimed under the Group Areas Act as "Black Spots."

Students in Catholic Training Institutions aspiring to be teachers, are being trained for "Catholic Schools" only, because the Government have been careful in this respect, to

state that, while the Catholic Training Institutions are educating future Catholic teachers on the principles of Bantu Education, setting their own examination questions, which of course must be moderated by the Department of Bantu Education, and issuing certificates to successful candidates, no teacher bearing a "Catholic Certificate" will be eligible for employment to any "community," "State" "Farm" "Mine" or "factory" school.

The African teachers serving under the Bantu Education banner are complaining vociferously, though in private, against numerous changes made in learning since the advent of Bantu Education. They dare not make their loud wails, mourns and squeals heard, for fear of being victimized. Some very prominent and experienced teachers claim that certain sections of the new syllabus contain very little educative matter and thus leaves much to be desired. Some have gone further to cite Scripture as being on the whole "shallow and vague." This is a contention that Nature Study, the Primary School subject that seems to be the most important in Bantu Education, has been more complicated for both the teacher and the pupil. Teachers in arid parts of the country are faced with the difficulty of fulfilling the practical side of this subject. According to the new syllabus, it is compulsory to plant trees, vegetables and flowers. These teachers, because of the aridity and scarcity of water in their areas are very much worried, because, when Inspectors, Sub-Inspectors or Supervisors visit their schools, they are in the danger of being "logged" for not having followed the syllabus to the letter, by not cultivating the above-mentioned plants. Other well-known teachers contend that the idea of the mother-tongue as medium of instruction is rather too premature. They claim that the flaw in this good idea is that suitable terminology and books on nearly all the subjects of the syllabus have still to be formulated or written.

There is a cry in all parts of the country that the School Boards with the Secretaries as the worst culprits, are composed of "racketeers and of-kin-lovers." They have ample proof for branding the School Boards thus. They argue that the School Boards as the employers of teachers, do not offer posts to deserving candidates, but they "give" the posts to people who are in a position of bribing them in money or in kind. They contend further that School Boards have a tendency of offering the more lucrative posts to friends and members of their families. These posts are termed lucrative because these friends

and members of the family are given posts at places similar to them, or places they are used to, rather than being offered posts in unknown surroundings.

School Boards, parents and teachers are now marvelling at the announcement that children who only manage to pass their Standard VI in the third class will not be admitted to high schools. From a statistical point of view, those students who only manage to scrape through their Standard VI, have always proved to be studious scholars, and yet Bantu Education Authorities proclaim them unfit for learning, and set them out to face the world still young and mentally immature. The result of this will be the aggravation of crime.

There seems to be a war on against the Catholics. The Department of Bantu Education has recently instructed School Board Secretaries throughout the country not to "employ African teachers who are or have been in Catholic Schools" to any Community or state aided school.

Another "bitter fruit" of Bantu Education was presented to the public on Wednesday 16th July, 1958, when the Honorable the then Minister of Finance Mr. Tom Naude announced his Budget. According to the budget, the Africans will pay 75% increase in Poll Tax; women will also be expected to pay Income Tax on top of the Poll Tax. The reasons for all these taxes was clearly stated as being for Bantu Education expenses, and by the way, the Africans never asked for this brand of education. Now what about the Catholics who will be paying this tax and not receive the benefits accruing from it?

When is the dark cloud going to clear from South African Skies? When is the African mind going to be set at rest? These questions are asked by numerous complaining Africans, because since the birth of Bantu Education, there has only been confusion in the minds of the Africans. Despite all the mournings, Bantu Education seems to be something that has come to stay, although many optimistic Africans believe that this poison is only skin-deep and like all crazes it is bound to pass. The pessimist on the other hand contends that even if this is something that is passing, a lot of harm will have been caused before the echo of Bantu Education disappears behind that redeeming silver lining we are all hoping and praying for. Let us keep our fingers crossed in the hope that all these bitter fruits will be washed down when our prayers will be answered from the Great Beyond.

ASSOCIATIONS CAN BE DYNAMOS

Writing this page for Lumen about C.A.T.A.'s and their meetings has made me think a lot about these meetings and how they should be run. The more I think the more I see each Teachers' Association as a real dynamo of truth and apostolic action if only spiritual advisers and teachers will work together to make the best use of the Association and its meetings.

INTELLIGENCE, GOOD WILL, CO-OPERATION.

Just think of it. In each Association no matter how small it is you have a lot of human intelligence and a lot of good will. People do not become priests or teachers without intelligence and good will. So it is undoubtedly there. Not only do you have this intelligence and good will in isolated chunks; you have it in association, in combination, in fusion so to speak. Now that is the condition for human achievement: human qualities, powers and capacities getting together, inspiring one another, urging, assisting, pushing, supporting, co-operation. Have you ever noticed how even an electric live wire looks dead until you place it near an object that gives an opportunity for the sparks to fly? Human heads are like live wires. They need to be near other heads for the sparks to fly: sparks of insight and understanding — sometimes of heated debate, but that can be all to the good if ideas remain after the heat has subsided. It should be possible to produce some vivid sparks of intelligence and enthusiasm by holding well-organised, well-planned and well-prepared meetings of our Teachers' Associations.

CHRIST IN THE MIDST OF US.

Intelligence and god-will in close association — a very fine mixture. But there is more to it than that. For every member of His Church Christ is present. Our christian life is Christ-life. His divine vitality and power pulsate in us. His influence is particularly strong "when two or three are gathered together in His name." When two or three get together for a Catholic purpose, they are acting out of charity, out of love for God and their neighbour. That display of charity is a display of Christ's own spirit. That is why He is so emphatically in the midst of them. Wherever Christ is, the Holy Spirit is. And

the Eternal Father is there too saying, "This is my beloved Son in whom I am well pleased. (Matth. III.17).

Do we realise the tremendous potential of a gathering of people who love Christ and wish to do something for Him? People acting with the conviction that Christ is in them are people capable of winning the world to Him. St. Paul was full of that conviction. That is what made him such a brave and enthusiastic Apostle of Christ.

IN THE SERVICE OF CHRIST.

We must have that conviction and we must say to ourselves: "The love of Christ brings us together in our meetings of the Catholic African Teachers' Association. Christ is, therefore, in our midst. We must put our minds, hearts and tongues at His service." Our purpose must be to co-operate in discussion in order to have our minds illuminated more and more by Christ. He said: "I am the light of the world." If together we pursue truth and knowledge in charitable discussion, we may be sure that He will not refuse to shine in our minds. We must also consider the problems that surround us using the light that He gives us to see what these problems are and how they can be solved. And finally through friendly exchange of suggestions we must inspire one another to decide on deeds to be done and then go forth with the strength Christ gives us and do them.

Again, it may be advisable at times to use the meeting of the C.A.T.A. for the purpose of giving all the members a little refresher lesson on some aspect of their work. For instance, the spiritual adviser or a brother or sister experienced in teaching religion may show the Association a few bright ideas on how to put across to children certain aspects of the Faith. This is very necessary, for it is not easy to be a good teacher of religion. Most teachers feel the need of additional coaching. Special lectures or refresher courses can be of great value in making teachers capable, willing and enthusiastic apostles of Divine Truth.

Yes, the more one thinks the more one sees that a meeting of the Catholic African Teachers' Association can be a real supernatural dynamo. It will not become one, of course, un-

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INQUIRY METHOD FOR

Once more, three Inquiry outlines are presented for three Association or Discussion Groups. They are following the two-fold theme for this year, namely: the vocation of the teacher and the improvement of Associations.

In case you are not familiar with the Inquiry Method, then the following points should be read:

If a whole **association** is meeting, the Agenda should be the normal one, namely:

1. Opening Prayer,
2. Roll Call,
3. Minutes and Reports of previous meeting,
4. Subscriptions,
5. Inquiry,
6. Formulation of decisions,
7. Closing prayer.

In this case, the Chairman can run the Inquiry along the See — Judge — Act points as outlined. It is, however, better to take turns in being leader for the discussion.

If there are a number of discussion groups in an association, then much of the business an association must discuss can be dispensed with. The Inquiry should occupy all the time (about one hour). In such groups, each should take a turn at running the group after which a regular leader should be chosen. A Secretary could have the duty of calling the meeting, seeing that people get there, and keeping a note of the decisions taken.

Whatever form the group takes, however, the one thing necessary is ACTION. A definite action must be decided upon by the meeting and each member must report back at the next meeting on what he has done. Without this ACTION, the meeting will be a failure.

If there are any queries on this method, please write to Lumen.

1. SOCIAL INQUIRY.

THE TEACHER AND HIS WORK.

SEE — Do the teachers that you know work hard?

Do they work well in school?
Do they work well after school?
How many teachers carry on their studies?
As regards teaching methods or in their subjects?

JUDGE — Is it necessary for a teacher to put more labour into his work than, for instance, a manual labourer?
Should a teacher make every effort to get the truth to the child?
It is necessary for a teacher to keep on with studies? Why?

ACT — Take some form of action following on your judgement, e.g. put in after-school work for retarded children. Devote half a day to study, prepare classes, etc.

2. GOSPEL INQUIRY.

THE STUDY OF YOUR FAITH.

John XVII 6-7: 18, 19.

These things Jesus spoke (to the Father) "I have manifested my name to the men thou hast given me out of the world . . . Sanctify them in truth. Even as thou hast sent me into the world, so I also have sent them into the world. And for them I sanctify myself that they may be sanctified in truth."

SEE — What is truth?
Does a man need truth for holiness?
How is Christ the Truth?
How do we grow into Christ?

JUDGE — We cannot know anything unless we know it.
We cannot love Christ unless we know Him.
We know Him through study, prayer, living.
Discuss these things.

ACT — To be Christ's truth and to spread it we must know Christ — in study, in experience. Study the New Testament — a little every day or some inspiring book. Spend five minutes every day in prayer.

Tear this out . . . bring

TEACHERS' ASSOCIATIONS

3. SOCIAL INQUIRY.

THE MEETING.

SEE — How is your Association or group run?
— well or badly?

Do you feel happy or bored at the meeting?

Do people come to the meeting because they have to or because they like to come?

What is the trouble?

JUDGE — A meeting should be happy, with
iron. Those who talk too much should

plenty of healthy inter-change of opinion hold back. Those who say nothing should speak up. The leader should lead people without saying too much. The meetings should be joyful and constructive. Discuss these points.

ACT — Decide to give your little contribution to every meeting. You do this above all by PREPARATION. Always prepare the next discussion before it takes place.

OPENING AND CLOSING PRAYER.

The following statements are very important. Please read them carefully.

ANNOUNCEMENTS

COMPETITION:

LUMEN has pleasure in announcing a SHORT STORY competition. The entry fee for this competition is 1/- and the prize is £2. All you have to do is to write a story of about 2,000 words (7-8 pages) and send it, together with your 1/- entry fee to:-

The Editor,
"Lumen,"
82 Anderson Street,
Brooklyn, PRETORIA.

It should be sent in not later than **July 5th**. You can all write, so do try.

The ultimate purpose of this competition is to form an

ASSOCIATION OF WRITERS

This Association will be open to anyone who can think and write reasonably well. We want to draw into one group all those who care to write. In our next issue of Lumen, we will tell you more about this Association. Membership will be drawn from those whose writings we have seen. So, in the meantime, besides entering for the short story competition, you are also encouraged to write about anything at all — whether it be practical articles on school work or more academic works. So — DO WRITE.

TEACHER POSTS.

We are often asked by principals and managers of schools for teachers with certain qualifications. So, if you have them and want a job, write to the Editor telling him of your qualifications and testimonials. At present, for instance, an Afrikaans teacher is wanted in the High School at:

Maria Ratschitz Mission,
Private Bag 111,
P.O. WASHBANK, Natal.

If you think you may qualify for this work, write to the Priest in Charge there.

DONATIONS.

At the moment Lumen is not able to support itself. If this magazine is to go on, it must do so to a large extent through donations. If African leadership is deemed important, Lumen is the magazine to support. All donations will be gratefully received by the Editor. All gifts accepted — no matter how large or small!

SELLERS.

Lumen is now on the open market. It can be sold to anyone — 1/- per copy. Volunteers are needed to sell Lumen. If you are prepared to do so, just write and say how many copies you require.

it to your next meeting

AROUND OUR FEDERATION

Some of our more active Unions and Associations have been sending in news of their activities. This has been most welcome. It is, of course, not possible to publish all these interesting reports in full. We give, however, extracts that will perhaps be useful to other centres. These Unions and Associations must continue sending in their news; others are also invited to do the same.

PRETORIA.

After two years of sleep, the Pretoria Teacher Union has once more come to life. An inspiring meeting was held at Lady Selborne on March 7th. The meeting was attended by over 40 teachers. Monsignor F. Mason, at present in charge of the Archdiocese, gave much inspiration to the teachers by his presence and talk. Together with Father Samyn, the new chaplain, the Executive is embarking on a programme of making contact with and establishing local Associations.

JOHANNESBURG.

Because the report of the Johannesburg Union is so interesting and varied we quote it in full as supplied to us by Mr. V. Dladla, the Secretary:

CATHOLIC AFRICAN TEACHERS' UNION PROGRESS REPORT JOHANNESBURG DIOCESE: 1959 (Jan. — April).

The Johannesburg Teachers' Union wishes to report of its accomplishments in the carrying out of its activities with the different C.A.T.A.s under their control.

1. **GROUP DISCUSSIONS:** The Discussion Groups have been established at (a) St. John Berchmans, Orlando East, under Mr. Modise and Rev. Sister Mary-Joseph;
- (b) Blessed Martin, Orlando West, Under Mr. Nhlapo and Mr. Rabatji.
- (c) St. Matthew's, Moroka, under Mr. S. Sechefo and Mr. Moshe.
- (d) Our Lady of Fatima, Dube, under Mr. R.J. Phakane and Mr. Boy Sikhakhane.

(This group has been handed over to the leadership of the Y.C.W. boys for a thorough training in the Inquiry Method).

- (e) Liliانا Court, City, under Miss J. Liefeldt and Mr. D. K. Koka. This is a discussion group between European and African teachers. Its purpose is, (while following the Teachers' dis-

ussion theme for 1959) to study the racial barrier between Black and White teachers, and the role of a teacher in this field.

At the above discussions, the INQUIRY is being followed. The difficulty we so far experience is that teachers have not yet all grasped it. The C.A.T.U. plans to visit these groups in turn and teach the method to the participants. We greatly encourage the making use of the Y.C.W. members where possible.

2. **STUDY GROUPS:** It is the policy of the Johannesburg C.A.T.U. to encourage its teachers to improve their academic qualifications. This is done by private study. So far the following study groups have been established:

- (a) at Blessed Martin under Mr. Rabatji, and at Moroka.

- (b) The C.A.T.U. is conducting Bantu languages classes for European teachers at the Catholic Centre, City, on Mondays from 5.30 p.m. - 7.00 p.m. **Sotho** and **Zulu** lessons are offered. Progress is quite satisfactory. We encourage such classes to be established in other Dioceses.

- (c) Plans for a DANCING SCHOOL for teachers are near completion. We hope to start with it before the end of April.

3. SOCIAL ACTIVITIES:

- (a) A PICNIC for teachers was conducted at Daleside on Easter Monday. This was a success.

- (b) The Catholic Primary Schools and Teachers Music Competition will be held in August. The C.A.T.A.s are practising hard.

- (c) Plans to hold Church Choirs Competition in September are still under discussion. The aim is to encourage perfection in Church Music. Singing in our Churches must be improved. It is the teachers' duty to improve it.

- (d) A Dancing Function will be held soon.

We have many difficulties confronting us in the carrying out of our programme for the year, but with the help and co-operation of our teachers, we hope to achieve success. Many teachers are now gaining interest in the teachers' meetings and activities. We give a special tribute to the teachers in the Community Schools who are really very helpful. They are very loyal to the Teachers' Union and participate in its activities. They are ever willing to help.

PIETERSBURG.

We are happy to hear that the Union Secretary, Mr. Sephuma, has been active in spreading the Inquiry method in different Associations. The Doornspruit Association has been broken up into four Discussion Groups. We congratulate Mr. Sephuma for this development.

MARIANHILL.

As always, the Mariannahill Union is very active. The Executive has met to discuss the Congress resolutions and efforts are being made to implement these.

DURBAN.

Durban is also making efforts to re-establish and re-organise local Associations.

BLOEMFONTEIN — KIMBERLEY.

Perhaps the most interesting point to this Union's programme is that Associations have been told to have meetings once a month. Teachers in the state and non-Catholic schools are encouraged to attend. The Union has many good points in its 1959 programme, such as — Annual Retreats, youth clubs for past pupils and the study of the Life and Personality of Christ.

KOKSTAD.

We were very happy to hear about Kokstad. After a break, the Union has resumed activities. A well attended meeting was held on December 11th and presided over by Bishop McBride. Various topics were discussed, such as the teaching of Catechism, and how an Association should be run. We wish Mr. P. W. Nani and his executive every success in the carrying out of their programme.

● *continued from page 15*

less we put our intelligence and energy into it. Lumen is trying hard to help by giving practical suggestions for the running of meetings. I hope some teachers and spiritual advisers are reading Lumen and putting the ideas into practice. The Editor would be very happy to hear about efforts of this kind. Why not write to him and tell him about them. He will also welcome, I am sure, criticisms and suggestions. All such contributions can be of help to all our teachers. We work together, with Christ in the midst of us, not only in our Associations but through the pages of Lumen.

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Students' role in the community

by Mrs. P. M. Mafungo.

How a modern man's eye fails to discern how indispensable education is in the welfare of every nation; and it is the duty of modern students to waken and arouse the dwindling interest amongst the people and engineer education along the correct channels to develop the world socially, economically and politically. The student should toil day and night to bridge the ever-widening gaps between races, tribes and nations. In order to capture the confidence of their people, students and all educationists should be exemplary in appearance and in thinking. It is only when we, the students, exhibit good conduct that we can succeed in being regarded as idols. Not only should students be theorists to provide the reasoning, but should also be practical men to turn their theories into daily use. Students of theology must not aim at priesthood with an insatiable thirst to amass money from the poverty-stricken congregation, but must follow the Gospel to the core. We should not have theologians, priests, Bishops and moderators who "speak like saints and act like devils," nor should we have courts which glow and shine like rotten wood in our modern education. It is sufficient evidence that all malpractices in every nation are a direct result of the lack of student's roles in their communities. Surely if students can devote all their time to educate even the yeomen of our times, then juvenile delinquency can gradually fade away into nothingness, and interest for education will be stimulated.

The enlightened class in every nation ought to form the head in order to have the reins in their hands to command the affluence and influence of the country progressively. But what surprises one a great deal is the fact that the educated class is today failing in its duties and as a result fallen into disfavour with the people because of an incurable ailment in the bloodstream of many education-

ists, namely, pride. It is when we assume pride that we lose the very support of the masses and the parents; at times parents despair of ever being pulled up from the mire in which they are by their educated sons and daughters due to this pride on the part of students. Let us bear in mind that monarchs, great emperors and president fell hard because of this pride.

It is, therefore, automatic that as long as students are proud, then educationists are heading for a catastrophe. Remember the telling words of Alexander Pope: "In pride, in pride, our error lies."

The raging morass of hatred whose seeds are produced at an alarming rate can only be subdued by students among tribes, races and nations. Nations can be co-creators of the long desired "World Peace" if only students will decline from aiming at a life of luxury and pomp and acquiring a list of degrees with no purpose to promote the nation to a higher level. The acquisition of University degrees should serve as a starting point for one to lead one's community towards manners, virtue, freedom and power, and help maintain peace, happiness and the nation from the imminent mortal peril of total destruction.

Should the students in different communities procure their prestige in harmonising their races, a clarion call can then be promulgated to all students in the whole world to form a World Student Association where students of all nations, of colours, can meet and rub shoulders irrespective of their sex and creed. With the establishment of this Association, students from the four points of the world could meet together to share ideas and solve international problems of vital importance, and create a firm, mighty circle of friends in all the continents. It is here where prejudice will give way to justice. The existence of such a "School of Thought" can, I am convinced, be the only fitting nut on the bolt towards maintenance of the "Universal Peace."

The world is at the brink of either destruction or construction, and it is solely the duty of educationists to turn the world into a reservoir of both honey and milk of Paradise!

AROUND THE WORLD

Europe: Mounting tension between East and West again dominates the scene, with fears of war and Cold War. The point at issue now is Berlin, former capital of Germany, controlled by the four occupying powers but situated in East Germany (Communist controlled). Mr. Kruschev is demanding evacuation by all four occupying powers. Mr. MacMillian's visit to Moscow was largely motivated by fears in this regard. The visit, to all intents and purposes, was a failure.

Talk continues of a 'Summit Meeting' (a meeting of heads of state of Britain, America, Russia and France), but hopes seem slight beyond a meeting of Foreign Ministers. The Meeting was a bluff started by Mr. Kruschev nearly two years ago in connection with disarmament.

Asia: Big news from the far east is the revolt of the former mountain kingdom of Tibet against their Chinese Communist overlords. The revolt (met by crushing reprisal) continues in guerilla fashion, but was sufficient to cover the almost miraculous escape of Tibet's god-king the Dalai Lama, now safe in India. Tibet is to seek United Nations intervention.

Middle East: A revolt has burst out and been crushed in Iraq, most sympathetic of all Moslem countries to Communism and Russia. (Iraq was the scene of last year's successful insurrection against the monarchy, in which King Faisal was murdered. Large scale 'liquidation' of enemies has been taking place ever since). Almost simultaneous with the end of the revolt came further statements from the United Arab Republic of its anti-Russian leanings. The tense struggle in the Middle East between spiritual values and godless materialism seems to be entering a new and important phase.

Africa: Tension, trouble and violence have marked the past three months in Africa, in territories across the middle of the continent. In the Central African Federation resistance to federation in Nyasaland and part of Northern Rhodesia, burst into open revolt. Reprisal, outlawing, and high passion characterized reaction. The picture is still very confused, and dark Government hints of a large-scale massacre plot seem exaggerated.

African nationalism is awake on the continent, and the shape of the old map is slowly changing.

South Africa: Most bitter and contentious of recent struggles with the Nationalist government has been the long fight over the move to introduce apartheid into South African universities. Universities throughout the world have voiced the strongest repugnance at the move, but the great racialist machine grinds grimly and stubbornly on, insensitive to any plea.

In an attempt to placate his party hot-heads, Prime Minister Verwoerd came out with his 'Alice in Wonderland' 'Bantustan' plans and was hurt when they didn't meet with more widespread acclaim. The Bantustan dream is the old territorial apartheid deception in new guise, and doomed to failure.

At a National conference held in Orlando recently the Pan-Africanist Congress was formed. The new Congress is formed of extremists who have lost patience with the old A.N.C., which they hold to be too gentlemanly and pro-English. Most significant element in the move was die-hard Josias Madzunya's Vow of Dedication, a prayer addressed to no known god but to the old pagan spirits, the **midzimu**, a disturbing reaction from **all** white influence.

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Where is your home?

by COLIN GARDNER

WHY is the Mass said in Latin? Here is the central point of our love-relationship with God, and yet it is conducted in a language which few understand!

Why should the Mass be said in Latin? There are many sides to this question; and it is possible that gradually vernacular languages will come to be used for at least some parts of the Mass and the Liturgy. But one of the main reasons for Latin is that it is the language used by a very large part of the Catholic Church.

The Latin reminds us that we are members of the Church. We are not a sect, not a bunch of people with an odd way of worshipping. But we are the Church, Christ's Church, a huge and varied family which is alive in every part of the world.

Look at the Mass. There **are** changes from week to week; but essentially it is always the same. The same action, mostly the same words. (And how much of it all do we understand?)

But it is in this sameness that we have our life.

The Mass is Christ's action, and it is the same action as He did when He died on the cross at Calvary. It is not even a repetition of the act! it is the **same** act: our Lord gives Himself to the Father, lovingly, in order to make men close to God again. But now — in the Mass the Resurrection and the Ascension are included in Christ's act. And also **we** are included: the priest and the congregation join our Lord in the offering (they offer for themselves and for all others). And then, at the Consecration, we and our offerings are also taken up and consecrated, made holy. And then at Communion we receive our Lord, as a sign of His life-and-love which is within us.

The Mass is the same always. Yet it is infinite, inexhaustible; we can never get deep enough into it. Only God knows the bottom of that well of fertility.

And the Mass is essentially the same everywhere. The same lovely and powerful movement — Offertory, Consecration, Communion — takes place in all parts of the world. And it is going on all the time, at any given moment.

And it is all one thing, really: the act of the love between God and men — with Christ, the God-man, at the centre, and on both sides. And the Mass is not only that which brings God and men together: it also brings together man and man. We all drink together. The Eucharist is the sacrament of unity. We are not Catholics unless we are, and know ourselves to be, members of the rich family of the Church — which is a part of the whole Christ.

For we **are** a family. The prayers of the Mass emphasize it again and again: 'This, then is our dutiful offering which we thy servants and thy whole family make to thee, Lord and:

' . . . we thy servants and, with us, all thy holy people offer to thy Sovereign Majesty, from among thy gifts bestowed upon us, a victim perfect, holy and spotless, the holy bread of everlasting life and the chalice of everlasting salvation.'

And it is a real, lively family — the supernatural bonds between members of the Church are closer than the natural bonds between members of an ordinary family. The saints in heaven are a part of it — a big part of it — too.

And it is a family, not a clique. Everyone is welcomed in, and the aim is to have all people as members. **We** are not better than our non-Catholic friends; **they** are our responsibility. Perhaps they can only come into the Church through our love and sacrifice and guidance.

These facts can teach us in South Africa several big things:

(1) We are not isolated here, even if we sometimes seem so. We are part of a great colourful joyful community, which is praying and working with us, everywhere.

(2) We are not real Catholics unless we understand and **live** the Mass: everything we do must be able to be caught up into Christ's work of redeeming all men.

(3) As the Popes have been saying, the Mass must become something communal. This will make us aware of the Church.

(4) As a family, we do not kick out, or keep clear of, our neighbours. Our big aim is to make them at home with us — to bring them into our joy. This is what our Lord meant when he said: 'Go and teach all nations.'

(To be continued).

CHURCH'S MINISTRY OF MISSIONS.

by Mgr. D. J. Hatton.

The Second Congregation of the Propagation of the Faith, or the Ministry of Missions, has in its care 1,582,000,000 souls, among whom are 40 million Catholics. To serve these people there are more than 33,000 priests of whom 15,000 come from Mission territories. In addition there are 12,000 Brothers, 75,000 Sisters, 100,000 Catechists, 146,000 teachers, 500 doctors and 5,000 nurses. This represents 400,000 people who are entrusted with the conversion of 58 per cent of the people of the world.

In July, 1956, the Propaganda was divided into 684 ecclesiastical divisions which include 77 Archdioceses, 288 Dioceses and 6 Abbeys Nullius. In less developed areas there are 192 Vicars Apostolic and 188 Prefects Apostolic who administer in more than three missions sui juris.

These ecclesiastical divisions (more than 100 are guided by Bishops from local committees) are found in five continents: 283 in Asia, 216 in Africa, 80 in America, 86 in Oceania and 19 in Europe. It can be easily grasped then that the task of the Church in the missions is above all that of education. The following figures do not include Communist zones, nevertheless they underline the immense effort at education: 4,666,000 children are in 46,323 elementary schools; 1,132,000 students are in 5,705 secondary schools; 56,800 students are enrolled in 1,142 professional schools; 30,722 students attend 476 Normal colleges. The Church is constantly attempting to reduce the great wound of ignorance among its 6,000,000 students in 54,000 schools in mission lands.

Another glorious testimony to Christian charity is seen in the Church's 3,152 dispensaries, 1,155 hospitals, 1,611 orphanages and its 291 leprosaria. It is only necessary to study the number of adult baptisms to realise the efficaciousness of this enormous missionary effort. In all the territories of the Propaganda except those under the Communists, there were 550,000 recorded baptisms, an average of 15 conversions per missionary per annum. Africa heads the list with 420,000 or 77 per cent, then Asia with 82,000 or 15 per cent and Oceania with 40,000 or 7 per cent.

What is the origin of this wonderful resource which is able to win for the Church more than half a million new members? For the most part it is found in the ancient Catholic countries of Europe and America. A wonderful number of missionary vacations come from Ireland, Holland, Belgium, Canada, Switzerland, the U.S.A. and Great Britain.

Lumen, May, 1959.

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BIG MOVES IN CHURCH

Two very important events took place during the last few months. Both will have far reaching effects on the Church in this country.

One was the **First National Clergy Conference on Catholic Action**. About 100 Priests and 12 Bishops attended. The African contingent was headed by Bishop 'Mabathoana, who had come up from Basutoland.

Many vital issues were discussed, as, for example, the problem of the many Catholic children outside Catholic schools, the evils following on migratory labour and the problems involved in race relations. In the next issue of *Lumen*, we will bring practical answers given by the Conference to these difficulties.

The second and perhaps even more noteworthy event was the first meeting of the **National Catechetical Commission** held in early April in Johannesburg. Some 40 Priests, Brothers, Sisters and lay persons came together to discuss the handing on of the Faith. All interests were represented — children in and out of Catholic schools, primary and secondary school pupils, African, Coloured and White; English, Afrikaans, Zulu, Sesotho, etc.

Two major points were emphasized. The first was the tremendous need for more and more catechists, especially to teach the child-

ren in state schools. The Commission issued an appeal to all teachers to offer their services to teach Catechism — both in and out of school. The need is great and the assistance of every teacher is required in this regard.

The second big point was the need to make Catechism more alive. So often classes are just memory drills. The teacher should be filled with all the wonderful life of Christ and share that with the pupil. Christianity must be presented in all its greatness.

The Commission is setting to work on these two points and you will soon hear more.

A last piece of news is that the national executive of C.A.T.F. met at Newcastle on February 14th. They passed some important resolutions. These resolutions have been supplied to all Teacher Unions, so we presume you have seen and read them and that you are endeavouring to carry them out.

One final word. We want comments on *Lumen*. Do you like it? What parts do you approve and what parts don't you like? We want to hear what you think. Please write to:

The Editor,
"Lumen",
82, Anderson Street,
Brooklyn, PRETORIA.

From a Teacher's Note-Book

— by Mary Gardner.

Once knew a good teacher. It was only years after I'd met him that I found out how good a teacher he was. I came to know a few of the people whom he had taught poetry: a chemistry student, a forestry expert, a shop assistant. He had made them so excited about poetry that they had never regarded it only as a swot subject, something rather 'soft'. They still read and enjoyed and discussed poetry, not only old and familiar poets and poems but up-to-the-minute new ones.

This man has succeeded in doing something that all teachers should do but that nearly all fail to do. If more teachers succeeded, children would, after they had left school, continue to think, and to be excited by things unrelated to their jobs: a bus-driver about poetry, a cook about science.

One of the most important things a teacher has to do is to teach children to think. They should be so excited by the realization that they can think and criticize and create that they never stop questioning and discovering. They must be taught not to accept other people's ideas unthinkingly but to re-think everything for themselves. Teaching isn't only a matter of knowing one's subject thoroughly and forcing children to get to know it, because this does not necessarily teach them to think about it and enjoy it . . . And it's more important to have a mind that questions than to have a mind crammed with facts.

It is, of course, hard for teachers to train children to be critical and open: it requires a high degree of tolerance and humility. It's easy for teachers to impose their own ideas

on children, because they are regarded with a certain amount of awe and because they are in a position of authority. Because teachers themselves are in danger of thinking too much of their own authority, they often find understanding and tolerance of the independent elements in a class very difficult. It is difficult to train children to believe **facts** and yet to question **ideas**. And, of course, it is for easier to teach uncritical children who accept everything that is told them than children who are always going to examine and criticise everything.

If children are going to be taught to think for themselves they should not be talked down to. They should be made to try and do things that are difficult; their minds should be challenged to tackle problems. They must never be treated as automatons which, at the end

of the year, have to mass-produce facts and ideas that have been fed into them during the year. If their ideas are sometimes startling or ridiculous, they should be led gently to realise how mistaken they are, and not simply be told that they are wrong or stupid. If they are always treated as people who use their minds critically and thoughtfully, they will gradually come to make full use of their intellects.

So much nowadays depends on exam results: teachers are tempted to let children learn everything off by heart and reproduce all the ideas that have been taught, so that their results will be good. But all teachers should remember that they have a frightening responsibility to guide and form their pupils, and to help them to become mature and thoughtful people.

● *continued from page 12*

and instrumentalists played. And the crowd yelled and cheered and screamed for more. It went on and on, jazz like you've never heard — the best in all Africa. And the crowd was wild with delight. But it had to end. Eventually it was all over, and there were whisperings on the stage while Fatso Davis tried to pick the winner. A hush settled over the crowd. There was a bustle down one of the aisles and a man went to speak to Jake on the stage. Jake stood up and raised his hands.

"Ladies and Gentlemen," he shouted (Man, was he excited), "I have some news for you!" Everybody cheered. "Some special, jazz-bang, rip-ti-tooty-news!" More cheers. "The **Professor** is here, and he's going to try his hand in our competition!" Nobody heard the last sentence because of the cheer that went up. The yelling, screaming noise went on for a few minutes while the Professor himself stood up in the back of the hall and walked slowly and shyly to the stage. He looked just the same, neat, shy, polite, kind. He reached the stage and climbed the stairs and a hush fell on the crowd — because the Professor was carrying a **saxophone**, man. Everybody knows the Professor couldn't tell one note from another — he didn't know the first thing about music. But the crowd grinned and slapped each other on the back and winked. This was going to be a joke!

Well, how can I go on? The Professor walked to the middle of the stage, smiled shyly at the crowd and lifted the saxophone to his lips. My throat was dry, dry, **dry**, Captain, and I was yearning for one of Pansy's drinks. The Professor was a good guy and my friend

and I felt sick to think of him making a fool of himself. But the Professor tilted that saxophone and flung his head back and flexed his fingers and blew — and, cousin, that saxophone **spoke** like you've never heard a sax speak before. The jazz ran out of it singing and free; the notes tumbled and floated and flew for joy. The music from the Professor's sax filled that hall and soaked down into your bones. It was **real** jazz, **new** jazz, stuff the Professor himself had composed, and it was like all Africa, all your dreams and joys and sorrows, coming from that saxophone. It went on and on. Around me people sighed and groaned, and the beauty of it brought tears to my eyes. It was the most beautiful thing I had ever heard; it was like magic. Sometimes that saxophone laughed and shouted and sang for joy; and then it went muted and soft and sad, and keened and lilted with all the sadness of Africa and the heart-break of love, and it would catch like a woman's sob and wail with a tender sadness of spirit, and gain power till it sang again. But the music was tight and organised and filled the hall with pure jazz of a kind seldom heard. I stared open-mouthed, holding my breath, at the Professor. He too was captured completely by the spell of his music — he wasn't in the hall at all, but putting all his life, all his joy and sadness into his saxophone. Everybody was as if bewitched. On the stage, they all stared at him. Then suddenly Fatso Davis stood up, took a glittering golden trumpet from a case beside him, and in a soft passage picked up the Professor's theme and joined in. And the clear, silver, bell-note of the trumpet spoke behind the voice of the sax, diminished and minor.

And Hi-there jumped up beside me and ran to the stage and fell down behind the drums and took up the beat (That kid is the **best**, man, on the drums). And Hot-lips, the Professor's old rival, stood up too and reached for the clarinet and came in as well, picking up his part effortlessly. I have never heard music like that. It was JAZZ, off the top, man, and it got right down into your blood. The crowd went wild. First some, then others, then all, started jiving in the hall. And the jiving went on and on till you couldn't dance any longer. The crowd cheered and cheered and wouldn't let the Professor stop. Veronica Temba, who had been sitting at the back of the stage **bewitched**, man, came forward, her eyes all sparkling with tears. The Professor, without stopping playing, gave her a page of paper from his packet. It must have contained the lyric of his composition, because the Professor signalled the others to stop, himself took the theme soft and muted and nodded to Veronica and she started to sing. Well, you know the kind of heart-catching voice Veronica's got. For the Professor's song she put everything into it—she couldn't help it—she **meant** it. The words were all about love and faithfulness and so on, but nobody listened. It was enough to listen to Veronica's lovely voice

and the Professor's music. And the two blended and clicked like **that**, man. The crowd groaned, and once more rolled in the aisles.

It had to end sometime, but when it did the cheers went on and on for ten minutes. The Professor bowed and grinned at the crowd; he fetched Veronica forward by the hand for their applause too; and then fetched Fatso Davis. What a night! We had a party afterwards, too — at the **Palace**, that went on till dawn.

There's nothing more to say really. You all know the Professor's history after that—leader of one of our great bands, one of the world's greatest sax players, his records selling everywhere. You know too that Veronica Temba is the band's singer. It's like the old days again — the Professor always around, and whenever and wherever you see the Professor, you see Veronica with him. Hi-there is playing the drums in the band. And me? I collect the Professor's records; I get tired and sad and bored; any time you want me look in at the **Palace in the Stars** — you'll be sure to find me. I like the jazz; I like the jiving; I like the watered-down drinks; I like the dolls; I like the talking (who do you think you're kidding, Captain?), and, **man**, I like that Liza

BLESSED MARTIN DE PORRES

The Postulator General is promoting a new programme of prayer and penance for the last miracle needed for Bl. Martin's canonization.

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Renew, O Lord, in these days, when pride and forgetfulness of Thee are so widespread, the wonders which Thou didst perform through Thy humble servant, Martin de Porres, during his lifetime. We pray that soon it will please Thee to perform through his intercession the one remaining miracle needed for his canonization, so that all the world may know of Blessed Martin and of the surpassing value of the virtue of humility. Through the same Christ Our Lord. Amen.

NOTE

Statues of various sizes, medals, pamphlets and copies of the Novena, in English, Afrikaans, Zulu, Sesotho and Setswana can be obtained from:—

The Bl. Martin Centre.

Also "Seun van Lima" (for Stds. IV and V) and Zulu-Sesotho Mass prayer book.



Report of the Examination Committee for Schools within the Area of the Natal Regional Director of Bantu Education.

1. In setting the examinations the questions had been divided into two parts. In each part (a) was taken from the Gospel according to St. Matthew and required an answer showing that this Gospel had been taught to the candidate. The examiners found, however, that most pupils replied from general knowledge and not from what they had been taught out of the Gospel. In doing this they lost marks. Full marks were given only when the child showed that the answer was taken from the text of St. Matthew to which the question referred.

2. On the other hand, part (b) of the question was always a practical application of part (a) and the answer was not necessarily to be found in St. Matthew. For instance, the question on "The Final Judgment" was nothing more than a question asked in the Catechism, the answer to which most children know by heart. Yet few children realised this and many spent unnecessary time on long explanations.

3. The examiners felt that some children did not read the instructions carefully. Several replied to all seven of the questions asked and, of course, received no marks at all for the last two answered. Again, although it was explained both in English and in Zulu that if only one part of a question was answered, this would count as one of the five, nevertheless there were cases where pupils answered four and a half questions and then one full question without crossing out the half question. In these cases the last question answered was not given any marks.

4. Teachers need to be more careful in seeing that their pupils understand properly the meaning of the instructions. These instructions were the same as those given in the sample question sent to each school during the year. There can be no excuse when a child answers five half-questions perfectly and leaves out the second part in each case. The fault lies squarely with the teacher for not making sure that the children understand the instructions.

5. It was quite clear to the examiners that some individual teachers do no more than read through St. Matthew's Gospel with the children in order to satisfy themselves that they have covered the Syllabus from end to end, but do not explain the facts to the child-

(This report is about the Std. VI 1958 Religious Doctrine Examination. You will find in it some valuable information for all religious doctrine teaching).

ren as they go along. This is the only conclusion that can be arrived at when an examiner finds that a number of successive papers (obviously from the same school) show almost complete ignorance on the part of the pupils. 6. Neat handwriting and good answers seem to go together in many cases giving the impression that the teacher who is careless about the children's handwriting is also careless about the way the subject is taught. 7. The numbering of questions in many cases was quite unsatisfactory: no clear space indicated the end of one question and the beginning of the next, and the correct number and part of the questions could not be easily seen.

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PARENTS ARE IN THE MAIN RESPONSIBLE FOR THE ENCOURAGEMENT OF JUVENILE DELINQUENCY.

by Mrs. M. P. Mafungo.

A boy may commit a crime and the police may take him into custody. The parents, as soon as they hear that their son is arrested, will brief an attorney to defend him in court. The case is heard by the magistrate, and the magistrate finds him guilty and imposes a fine of twenty pounds. The parents, even if they don't have the money, will make up means to get it and pay the fine. The boy gets out of jail and becomes a freeman again. The fellow may decide to steal again knowing that even if he gets arrested, his parents will be there to see him out of jail!

At school, a student may fail to do his homework, and the teacher may punish that student. The student then goes home and tells his parents about what happened. He may even give them wrong information. The parents once more attempt to prove that their child is a good child and thus incapable of doing wrong.

The student will always take advantage of the fact that when he hasn't done his work, and is punished, the parents will complain. And all this ends in the child becoming a delinquent. At home a child may start swearing and using abusive language to the amusement of the parents. The parents do not rea-

QUOTABLE QUOTES.

1. Three ingredients in the good life are learning, earning and yearning.
2. It's wise to apologise to a man if you are wrong and to a woman if you are right.
3. Give the neighbour's kids an inch and they will take a yard.

DRY CLEANING.

1. To remove grease from leather bags — apply white of egg. Dry in the sun, and rub off.
 2. To remove inkstains from white materials, take a green tomato and rub on stain. Wash in lukewarm water to which has been added one tablespoon of vinegar.
-

lise that they are by no means improving the lot of the child. The child develops the bad habit of using obscene language which becomes difficult to eradicate in due time.

Juvenile delinquency will not come to an end because our parents are always in a position to defend the wrongs committed by their children! This should be a warning to some of us who do the same.



THE
PAST

The Storm

Lightning flashed sending angry zig zag patterns across the sky, thunder rumbled and cracked ominously — there was electricity in the air. One felt the evil one was abroad and those in their beds, in spite of the oppressiveness of the air, drew blankets tightly over their heads.

Down the muddy location alley way, now suddenly alight, they plunged into inky blackness, Ngosi ran, rather stumbled, desperately. His face bathed in perspiration, his breath coming in sobbing gasps as he forced himself to run, run, run . . . Maria was sick, it was certain the evil spirit was in her. She whom he loved more than anything in the world would surely die, unless — unless he found Samakanda. The white man's medicine was useless. Hadn't he already bought bottles of that vile tasting liquid at the clinic, but what good had it done? Thoughts of anger and bitterness filled his mind, remembrance of the racking cough, the lack of nourishment and now the terrible fever. But she **must not** die — Samakanda, witchdoctor of great renown, would see to that. He had ways and means which no one else could possibly know; it would cost much, but what of it?

A crack, a flash and in the momentary brightness the outline of the Mission Church crucifix was clearly visible. For a moment Ngosi paused — Maria was a Catholic — but with a defiant curse he then continued on his desperate errand. Another crack, another flash and this time there was no defiance, no curse, only complete oblivion. It was as if God had reached down from heaven and smitten the defier.

"That was near, Father! Hadn't we better investigate? It was pretty close to the Church, I think." "You are right, Peter. Hurry up and fetch a torch and we'll go out and see if everything is alright."

Thus the inert form of Ngosi was discovered in the mud. With anxious solicitude the Priest and Catechist bent over the body and they were relieved to find signs of life. A hasty examination revealed no serious injury and the man was carried into the house. "Do you know him, Peter?" queried the Priest, as they washed the mud from his face and sought ways and means of reviving him. "No, Father. I don't think he is a Catholic. But wait a moment" "Yes, Peter knew everybody in

the location — this was surely the husband of that young woman, Maria. An almost incoherent stream of words had to be sorted by the pair, "Maria, sick, evil one, Samakanda, evil one, dying," the semi-conscious man kept muttering. Putting two and two together Father Jacque despatched Peter to investigate, with the result that in little under an hour they were bumping along in the Mission jeep to the far end of the location, with the addition of benign Dr. Jackson, who had pronounced Ngosi fit to travel after his very unpleasant experience.

They entered the dingy hut together, Peter and Father Jacque supporting the still dazed Ngosi. The room was not too clean, indeed by Maria's mission school standards it was horribly dirty, but when the woman of the home is sick Both Priest and Doctor, however, were quite oblivious of this and focused their entire attention on the patient who was in dire distress. "Serious case of pneumonia," whispered Dr. Jackson, turning to rummage in his myterious, but wonderfully effective, black bag. Unknown to them Ngosi watched each movement they made, like a cat watching a mouse.

Maria stirred, opened her eyes, recognition flooded them as she beheld Father Jacque and for the first time in days smiled — a cracked, ghost of her usual lively display of good humour and white teeth — but nevertheless a smile and she spoke a few almost inaudible words. Father Jacque bent forward—the happiness on Maria's face as he made the sign of the cross on her forehead. Ngosi felt like an intruder — here was something he could not understand.

Peter, alert as ever, had prepared a sick table and two more candles now flickered casting an enormous shadow of the cross on the wall behind. Dr. Jackson was on his knees, a small white host was held slightly elevated for a few seconds and in an atmosphere of reverence Maria received her God.

For Ngosi the storm of desolation and bitterness suddenly cleared. The words of Christ, which Maria had so often quoted to him, "I am the Vine, You the branches," took on a new meaning. Christ had died to save all mankind; He had used the simile "Vine and Branches" irrespective of race, of colour, and here before his eyes he was witnessing this in reality. Those four people were united, were one in their love for Christ.

Radiant, he raised a humble prayer of thanksgiving to God for the joy of this new found Covenant of Love and he then subsided into blissful unconsciousness.

It took a storm to clear a storm!

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THE VOICE OF CATHOLIC AFRICAN LEADERS

VOL. XI, No. 4.

Lumen

NOVEMBER, 1959.

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**This review is written BY Catholic African Leaders;
it is FOR them, their friends and all thinking Africans;
and it tells ABOUT the problems they face and their achievements.**

Editor's Address: "LUMEN",
P.O. Box 941,
Pretoria.

S. Konya gave us this term's cover picture. Talented Mr. Konya is an artist of great renown both in Pretoria and overseas.

Mind in Africa

ORDER calls for the existence of mind. Wherever order exists, whether it be the order of the seasons of the year, the growing of a tree or the instinctive flight of a bird, the order of a fifty-storied and complex building, or that of a state with its many departments, all posit the existence of mind. Without mind all would be chaos. In the human sphere, mind following its own innate laws or searching for truth in its turn places its own truth onto things. The human mind directs and controls itself, society and things.

Socially speaking, the mind is the source of guidance. It gives direction. Ordinarily speaking, the intellectual is not so much a person with a mere knowledge of things. He is a person with intelligence, a person who has the full meaning of things, people, life and himself. He has placed things into proper perspective. There is harmony about the intellectual, by which the physical things about him are in his reasoned control. The people about him are accepted and known for what they are. He knows his own capabilities. He is an expert in his own particular niche, and has a general knowledge of most of the fields of learning. He is, in a word, a balanced person, a person who is the guide of himself and proportionately speaking of others.

In normal circumstances a system of education should produce intellectuals. In order to do so education must be seen in its full context of drawing a person to full stature, physically, intellectually and spiritually. A complete education will also enable a person who is growing into fullness to take his place in society of which he forms an integral part, for the purpose of education is to develop the faculties and potentialities of the person in order that he might attain full dignity as a man and as a child of God, both in himself and as a member of a natural and supernatural society.

THE INTELLECTUAL IN AFRICA

In the past in Africa intellectual control has varied. It has been present in the chiefs and their counsellors. It has been found in the wise men and singers. To a great extent the wisdom of the tribe has also been founded in its witch doctors and magicians. The chief, however, aided by his counsellors was a primary source of direction and control. Such guidance of the mind, as in any

nation, was a subtle mingling of the wisdom of the past translated into the present situation and if done successfully promising of a great future. Education is assured through a system of initiation, through the hard school of tribal customs.

In the present the scene has changed somewhat. The white man has cut across the lines of thought and action of the African people. He has placed his own ideas as the true ones. In such a transition period the African teacher has taken, to a large extent, the place of chiefs and counsellors, of singers and witchdoctors. The teacher, however, has not been an intellectual of himself and his people. He has been an imparter of knowledge, learnt from other people's ways and minds. He teaches how to read and write; he teaches the white man's ways and thoughts. In the community the teacher's guidance and control is by way of the authority of greater knowledge, in the initiation into the technical 'know-how' of white predominated society. People came to the teacher with their problems. He is often priest and uncrowned ruler of his little village.

Also in the present there is a more dramatic form of control arising. It is that exercised by the political leader. His cry is usually one against domination. In South Africa, as yet, it is a negative movement. One that rather emphasises doing away with white control, it proposes little, if any, solution for the future.

In South Africa there are almost 30,000 African teachers among nine million Africans. There are far fewer political leaders, yet to the seven African political movements and their leaders must be added many of the some three thousand separatist sects, for many of these are in the same mind as the political leaders of breaking away from white control.

At present the teacher still imparts Western learning and enjoys prestige in his function. Political leaders grow stronger by the day. The intellectual of the future is already being born. He is the middle man. The man who is absorbed in all the good of the old customs; the man who has a few good points from Western culture. Some of them are teachers, some of them are taxi drivers, some of them are shop owners. These people will become the African intellectuals of the future. They must already be formed in small nuclei.

QUALITIES OF THE AFRICAN INTELLECTUAL

There is no need to point out that the African Intellectual of the future will have to conquer certain temperamental and political disadvantages. He has to overcome these disadvantages before he is to gain in this country the complete control that will guide South Africa into a great and united future. There are certain qualities that must, even now, be cultivated.

In the first place, the intellectual must have vision — vision that comes from knowledge and engagement with God, Man and Society. He must have a broad vision and the few essentials of his own Christianity. He must know about himself, the rights proper to and duties incumbent on man. He must know his own society, its possibilities and its faults.

Secondly, the intellectual must have courage. The ideals that are his may not even be realised in his own life time. The intellectual must have the courage to persevere both in the study of his ideals and in their immediate practical execution, no matter how many failings may be manifest. The African intellectual has a great need of this virtue to save him from despair or the easy way out of political rantings.

Humility, too, the African intellectual should have to a great degree; humility to acknowledge what he knows and to realise the little that that actually is. Humility that will save him from the tragic spectacle that is seen so often in Africa today, where the more educated scorn and spurn the masses.

Competency, needless to say, will also be prominent in the character of the African who will control and direct. If he is a teacher, he will be competent in it, if he is a taxi driver, he will be good at it, if he is a business man, he will learn all about it. Without competency the intellectual will become a dithering idiot on the stage set for revolution.

Amongst the qualities of the African intellectual that of detachment will also figure largely. Detachment from the hope to gain, something which seems to plague African leaders so frequently. Detachment from one's own personal feelings. More than anything else it is detachment from self to be lost in God. This means meditation, keeping away from things for a while in order that the all-precious perspective be preserved.

Finally, the quality of leadership will be in evidence in the African intellectual. Leadership means being responsible, it means giving a reply to the unvoiced desires and thoughts of one's

people; it means giving a meaning to all that is present in one and in one's nation. This quality of leadership will not necessarily be exercised, at least at the moment, by a fanfare of street corner meetings. It will rather be a leadership of ideas carefully thought out and carried on through small groups.

DUTIES.

It is scarcely necessary to mention the duties of the African intellectual as they flow so clearly from the qualities and virtues that he is expected to possess. There are duties towards himself, to constantly improve himself through study and prayer. There will be the other duty of giving himself completely to the two things that matter — God and Man. There will also be the duty towards the community, to be interested in the community and proportionately in the work that he is doing. This interest will manifest itself through a promotion of all that is good; through a dedication of all that is true in the things and people about him.

Finally, the African intellectual should come to realise that the fullness of expression of God is Christ, Who is the Word. Realising this and living completely in Christ he will make anew the things of Africa, he will bring new life and significance to them and at the same time bring them into Christ. He, being a sharer in Christ's Body, has the responsibility of making It in South Africa. Through his own personal living in Christ, he will have to build up a Christian mystique in this country. The rhythm of Christ living in South Africa is most unfortunately marred by an unending series of sects and dissensions, and particularly of White Christians who, on the one hand, seek to impose on him their Europeandom rather than Christianity, and, on the other hand, seek to keep him in a subservient position.

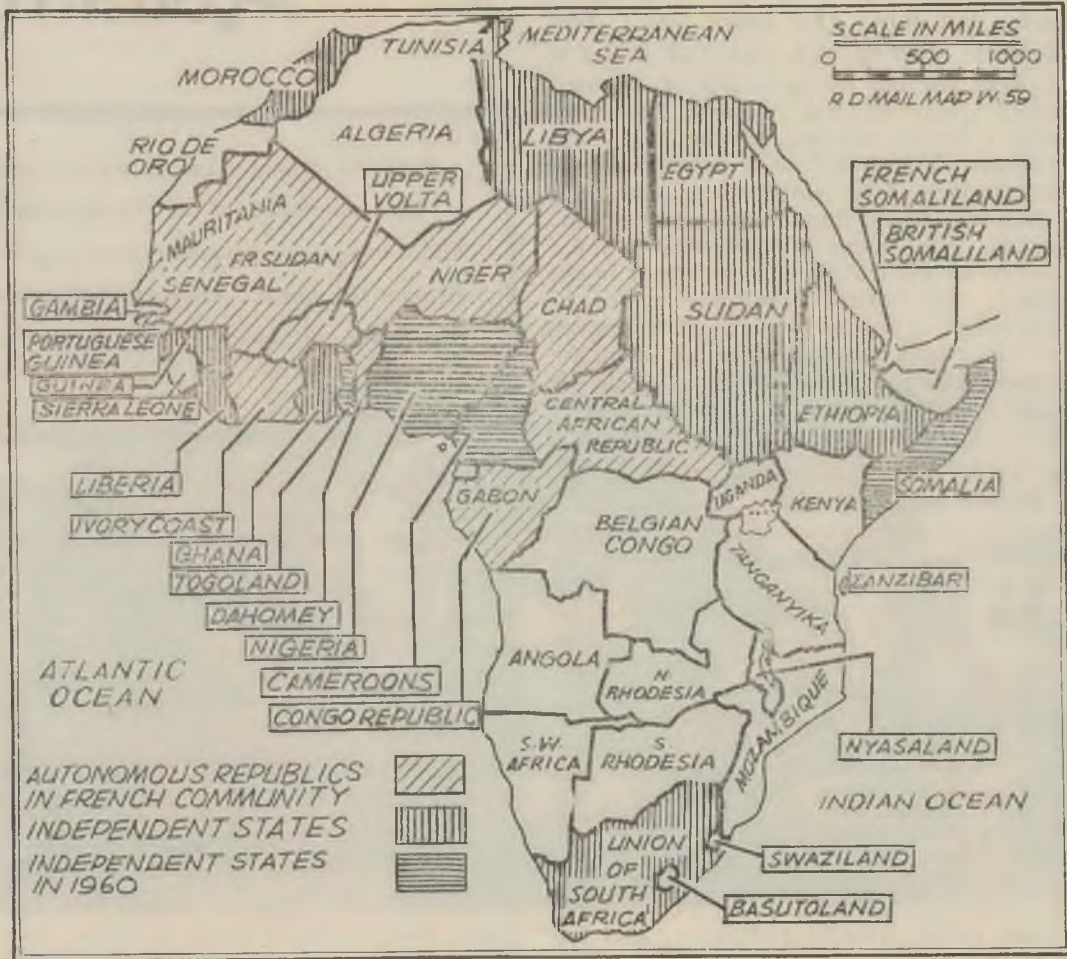
The African completely engaged in his country and living Christ will have to seek the few strong lines of Christianity that are eternal and which do not depend on culture, race or time. These ideas will be sought by him, bringing all the richness of his own past. This mystique will probably hinge around the two ideas of Man and Community.

Owing to the fact that so many rights are being denied in this country it will seek to build up a genuine idea of man, of his dignity as lord of creation and child of God. Bringing the background of unity of tribe, it will concentrate on the unity of all men in Christ. All else will flow from these two major ideas — ideas in the family, in politics, and so on.

In the sweat of his mind the African intellectual will look back at the society in which he lives and look forward to a revolution in Christ.

African intellectuals are already born and living. They are, however, isolated and some-

times unguided. Both these faults can be remedied by drawing together in small groups of honest dedicated men. Such creative minorities will not have an immediate effect, but they will be the first seeds in the garden of a new Africa.



NEW LOOK IN AFRICA NEXT YEAR, in 1960, the West Coast of Africa will become virtually independent. Liberia (pop., 1 million) and Ghana (pop., 5 million) are already independent. In 1960 Nigeria (pop., 34 millions), Togoland (pop., 1 million) and the Cameroons (pop., 3 millions) join them.

The Mid Congo Republic (pop., 1 million), Gabon (pop., ½ million), Central African Republic (pop., 1 million), Chad (pop., 2½ millions), French Niger (pop., just over 2 millions), Upper Volta (pop., 3 millions), Ivory Coast (pop., 2½ millions), Dahomey (pop., 2 millions), French Sudan (pop., 3½ millions), Senegal (pop., 2½ millions), and Mauritania (pop., ½ million)

are all autonomous republics within the French Community.

Morocco, Libya, Egypt, the Sudan and Ethiopia are all independent states, and Somalia is due to join them in 1960 as well.

One-fifth of the whole of Africa is covered by these autonomous republics. Senegal and the Sudan have a political federation which considers the next step to be complete independence, and Mauritania, with a very large Arab population, sees its future as the link between Arab North Africa and the French-speaking African republics.

H. E. W.

A WORKING

Holiday!

I ATTENDED a voluntary work-camp in Maseru last July. This meant that I spent two weeks working with pick and shovel to level a field for the tennis courts of the new Basutoland Sports Stadium. Being a teacher by profession I did not take kindly to manual work; and, I might add, manual work did not take at all kindly to me. After two days of it my hands were blistered, every muscle and joint in my body ached, and I began to think what a fool I had been to let my friends talk me into it in the first place. "A holiday" they had called it! "Some holiday!" I thought bitterly, remembering my easy chair back home in Orlando. And yet at the end of it I agreed with them. Despite the initial discomfort, the camp really turned out to be a most enjoyable and refreshing experience.

What made it so pleasant? Well, it was certainly not the work on its own, though that did bring a sense of achievement and the satisfaction that we had helped the people of Maseru by working with our hands, for them and with them. But what really made the camp worthwhile was the community life lived by the seventeen of us who took part in it. We slept and cooked our food at the nearby Maseru high-school — all of us, Africans, Whites and Indians. Outside working hours, in the evenings, over meals, over coffee, discussions took place; we had a few parties and an all-day picnic high up in the Basutoland mountains; local people dropped in to visit us, invited us to their homes; we were shown over the local agricultural college; and through the shared experience of living together like this we became a closely-knit group, friendly and sincere and full of fun, so that to be together became a joy. Yes, the camp was a very good holiday indeed, and what is more, it only cost 3/6 a day.

The aspect of the camp which made the greatest impression on me was the fact that the barriers which were there in the beginning, of race, colour, religion, after a short time simply began to evaporate, in the same way as the aches and pains caused by the unaccustomed work disappeared very soon, and I found myself making friends with Whites, Indians, atheists, Hindus, in a way that I had never thought possible in this country. It is here, I think, that the greatest value of work-camps lies, that they promote in a most natural and effective way, understanding and respect between men and women of different races, outlooks and creeds.

Paul, the young African teacher, tells of his experience at a "Work-camp". These camps are becoming very popular all over the world. They are a practical expression of love of one man for another.

Like most people in South Africa, I am race-conscious. It is almost impossible not to be — even if I thought that desirable. For I am proud to be an African and would not like to forget the fact. The tragedy of South Africa is that race-consciousness has grown into a monster which prevents most of us from recognising what is essential in men and women of other races, the image of God, and this lies at the root of most of our social problems.

I believe that work-camps are one of the few ways in which interracial understanding can be fostered without the artificiality that marks most of the conference-table-and-tea attempts to do so, and in this they can be very valuable. There can be nothing artificial about two very tired and very thirsty men sharing a bottle of water. Furthermore, camps such as the one in Maseru are tremendous fun.

The Maseru work-camp was organised by the Southern African Work-Camps Association (SAWCA). This organisation is just over two years old, is sponsored by Unesco, and has organised several camps in Natal before the one in Maseru. SAWCA is organising two camps in Basutoland and Swaziland over November, December and January. If you would like a holiday at very little cost, if you would like to help a community in need, if you are prepared to enjoy yourself by meeting new people and making new friends, and are not scared of work, you would like to attend one of these camps. Write to the Secretary of SAWCA, P.O. Box 506, Durban.



JOINT LABOUR AT MASERU

THE ROLE PLAYED BY THE CATECHIST

THE catechist has the work of teaching religion to those who wish to be converted to the Faith. The parish priest already has a lot of work in the field of saving souls and therefore he needs assistants among the lay people to help him in this work.

The teaching of religion is in itself a most difficult work. The catechist is usually confronted with numerous difficulties which he must deal with tactfully so that he can make his work a great success. This he will be able to do if he has certain qualities.

1. The catechist must be careful that his statements are not only correct in themselves, but also correct in the meaning they convey to the catechumen. The object of his teaching will not be attained if he merely fills his pupils' minds with facts about doctrines. In teaching he must try to help the catechumen not only to know Christ but to love Him; not merely to memorise his prayers but also to appreciate them; not merely to learn his religion but to practise it.

2. The catechist's example and influence comes first in the moral training of his pupils. It is this that makes the catechist's responsibility so great. The catechist influences the character of his catechumens by the unconscious influence which he exercises, which is the outcome of his character. If he is sincere, honest, self-controlled, courteous to these people they will unconsciously acquire the same qualities. Let us remember therefore that: "What we are is God's gift to us. What we become is our gift to God."

3. Co-operation with God's grace. Religious education is achieved by the grace of God and not merely by the Catechists' art and skill. While the catechist instructs, God's grace is at work in the mind and heart of the catechuman, enlightening and encouraging. Only if the catechuman responds with the grace will the instruction be effective and fruitful. The catechist should therefore pray for the catechumen whom he instructs and also for the success of his teaching.

4. Prayer: One of the greatest helps towards the creation and maintenance of a whole atmosphere in the catechumen class, is the right use of prayer at the opening and closing of the class. They must be said reverently and thoughtfully, not mumbled and gasped out in explosive phrases.

In Africa, there are some 22,000,000 Catholics and 13,000 priests. About 2,000 of these priests are sons of Africa. Assisting priests throughout the length and breadth of Africa are those frontline men and women known as catechists. There are well over 20,000 of them. Sometimes they are well-educated, sometimes not. They exercise their ministry of bringing Christ's word to all in many places — in the country, in towns and villages, in large cities.

South Africa has more than 2,000 catechists. Owing to the fact that so many Catholic African children are receiving little, if any, proper religious instruction, the need for more catechists is urgent. With a little training, anyone can teach the elements of Christianity. It can be done full-time or part-time. Special catechist schools are being set up in various places. The training is there, the catechists are needed.

In this article, Clara Mogemi of Alexandra, Johannesburg, gives us some of her ideas on the role of a catechist.

5. Moral Training and Instruction. It is not enough to know our religion, we must also LIVE it. The catechist must therefore train the will or, in other words, form the character, implant ideals which influence conduct. Habits of virtue must be built-up. The catechumen must practise his religion outwardly as a visible proof of the sincerity of his internal faith.

The above qualities do not mean that if you possess them you will not have difficulties. They will continue to come and as was said in the beginning, they depend entirely on the grace of God and the tact of the catechist to make his work a great success to the honour and glory of Almighty God.

Africa in the City

IN order that one can appreciate the life of the Urban African, or the lay Catholic, it is necessary to have sufficient knowledge of the environment in which he lives; the society with which he mingles daily; his economic situation; legislation affecting his sojourn in the Urban Township and some of the numerous difficulties with which all African township-dwellers are confronted daily.

In the Urban Townships where houses are provided by the Municipality and occupiers pay a rental, sizes of such houses vary from two rooms (A living room and a bedroom) up to 4 rooms (a living room and three bedrooms). Of late, since introducing economic rentals, houses with an additional room have become available. Previously, all rentals were sub-economic but since 1957, wage earners in the £20 strata and upwards are required to pay an economic rental. (There is a court case on these new rentals awaiting decision by the Appellate Division.) In deciding wage levels the authorities take into account the earnings of the head of the family, and also that of the working dependants. The logical sequence is that a large portion of the earnings of the mother and older children — who are having to work to assist in supplying the family's needs, are absorbed in the payment of higher rentals. Cost of transport to and from work is also expensive. More unfortunate still, the absence from home of the mother means lack of control over the children during working hours — easy victims to the undesirable elements prowling the location streets aimlessly from day to day.

CHRISTIAN INFLUENCE.

No residential discrimination exists. The atheist lives next to the Christian—the catholic next to the protestant; the rich next to the poor the educated next to the illiterate and the playground for the children of all these families is the location street. No parks or similar places of amusement exist. Outside influences play a major part in moulding the characters of the children, and in this regard, there is a great need for Catholic influence on the lives of the children, especially after school hours. The schools absorb but a small percentage of children, the rest are left to the mercy of their environment. Work or lack of it, is also creating a great problem for the adolescent. Since the effects of job-reservation cause more unemployment consequently, a

greater number of such adolescent children roam the streets. Frustration is becoming more widespread. Christian brotherhood needs therefore, a closer alliance, to encourage one another in the footsteps of the Master. More and more sects which are purely African are springing up in all

In this article, a resident of Dube, JOHANNESBURG, outlines some of the difficulties confronting the township dweller. He calls for a widening of Christian activity to cope with these difficulties.

the townships,—their congregations are becoming larger. One would not like to feel that this is threatening our Faith. The closer therefore we knit ourselves together, and do the work of Christ inside and outside our fold, as He did, the more christianity, which knows no racial or national boundaries, will be appreciated.

ECONOMICS.

The economic situation of the average African urban dweller surpasses all reasoning and runs counter to all the laws of calculation. How and why there is not more thieving is a mystery. Surveys conducted recently have revealed that an urban African family of five, requires £21/-/- per month for its barest needs, omitting any form of luxury and recreation. The Municipal labourer earns about £3/10/- inclusive of C.O.L.A.; industry pays a little better on an average of £4/-/- per week. Food prices are soaring daily. European housewives are complaining of the daily increase of prices of foodstuffs and other commodities. These prices are common and have to be paid by all those requiring the commodities. No Native wages have increased recently — all one hears from those in authority is "THE NATIVE MUST PAY FOR HIS OWN EDUCATION ETC. ETC. ETC." Vegetables and fruit, so very essential for the hard worker and growing child, are a luxury within reach of a privileged few.

The laws governing the Urban Native are becoming more stringent and difficult. There is no freedom of movement to sell ones labour where one wishes. One must work where authority

stipulates, within ones place of domicile and in fact today, even within the precincts of that, the employer and employee cannot negotiate freely. One must work for the employer chosen by the Labour Bureau and the employer must accept what is offered him by the Bureau. There is a strong move in local authorities to introduce a stringent residential permit system. It means that children of a family must be registered by the Location Office. A difficulty arises when the child who was reared by the grandmother comes to live with the parents. No end of explanation is required. A number of unmarried people's hostels are being put up in the townships and we are informed that these are intended for the major children of urban families and also workers from outside areas. We see in this a major contribution towards the disrupting of family life. Police raids are carried on in the townships at all hours for all sorts of offences ranging from failing to pay tax and rent to being suspected of running an illicit liquor shebeen. This form of raiding, especially when carried out at the dead of night or the small hours of the morning, contributes to a great extent towards the unhealthy relations existing between authority and the urban African resident. The Police and Local Authorities always argue that these irritating measures are there to protect the law abiding urban dweller.

INSTABILITY.

The inherant difficulties in the African Township cannot be overemphasized. Life is neither completely western nor is it entirely tribal.

The checking influences or customs of the tribal system are absent. A certain element of the youth and adults in the townships assimilate a pattern of life which indulges in uncontrolled behaviour—in all places and at all times. This leads to the development of gangs which results in open violence.

The foregoing facts on unchristian environments—unstable society—oppressive legislation—unbalanced economic and numerous other daily difficulties are a direct challenge to the Catholic Layman who is in a more privileged position economically and mentally, and who, because of his mental attainment can appreciate christian principles better. Our christian fellowship must be practical. What are we going to contribute towards fortifying the christian and drawing the non-believer nearer home? What can we suggest and how can we associate ourselves practically in economic relief measures for our less privileged fellow-men? Can the church layman suggest an improvement of wages for the labourer—If so, how do we go about it? Will it be possible for instance, to form an organisation in the Missions which will be able to supply the poor with vegetables at a reduced rate?

The Guilds of the Church are appreciable and perform functions which are highly commendable. The souls of those Catholics within the fold are kept near to Christ and His sacraments at all times. To follow Christ truly, we need to expand our activities. He went to the highways and byways seeking to do good. This is a challenge—are we ready to accept it?

“I haven't found Mr. Right yet”

THESE words are often heard when a group of young ladies are found, and one of them is confronted with the question: “Are you not married yet?”

A passer-by or somebody who might be standing nearby will ask himself: “Who is this Mr. Right that all spinsters are waiting for; he must be a very handsome young man.

I have therefore risked to give my own ideas of a Mr. Right or The Ideal Man.

1. He must be loving: The man every young girl is dreaming of must have true love. By this I do not mean infatuation, the kind of thing that will only bloom today and be withered tomorrow. If he is loving then I can rest assured that his love for me will act as a shield against any

difficulties that might confront us. If a man loves his wife or girl-friend truly he will avoid anything that might hurt her in body or soul. He will always try to cherish that love for his girl or wife.

One of our woman readers has given us her ideas on an ideal husband. Perhaps you disagree with her. What do the young men think?

2. He must not be Selfish: If a man is selfish he will not consider his marriage as a partnership where he must give and take equally, but he will regard himself as a dictator who only wants to get, but will not lift a finger to give.

3. **He must be true:** First to himself and then only can he be true to someone else. A man who is not true to his own word and honour will have little regard for that of some one else.

Let us for example "consider the postage stamp. Its value lies in its ability to stick to one thing until it gets there."

4. **He must be of the Same Faith as yourself:**

As this oneness in religion will play a very important role in your lives.

If your Mr. Right belongs to a different religion from yours, then there will be a lot of misunderstanding in the home. For example the children's First Communion day. He will not want to understand all the unnecessary fuss over a new white dress and shoes, let alone spending a few extra pounds over little Johnny's First Communion suit.

5. **He must not be an alcoholic:** Although he is not a Total Abstainer he must at least know when he has had enough as far as liquor is concerned.

A man who is not able to deny himself in little things will not be able to control himself in even greater ones. We need only look at the world around us, to see the great harm that can be done by liquor.

6. **He must be of a noble Character,** even if he does not have extra good looks. It is a beauty of a man's soul that depicts the real him more than, his exterior looks.

These are of course my own personal ideas of a would-be Mr. Right although some people would differ greatly in some qualities.

Pacemaker speaks on . . .

ETHIOPIA AND ZION

THERE are now about 2,000 separate Churches in S. Africa. with a total membership of about 1,500,000. Some number their members in tens of thousands, such as the A.M.E. or the Nazarites. Some number only a few dozen followers of a local prophet.

In this maze of Churches there are first of all those such as the A.M.E. or Bantu Presbyterian which remain similar in doctrine and services to the Churches from which they hived off. They have a formal constitution, their ministers are usually well-educated and have a Protestant theological training. They seem to have more of the educated people.

Then there are those whose names are such as Zion, Prophetical, Pentecostal, Apostolic etc. . . They are the white-robed parties we see bearing their izikhali, Shembe's followers, or the Zion Christian Church of Zion City, Pietersburg and many hundred other sections. They are usually founded by individual prophets after a feeling of being possessed by the spirit, sometimes after a dream or a cure from illness. Many of their leaders have no book education or previous training. It is no sin not to have book education. We must assume that some of Christ's apostles did not have any. But they did have three years of daily instructions and training with Him.

These sects have only the simplest theology: salvation by faith and baptism and the reception of The Spirit. Some have given up Communion altogether. This is said to be, in part, because

their unregistered ministers can not obtain wine. They practice Healing, which is to them the proof of the presence and power of God. They use Churches little, meet at streams and pools or in each others houses. They have night watches, and go round from place to place, marching or lorry riding, singing, testifying, confessing and prophecying. They do "divination" in the spirit, and claim to cast out devils; some of them let themselves be called in to divine against sorcerers as the izangome did in heathenism. In their purification and healing some use physical means, purges, vomiting, beatings and pummellings. Many practise a ritual austerity, avoiding pork, tobacco, alcohol, even tea and coffee.

Some of the indigenous African churches have gone a long way from the purity of Christianity. Some Zionists, while they reject the use of all African "spirit" medicines as firmly as they reject European medicines, nevertheless practise positive heathenism: the cult of the amadlozi, animal sacrifices, polygamy. Some of the other Churches are careless as to whether their members use the sacrifices and the bones.

In addition to this there is a growing habit, not surprising in a people whom white Christians have treated so poorly, of confusing religion and politics. S. Africa saw this long ago in the holy war of the Xhosa inspired by Makana, and in Nonggaue's story. One reliable witness reports that, during the stirring events when Nkrumah rose to power in Ghana, some of his followers composed a creed beginning: "I be-

lieve in Kwame Nkrumah . . ." and putting the Governor who imprisoned him in the place of Pontius Pilate. The politicians of West Africa, meeting in a Pan African Congress ten years ago, expressed their preference for the separated African Churches over those of the Europeans.

All over Africa.

This reminds us that what we are speaking of is now found all over Africa south of the Sahara. West Africa has its Zionists in characteristic white garments, the Cherubim and Seraphim Society, the Holy Flock of Christ etc. . . Simon Kimbangu, whose followers recently raised such a storm in the Belgian Congo, was a prophet. Nigeria has its Native African Church, and National Church of Nigeria and the Cameroons. The A.M.E. and African Orthodox are found all over south and east Africa; Nyasaland, Uganda, Kenya. A West African proposed that the Bible should be rewritten in terms of the Ifa theosophical belief, which he finds in the Bible as the Order of Melkisedek!

America too has lent its assistance. Marcus Aurelius Garvey, the American Negro who wished to return the Negroes to Africa and unify the continent, founded his African Orthodox Church to unify them in matters of the spirit. The American A.M.E. sent a Bishop to organise the South African foundation. The Zion healing movement was helped by the American faith healers who came here from the beginning of this century. The watch Tower movement, the Mormons, the Zionists Illinois have all helped. Every large S. African town has branches of the Apostolic and Pentecostal type of Churches among the whites too, and faith healers, those who prophecy and testify "in the spirit".

Where it all comes from.

The Europeans have perhaps a couple of hundred Protestant Churches. I have never seen them counted. That the Africans are now reckoned to have two thousand, is put down commonly to two causes. First that if one man, such as Martin Luther, could be praised for dividing off and making a new Church, the African can say: "I only do as Luther did." No one can say how many Churches there should be if it be not one. Secondly it is due to the colour-bar, which has thrown the Africans back upon own ancient customs, has made them grasp at any influence which gives them hope of self expression and of release from bondage, and so caused heathen customs to be tolerated, and sectional political ideas, which have no place in true religion, to be allowed to creep in.

Had Catholics been all they should Luther could never have got the following he did, nor others after him. Had the true Christian religion

been made practical in social life and politics in S. Africa, it would not have been so tempting to look elsewhere, or to divide its membership racially. So, in connection with both of these special causes of the confusion of Christian Sects & movements, the duty of the Catholic is to examine his conscience and to act, not to sit back and criticise.

The Catholic Duty.

The attempt to regain the Protestant need not be dealt with specially here. It is common to all those countries in which there are Protestants. Most of our special problem seems to reduce to the attack upon the colour-bar. There are other things that could be done, and are being done in the Church. The Mass liturgy is being more and more translated, and the Ritual, which contains the Churches expression of her power to communicate Grace and the Holy Spirit, to Heal, to Exorcise evil spirits and to Bless and Consecrate, is being translated into African Languages. It will bring to the people a truer understanding of these powers. The whole membership of the Church is being given more of a function, a personality if you like the word, in the Offices and Apostolate of the Church. These things are all of great value. But the biggest thing, the proof of the presence of God for which Christ prayed, that all his followers might be One — how to do this?

Every time one broaches this subject in S. Africa one comes up against frustration. First of all free association between the different races is forbidden by law in many cases. Secondly, where it is not, it is rendered extremely difficult by difference of language. Thirdly there is the whole miserable history of prejudice and oppression and revolt. It is no good minimising these difficulties. They are very real. They have time and again frustrated attempts of sincere Catholics to meet in the companionship of the faith, a thing absolutely necessary if there are not to be black Churches and white Churches, talk of black "Christis" and white "Christis". Who is to re-establish the bond of unity?

Wanted, the New Mediator!

There is one thing that impresses me in all this. The time has now come for the African to be merciful. He is now on the winning side. Dr. Jeffreys says the valves of his heart are wider, and he will outlast the white man. I do not know about that, but I do know he is going to be master of Africa in a short time, according to any forecast human judgment can make. Under these circumstances he can afford to make the move to friendship. What we need most is Catholic African men, and there are some

continued on page 21 ●

What do Africans do ? ? ? ? ?

In the 1951 census, about 5,250,000 Africans (men and women) were classified according to their occupations. The following figures were given:

- 1,438,000 are farmers (or related workers)
- 591,000 are factory workers (craftsmen, etc).
- 439,000 are mine workers (or related)
- 452,000 are service workers (mostly female domestic servants)
- 31,000 are transport workers
- 20,000 are professional (mostly teachers)
- 13,000 are clerical workers
- 11,000 are salesmen
- 5,000 are manager and officials

3,000,000

Most of the remainder were not gainfully occupied.

OBSERVATIONS.

1. Of the 1,438,000 doing farming, about 440,000 are independent farmers. (Note: There are only 100,000 White farmers in the whole country.)
2. Apart from farm workers, the other Africans that are employed are, in the main, part of

the industrial structure of South Africa. For this reason, they are integrated into a Western way of life.

3. By far the greater number of Africans have daily contact with Whites in their work.
4. There are about 1,500,000 African workers in South Africa (excluding farm labourers).
5. In 1951, there were a comparatively low number of professional or semi-professional Africans and/or clerical Africans (about 50,000). Contrast this to the fact that there are well over 100,000 White workers in the civil service alone.

CONCLUSIONS:

- (a) The African is an integral part of the socio-economic structure of South Africa.
- (b) It will be quite some time before Africans are able to produce the personnel to take over the higher structures in society. Much work lies ahead.
- (c) The mass of our African people is still worker and peasant. The revolution we are to aim at is one of acquiring more and more technical and intellectual ability for the masses.



LEARNING HOW TO COOK

AFRICA is evolving and many states in Africa are gaining independence. In this situation, there is often friction and misunderstanding between black and white peoples. Confusion is often the result. In such confusion the position of the Church is sometimes misunderstood. To-day, there is little reason for such misunderstanding. Bishops — either jointly as in Tanganyika, the Belgian Congo and South Africa, or separately — have said many things about the situation

in our Africa. The matters about which they speak are not politics. They are more concerned with the general principles that should guide future progress.

The following is a summary of an interesting document written by one of our close neighbours, Bishop Lamont of Umtali, Southern Rhodesia. This outline will interest any Christian concerned with our country. Bishop Lamont's pastoral is called:

PURCHASED PEOPLE

The Claims of the Church and Teaching Authority of the Bishops.

The claims of the Church to an ignorant and unbelieving world must seem arrogant, but the Church has been given its authority by Christ and is God's mouthpiece. Bishops are in conscience bound to instruct and guide all mankind and proclaim the Gospel which is truth. It cannot be altered or silenced in order to compromise with an unjust milieu. The Church has the right to intervene in temporal matters insofar as these affect the spiritual order of salvation.

The Fundamental Problem.

The evil at the root of the problem is that God has been banished from public life. Once religion, which is the great dynamic of social life and the source of all true cultural progress, is gone, social decay sets in, expediency is the law and confusion is inevitable. Co-operation between racial groups will only be possible, and the future will be one of promise, if the truths of Christianity are practised and we build on God's law. Peace is the work of justice and justice involves equality of opportunity for all citizens irrespective of race, colour or creed. The African still requires direction, but it must be based on justice and enlightened by charity, which alone can provide the basis for mutual understanding.

The Family of Nations.

The vision of God's Fatherhood of men and the notion of the family quality of nations has been lost. In the Christian ethos there is a personal and intimate relationship in which we are brothers in Christ and You are now the body of Christ and members of member.

The Dignity of the Human Person.

We must develop a regard for the natural dignity of every human person, irrespective of his condition in life if we are to live in a world of reality and not in a world of phantasy created by our irrational prejudices. Justice demands it.

Truth requires it. Peace can come only from it. Through Calvary and the Resurrection men are "a purchased people", and by Baptism the adopted sons of God, brothers of Christ and heirs of Heaven. Christ's great commandment is: "You should love one another as I have loved you."

Rejection of the Natural Law.

Bereft of the guidance of Natural Law, both private life and the condition of society itself, become chaotic and laws which offend against it cannot be regarded as binding in conscience. Justice is only possible when Natural Law is observed and freedom consists in being ruled with justice. One must distinguish between rights that are fundamental and those that are contingent or secondary and legislation should never deprive people of the former. Morality includes the due recognition of the complementary character of Family, State and Church under the dominion of God, who is the Author of each.

The Clash of Nationalisms.

Problems of profound complexity are inherent in the meeting of two races so greatly differing in their degrees of development, but they have been heightened by the extreme nationalism of race represented by groups of both Europeans and Africans.

Nationalism True and False.

The purpose of the State is the establishment and preservation of order for the benefit of the community; that of the Nation is the development of a people's national personality. National life in the proper sense is in the words of Pope Pius XII "the right and prized possession of a nation which may and should be promoted" and must not be confused with nationalistic politics, which means the hatred of anything foreign and the permanent domination of one race over another at any cost. The desire of a national group to be free from subjection to a foreign ruler is a legitimate one, provided that it can be achieved without any violation of justice.

Extreme Means of Redress.

An attempt to overthrow a legally constituted government is justified if: —

- 1) There be on the part of the government, grave and prolonged violation of the rights of the subject.
- 2) Constitutional methods of obtaining redress have been seriously tried and have failed.
- 3) There be a reasonable prospect of success, and of setting up an objectively better government, because unless there be, the common good demands that civil war be averted.

Nationality not Paramount.

Although the rights inherent in nationality are real, the claims of nationality are not paramount, and the claims of a universal human society must be preferred to those of any one nation.

Rights of Indigenous Primitive People.

People no matter how primitive have the fundamental character of men, and have the rights which are derived from Natural Law. Violent seizure of their territory and exploitation which leads to their detriment are unjust.

Prescriptive Rights of Colonial Power.

If, after an unjust conquest, the new rulers do, without question, fulfil the function of government over a long period, they have a prescriptive right: rebellion is not justified unless the above-mentioned conditions are fulfilled.

Benevolent Colonialism.

Colonialism which is justly administered and aims at preparing the indigenous people for self-government, is legitimate. Men have the right to acquisition of territory, unclaimed or inhabited temporarily by nomadic people, but the rights of the native people must be upheld, and tribal life should not be disrupted without putting anything better in its place.

African Change of Outlook.

The African must recognise that the presence of the Europeans is essential for the full development of the country's potential, that despite the failings of the government he has more freedom than he would have under Communism; that his amenities are increasing and that he has the backing of the Church in his legitimate grievances.

European Change of Outlook.

Europeans must reject the views of those extremists whose self-interest has blinded them to all misunderstanding of justice and tolerance, and those whose attitude is that of the coward and the bully. Racial hatred bears within it the sword that makes a slave of its oppressor.

Removal of Restrictions.

Some restrictions on Africans have been removed, but a false order of priorities has been chosen and the real grievances overlooked. What the African really needs, as any human, is sustenance of the body and soul, namely land and education and a recognition in fact, not only in theory, that he is a citizen whose rights are equal to those of any other group.

Land and Land Hunger.

Europeans own the most fertile areas and the major portion of Southern Rhodesia and, though many have rendered inestimable service to the country, more generous measures than the present inadequate legislations must be introduced to secure Africans a fairer distribution of the land. The remedy does not lie in the iniquitous suggestion that Africans practise birth control. History proves that land-hunger has always been the most effective motivating force in nationalist movements for independence and that great empires have collapsed with the rejection of Moral Law.

Segregation and Morality.

There is no moral justification for laws which segregate one race of people from another. It brands with a stigma of inferiority the segregated people, and denies our common origin and common redemption. Although one cannot force people to mix on terms of friendship, more contact must be made between the races so that they may understand one another.

Educational Opportunity.

An effort to bridge the very wide educational gap between the two races, must be made if there is to be any honesty in the policy of partnership. Thousands of African children are deprived of any formal education and the great majority, despite the sacrifices of their parents, receive very limited education. It is specious and immoral to determine the privileges of citizenship by the taxable capacity of the citizen. The money contributed by the State to African education cannot be compared with that contributed by missionaries of all denominations who have laboured so selflessly. Education is not the exclusive concern of the State. It belongs to the family, the State and the Church.

The Function of the State.

The State must realise that it exists for the benefit of the community and must serve the common good. It has no claim to absolute autonomy; governments are limited by divine law, which gives to each man his natural dignity, and inalienable rights and provides the immutable basis on which all true law is founded. The community is a greater

concept than the State and consequently the fostering of learning and the physical and mental care of the community, are best organised by special agencies, which encouraged, and even if necessary, subsidized by the State, are free of State control in their internal management. The family and the individual are more important than the State as the human person has an eternal destiny. The Church and State are complementary. the aim of the State being the highest natural

good of mankind, and that of the Church its supernatural and eternal good. Under existing legislation the Church has limitations put on its divine mandate to teach all nations.

Conclusion.

Our eternity will be decided by the charity we have shown our fellow men in this life. Our Lord will say: "Amen I say to you, as long as you did it to one of these, my least brethren, you did it to me."

These were men

Charles Lwanga and Anton Lembede would seem to have very little in common. Lwanga lived and died as head page in a regal Buganda household during the late 19th century. At that time the White man had scarcely touched Africa. Lembede spent much of his time imbibing the wisdom of the West in the most modern city of Africa—Johannesburg.

Although living in such different surroundings, these two persons had one thing in common. They were both men—they lived and died with an ideal.

Lwanga's last words were concerned with God. Lembede's last words were concerned with his people and his country. Today Charles Lwanga is patron of all Christian action in Africa. Today Anton Lembede is recognised as a national hero.

In our country, Leaders are needed. Leaders of the stature of Lwanga and Lembede. Leaders of both kinds who are prepared to die for Christ and, in Him, for their people.



Anton Muziwakhe Lembede

Anton Muziwakhe Lembede's untimely death at the early age of 32 meant the loss of "one of the greatest sons of Africa". He dedicated his life despite ill health to the devoted service of his people. He was the first to crystallise the ideas and aspirations of the African as a people, struggling for emancipation from inequality and injustice. On his death the following was quoted:—

"In the garden of life a bird sang from the highest tree, and then soared away."

He was born in January, 1914, the son of Martin Mbazwana Lembede and Nora Martha Lembede on a farm in the district of Georgedale, Natal. His parents worked as farm hands. His mother, however, had been a teacher and gave him tuition at home before he was sent to school. He passed Standard VI in the first grade and as a

result of his outstanding work was given a bursary for Adam's College, where he did his teachers course. This marked a break from a past of hardship and drudgery. His past however left a permanent impression on him and he once said, "I am a peasant and I was born a peasant. I am one with the soil of Africa".

His career at Adam's College as it was to continue to be in the future, was brilliant. It was at College that he met his friend J. K. Ngubane. After completing his course he taught at Utrecht and Newcastle. During that period he developed a deep sympathy and love for the workers in the kitchen, gardens and streets.

He studied privately, and two years after completing T.4 he passed his matric with distinction in Latin in 1937. He then studied for his B.A. degree majoring in Roman Law and Logic and Metaphysics. While he taught in the Free State he acquired proficiency in Afrikaans and High Dutch. He also succeeded in passing his Bachelor of Law degree.

In 1943 he moved to Johannesburg to serve his articles of clerkship under Dr. P. ka Isaka Seme, a lawyer and veteran leader of the African National Congress. In the same year that he completed his articles, 1945, he presented his thesis for his M.A. (Phil.) Degree. The subject was "The Conception of God as expounded by

and as it emerges from the writings of philosophers from Descartes to the present day", and he received a commendation from a Professor at the University of South Africa. In 1946 he passed the legal Oral and Practical Examinations.

Unfortunately his outstanding life was to be dogged and finally cut short by ill health. He hid his suffering from the world, but it gave him a sense of impending gloom — a feeling that he might die before doing anything for his people, and before the dawn of freedom. It was he who coined the famous slogan, "Freedom in our life time". His suffering sharpened his mind, and gave him great charity, foresight and strength. Although he always had the common touch he possessed a certain aloofness.

He felt very strongly the need for political rights for his people and joined the African National Congress in 1943. He and J. K. Ngubane drew up the Youth League Manifesto (the war years were a period of awakening and the Youth League, under the leadership of Lembede, was in the forefront of all the movements such as the Mine Worker's Strike and the Anti-Pass Campaign.) He laid the foundation for the African National Congress's 1949 Programme of Action. His speeches have had a lasting impact on the development of the Africans' struggle, and he remains a source of great inspiration.

Charles Lwanga — Martyr . . .

IN 1886, only ten years after their arrival on the unfriendly shores of the lakes of Central Africa, the White Fathers could boast of having there a most flourishing mission.

Mwanga, the mighty monarch of Uganda, had at first favoured the new religion. But he soon became a very cruel persecutor, when the young pages of his court, who had embraced the faith, would no longer satisfy the lust of their corrupted master.

Dragged before his tribunal, the young confessors of the faith, 22 in all, were sentenced to be burned to death. Courageous and calm they went, singing hymns on their way to martyrdom.

At their head was CHARLES LWANGA, who had always been their leader. Tall, strong, and good-looking, chestnut-brown in colour, Charles Lwanga belonged to the "bushbuk" clan, and had become a page in the royal household at an early age. His skill in wrestling had attracted royal favour, and the lad might easily have become proud of his physical prowess. But when Charles was only sixteen, he became a catechumen, and the influence of religion on his

character was most marked. His companions bore witness later to his unflinching kindness, his cheerful obedience, and his love of purity, as well as to his determination to study the Faith thoroughly. This was no easy matter, for the White Fathers withdrew from Buganda soon after he had enrolled as a catechumen, but Charles was indefatigable in seeking instruction from the few Christians who had received baptism, or from the other catechumens. Without knowing it, he was giving himself entirely to his basic training in Catholic Action leadership.

The two great temptations awaiting the Catholic Actionist after the enthusiasm of the training period, are discouragement and weakness before offers of a return to an easy-going life. The Divine King did not spare these to His newly chosen Militant. Day by day, Charles Lwanga had to endure angry reproaches, or feigned caresses that were even more dangerous than threats. Moreover, his duties as governor of the pages demanded great strength of character, an unusual degree of prudence and a thorough grasp of his obligations as a Christian.

The situation was rendered all the more difficult by the need to protect the Christian pages from their master. Little Kizito, just 13 years old, distrusted his own courage. But Charles said to him encouragingly: "Fear not, Kizito, I shall always be with you and when the time comes for confessing the Faith, you will take me by the hand and we will die together".

Like all real Catholic leaders, Charles professed a constant and sincere loyalty. When Kabaka Mwanga, like the persecutors of the Church of our times, accused the Christian pages of disloyalty to their King, Charles Lwanga answered calmly but firmly, "the religion which the Missionaries teach commands me to serve you loyally. Up to now you have regarded me as one of your most faithful servants. Know that I am still ready to lay down my life in your service."

On the eve of their arrest, realizing that it was probably the last night of their lives, Charles decided to baptize the four most advanced catechumens, amongst them was young Kizito. Having prepared them, he performed the rite, after which all together in earnest prayer, they prepared for their promotion to the ranks of the knights and martyrs of Christ.

All through the trial, which reads like the Passion of Our Divine Lord, Charles was the spokesman of his companions. Firm, courageous, yet always respectful and humble, his answers followed the pattern worthy of the greatest martyrs of the early Church. During the few days of captivity that preceded the holocaust, Charles found words of encouragement for all, led the prayers, and kept all in a cheerful spirit.

Charles Lwanga was tortured more cruelly than the others. Burnt over a slow fire, his feet were charred before the flames had reached the rest of his body. "We shall see if your God can save you now," sneered the inhuman executioner. With a loud cry. "Katonda wange" (My God), he gave up his brave soul to his God.

At the time of the martyrdom of these heroes, the Christians and Catechumens of Uganda were only 200. To-day they number one and a half million Catholics.

Charles Lwanga was declared special patron of the African youth movements of Catholic Action by Pope Pius XI in 1934. This patronage was extended to all Catholic Action in Africa by Pope Pius XII during the Holy Year, 1950. May the example of our Blessed Patron inspire us with an ever increasing zeal in our apostolate.



ARCHBISHOP HURLEY'S PAGE

I overhear a discussion on . . .

MILLSTONES.

"At that time, the disciples came to Jesus, saying: Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto Him a little child set him in the midst of them, and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven: and he that shall receive one such little child in My name, receiveth Me; but he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea." (Matthew XVIII, 1—6).

Leader: You have heard our Gospel text, ladies and gentlemen, let us now find out what it means to us. Mr. Bhengu what strikes you most in this reading?

Mr. Bhengu: I was thinking that I have often heard those words about humbling ourselves like little children, but I don't think I have ever considered them seriously. Humility is not easy. I think we all try to cover up our failures and our weaknesses.

Mr. Khoza: Do you think it is always right to admit your failures? Even before the children you teach?

Miss Khumalo: I think that is dangerous. Children will lose respect for their teacher.

Leader: Sometimes the children draw our attention to a mistake we have made. Should we try to bluff them ?

Mr. Mtinkulu: That would be wrong. Even though we feel humiliated we should admit our mistake. Far from losing respect for us, the children will admire us and get a good lesson in humility.

Miss Khumalo: We should not be in too great a hurry to admit mistakes. It might be better to make a correction quickly and cleverly without letting the children notice what we are doing. It is very bad if the children lose confidence in the teacher.

Mr. Bhengu: I agree with Mr. Mtinkulu. The children get a good lesson from our humble behaviour. They will have more confidence in us if we are humble.

Miss Khumalo: You must not exaggerate.

Mr. Khoza: It seems that the men here are more humble than the women. Vanity is a woman's failing.

Miss Mazibuko: That is a very unkind remark. It is also untrue. Many men I know are as proud as peacocks. The way you men are talking, you make me think you are proud of your humility.

Leader: We are discussing the Gospel. This does not sound like good Gospel talk.

Miss Mazibuko: All right, all right, we women forgive you men. We are always doing it. Let's get away from pride and humility for a while. What is that thing called a "millstone" in the Gospel?

Mr. Khoza: I think it is a stone for grinding corn or mealies or whatever grain they had in Palestine.

Miss Khumalo: I suppose it was a fairly big stone.

Leader: I once heard a priest explaining how they crushed grain in Palestine between two big stones. The upper one was pulled round and round by a donkey. The lower one was hollow and had a hole in it for the flour to fall through after the grain had been crushed against the sloping sides.

Miss Mazibuko: That hole would be very convenient for tying the stone to a man's neck.

Mr. Bhengu: If the hole was big enough you might even slip the stone over the man's head. It would fit around his neck like a collar.

Leader: It would be a very stiff collar.

Mr. Khoza: It certainly wouldn't be much good as a life-belt.

Mr. Bhengl: Drowning is a horrible death. I remember trying to drown a cat when I was a boy by throwing it into the water with a heavy stone tied to it. The cat struggled desperately. I was almost sick afterwards.

Miss Khumalo: Serves you right!

Leader: Is it not surprising that Our Lord Who is so kind and merciful draws such a frightful picture of a man being drowned in that way?

Miss Mazibuko: If you go on talking like this I shall be getting sick.

Miss Khumalo: Why did Jesus use such strong language.

Mr. Khoza: There is a lesson in it for us. He wanted to emphasise the enormity of the sin when people teach wrong ideas or bad habits to children.

Miss Mazibuko: I thought He was speaking about scandalizing.

Mr. Bhengu: So He was.

Miss Mazibuko: Isn't that talking badly about people?

Leader: That seems to be a meaning often given to the word to-day. But to talk scandal is not to scandalize. To scandalize is to lead someone astray by bad teaching, bad advice or bad example.

Miss Khumalo: Oh, I never thought of it that way.

Mr. Khoza: Are you relieved to know that the big stone is not for scandal talkers?

Miss Khumalo: Why should I be relieved?

Mr. Khoza: Well, you know the ladies like to talk.

Miss Mazibuko: Listen to these men again — such virtuous, holy people. Only the women are bad.

Mr. Khoza: I apologise, I apologise. I humble myself like a little child.

Miss Khumalo: Shall we forgive him?

Miss Mazibuko: For the time, yes — it must be near seventy times seven now.

Leader: To get back to our subject. That horrible picture Our Lord draws of the man drowning with the stone around his neck certainly emphasises the evil of harming the minds and souls of little children.

I had no more time to listen. I walked away loosening my collar. But I noticed how helpful the teachers were after that. They took a keen interest in the children at Mass. They were most anxious to help with the catechism. I felt that old millstone Our Lord must have been looking at when He spoke was serving a wonderful purpose long after it had cracked and crumbled away. It deserved a place of honour at the Last Judgment.

AFRICA WANTS YOU

by R. Webber, o.m.i.

IF I did not think that there was some hope of planting a new seed in an old seed bed, I would never have attempted to write this article. Man finds it stimulating when he comes across a new idea, or maybe even an old idea in a new form. It leaves him with a sense of satisfaction, and often with a feeling of gain. That is what I felt like the other night. I had been reading and enjoying a pamphlet by the Dominican Fathers of the Seminary at Pevensy. I enjoyed the pamphlet because of the challenging nature of its appeal. It set a goal, a standard from South Africa. It challenged every African man from the tip of Cape Point, even to Beit Bridge on the Limpopo.

Challenges must, if we are able, be accepted. In olden times, the custom had been for the Knight to throw down his glove as a sign of challenge. To-day we do not do that any more. Methods and ideas have changed, but a Challenge — Never! And what was this challenge? None other, than some how, or some way we put up the number of African Students to the Priesthood to the staggering figure of FIVE HUNDRED, and that in the next fifteen years.

Kind of hits a person between the eyes! It leaves one with the Challenge. The glove of challenge has been cast, and the battle accepted. Five hundred Major Semenerians are wanted. What are we going to do about it?

I can almost hear your answer. Why, of course, being a teacher you will do your best to put across to the children the needs of the Church, particularly for more priests. Go on, I know what you want to say. 'Father we will give at least one of our sons to the Priesthood, if God wants it'. Indeed you have got many good ideas, but . . .

Let's forget the other people for the meantime. Let's look a little closer at YOU. Yes, look at yourself. Don't mind the goose flesh, it will pass. YOU a Priest of God. You could almost splutter as you find a hundred and one reasons for your own unsuitability. Haven't been an angel always, Priests look so good! Or again, 'Family man, you know, hard to leave and so on and on.

Yet maybe YOU are the right man. YOU may be the man who can become a Priest. After all St. Peter was married when he was called, and he found the courage to leave, even his mother-in-law. The Church does not ask you to leave your wife, but, like St. Peter, you can leave a mother-in-law! YOU can become a Priest, or a late vocation as we call it. Somewhere along the dusty lanes of South Africa, there may be a

teacher or clerk who was married. To-day they are officially termed widowers. No family attachments, and the children all settled in life and independent. They can become priests, they can do something for God. Maybe they have had a jolly good fling, but if there is enough kick in them to give another ten or fifteen years of good service to the Church, then they CAN become Priests. Of course there will be difficulties, Latin for one. But none are insuperable, and with good will success is yours.

Is that not an old idea in a new form? Or maybe, is not a new seed being planted in an old seed bed. Why Gosh! did you dream ever, that an old widower and teacher like yourself could become a Priest. Yet its stranger than fiction how dreams come true.



AROUND THE TEACHER FEDERATION

A GENERAL feature of news received from the Teachers' Unions has been a pleasing one, namely that most Unions and Associations have appointed Lumen representatives. We now expect to be overwhelmed by reports coming in!

Kokstad Union had a successful meeting on June 20th. Lectures were given and attendance was fairly good.

Mariannhill sent in a lengthy report of their Union meeting held July 20th—23rd. The meeting was well attended and was very successful. General reports revealed that Associations are functioning actively in most parts of the Diocese. Four defunct associations have been revived. We congratulate Mr. A. H. Buthelezi on his election as President of the Union.

Pietersburg has also shown signs of new vitality. This has come about particularly through the introduction of the Discussion (Inquiry) Method. The Doornspruit Association in particular seems to be most active. Our friend from the "Great North". Mr. Kgoma (or "Wak") is now the diocesan president of the Union. We congratulate him.

Aliwal North. As we go into press, another new Union is being established at **Taung**. It is a break-away from the Kimberley Union and is to cater for the Bechuanaland prefecture. We also wish them every success.

The programme for **Johannesburg C.A.T.U.** meeting to be held on October 10th has also come in. Under the able leadership of Mr. D. K. Koka, the meeting promises to be highly successful.

"EVERYMAN'S LIFE STORY IS TOLD BY HIS HANDS"

THE HANDS OF CHRIST.

THE hands of Christ are the hands of a workman, the hands of a healer. Their story is the story of perfect love. In life they reached out to cure the leper; to lift the dead to life; to give hearing to the deaf; to give sight to the blind; to feed the hungry; to console the sorrowful. They were nailed to a cross in a supreme act of sacrifice for you and all mankind. These are the hands of your Crucified Saviour who still raises His hands in blessings over you.

THE HANDS OF A MISSIONER.

In 1958, through the Society for the Propagation of the Faith the hands of the Missionaries of Holy Mother Church were busy caring for over 85 million poor and sick throughout the world in: 1,200 hospitals — 60,000 schools — 2,000 orphanages — 350 leprosaria — 280 homes for the aged — 2,400 dispensaries.

As the Good Samaritan, these Missionaries see in each person who is ill and dying, the image of God. They see there an immortal soul for which the hands of Christ were nailed to a cross, and for which His Blessed Mother suffered much agony in her heart. Thus, their hands can never be still in administering to them. Their priestly hands, touching Host and Chalice, turn to you in humble supplication. Their pleas are really those of Our Lord because He said, "Amen, I say to

you, as long as you did it for one of these the least of my brethren you did it for Me."

YOUR HANDS.

Now look at your hands. What have they done for Christ and for your soul? How many there are who suppose themselves useless and frustrated? Yet, in their hands they have the perfect instrument to show love of God and give meaning to their lives. What their hands do is an expression of what is in their hearts. If it is love of Christ their hands will always be busy in His service. The housewife, the mother, the mechanic, the executive, the secretary, the labourer, each has something to offer, and should. The Holy Father needs your help for all his Missions all over the world. You give that help by supporting Mission Sunday Collections, and secondly, by joining every year the Society for the Propagation of the Faith. The subscriptions are small:—

- 5/- a year for an ordinary member.
- £1.1.0d. a year for a special member.
- £8 for a perpetual member.
- £20 for Family Membership.

It is a sacrifice you will never regret. Use your hands in the service of God as a Missioner. This is the greatest charity on earth.

God bless you,

MONSIGNOR D. HATTON.

On reading our Bible

by Fr. Jerome Smith O.P.

ONE of the earliest sets of laws for the liturgical life of the Church, so old that it is called the **Apostolic Tradition**, directed that on days when there was no Mass all Catholics, and not just the priests, were to take their Bibles at the time of Mass and read them at home: "On every day when there is no prayer in the church you shall take your Bible and read it; the early morning sun is to find your Bible open on your knees". The early morning may not be the best time for us, but how many of us do consider daily Bible reading as necessary as daily prayer? Do all of us even manage a weekly Bible reading for ourselves? This habit of NOT reading the Bible is a recent one among Catholics, dating back only a century or two, and the loss is certainly all on our side. In the last few years there has been a great movement back to the Bible among Catholics; are we taking part in it?

Intelligent and devout people do, of course, often raise the objection: "I have tried hard to read my Bible regularly, but I always have to give up because it is such a difficult book". The Bible can be very difficult, but does this really mean that it is not worth reading, or at least not for us? St. Paul does not seem to have thought so, for he writes to St. Timothy: "the holy scriptures can instruct you to salvation by the faith which is in Christ Jesus. All scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice. That the man of God may be perfect, instructed for every good work". Are not we all called to be holy men, men of God? Then the scriptures are for us, all of them, and will bring us to God's salvation in heaven through our faith in Our Lord Jesus, which is nourished by our reading of the Bible.

St. Peter is obviously of St. Paul's mind on this subject, for he writes to us in his second epistle: "We have the more firm prophetic word" (that is, the Old Testament scriptures which have been confirmed, made more firm, for us by the vision of Our Lord in his divine glory at his Transfiguration and Resurrection)" whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts; understanding this first, that no prophecy of scripture is made by private interpretation. For prophecy came

not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost". St. Peter tells us to read our Bible, and not only to read but to meditate and pray over what we read. We will find our Bible a light shining in a dark place, bringing the light of knowledge and faith in God into the obscurity of our lives upon this earth, in which none of us can see the face of God and go on living. While we wait for the coming of the day-star the scriptures must be the light of our minds. What is this day-star spoken of by St. Peter? It is Our Lord himself, who will come on the last day in glory like the glory of the rising sun bringing in the eternal day of life with God in heaven. Till Our Lord comes again in glory we must wait patiently, looking for him in hidden ways, for at present our life is hidden with Him in God the Father, as St. Paul says, and where shall we find Our Lord if not hidden in the Bible and in the sacraments of the Church? Our Lord is there in the Bible, even in the **Old Testament**, shining as a light in a dark place. All the Bible is about Him, for the Old Testament is the story of the Chosen people, of its vocation and long slow education down the centuries; and the people was **chosen** only because Christ was to be born of them.

There are conditions, of course, necessary if we are to find Our Lord in the Bible; and the first of them is that given here by St. Peter. The Bible will not yield up its secrets to us if we look on it simply as man's book; it is God's book, though written through men, and we shall not understand it unless we read it in submission to God's teaching and to that of his Holy Church. Prophecy, the Bible, came in the first place not from man's will but from God, and therefore it is not subject to merely human interpretation or private interpretation; God must teach us how to understand his book. This he does through his Church and therefore we must always follow the guidance of the Church when we read our Bibles. But this not the only way in which God guides us. St. Paul teaches us that when we pray and do not know what words to use the Holy Ghost prays for us and in us with groanings and prayers that cannot be put into words. If the Holy Ghost is in us, guiding us, when we pray, do you think he is not in us, teaching us, when we read our Bibles in order to find Christ Our

BLESSED MARTIN DE PORRES

The Postulator General is promoting a new programme of prayer and penance for the last miracle needed for Bl. Martin's canonization.

We beg you to join fervently in this intention, and report any fervours received to:—

**ST. PETER'S SEMINARY,
Private Bag Donnybrook,
Natal.**

PRAYER.

Renew, O Lord, in these days, when pride and forgetfulness of Thee are so widespread, the wonders which Thou didst perform through Thy humble servant, Martin de Porres, during his lifetime. We pray that soon it will please Thee to perform through his intercession the one remaining miracle needed for his canonization, so that all the world may know of Blessed Martin and of the surpassing value of the virtue of humility. Through the same Christ Our Lord. Amen.

NOTE

Statues of various sizes, medals, pamphlets and copies of the Novena, in English, Afrikaans, Zulu, Sesotho and Setswana can be obtained from:—

The Bl. Martin Centre,

Also "Seun van Lima" (for Sids. IV and V) and Zulu-Sesotho Mass prayer book.



BLESSED MARTIN DE PORRES

From a painting made within 50 years of Br. Martin's death, or may be in his life time.

Lord there? We can be sure that he is, and we should never open our Bibles without a prayer to the Holy Ghost that as he inspired the prophets and writers of the Bible so he will inspire us in our reading of the Bible.

There remains the question of where to begin. And here the true place to begin is also the most obvious one: with the gospels. The gospels present Our Lord to us directly, as he was with his apostles during his life upon earth and when he came back to them in his resurrection. The gospels give us the key to all the rest. The Old Testament is one long preparation for the coming of the gospel, and the beliefs and moral teachings of the Old Testament are to be judged by the standards of the gospels: "It was said to you of old. . . but I say to you. . ." The other book of the New Testament tell us of the spread of the gospel throughout the world and of the growing understanding of the meaning of the gospel in the inspired teachers like St. Paul and St. John.

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already, who are prepared to be stigmatised with the taint of colour in its new reversed form, prepared to accept the reproach of being known to associate with Europeans, for the sake of Christ. Only they will be able to let the other Africans know that they are Catholics because they love it, that they are so because there is only one home of this spirit of Asian or American or European or African: the one Church which was that of Christ from the beginning and has members of all peoples. Only in it can every heart find rest. They will be misunderstood and criticised. They will have to carry a cross. But they are the people who can now do a supreme work to restore the one unity of Christ in Africa. This burden will fall largely on the more educated men at first, since they know English and Afrikaans. To point the matter practically, I would like to suggest a resolution to be taken by all educated African Catholics, men and women.

"Whatever other meeting or function I may be lazy about and miss, the kind I will never miss is one to which I am invited, in the name of the Church, for the sake of Christ, in order to meet Europeans. The time has come for my people to be merciful."

Catholic African Teachers' Federation Union of South Africa

NATIONAL EXECUTIVE MEETING at NEWCASTLE, 22nd AUGUST, 1959

MINUTES.

The C.A.T.F. Executive Committee held its second meeting in 1959 at Newcastle on August 22nd.

PRESENT: His Grace Archbishop D. E. Hurley, D.D.; Rev. Father C. B. Collins; Rev. Father D. St. George (Visitor); Mr. S. J. Nkosi; Mr. W. Majola; Mr. F. B. Mthimkhulu; Mr. E. G. Moumakwe; Mr. D. K. Koka.

Absent: Mr. A. Kgarebe and Miss H. Mafole.

PRELIMINARIES:

1. Opening: The meeting opened at 2.30 p.m. with prayer by His Grace, Archbishop Hurley. The Chairman, Mr. Nkosi, declared the meeting open.

2. Minutes: Instead of Minutes of the previous meeting, the Secretary read the C.A.T.F. circular No. 27/2/59 on resolutions discussed and confirmed by the National Executive in a meeting held in Newcastle on 14th February, 1959.

The Circular was in connection with:

a. A vigorous campaign for membership

of the C.A.T.A. by all active members and the spiritual advisers;

- b. Confraternity of Christian Doctrine;
- c. Protective duty of the C.A.T.F.;
- d. C.A.T.F. and C.A.O. Meetings;
- e. Leadership Schools;
- f. Lumen;
- g. Programme for 1959.

(For details of the above circular vide C.A.T.F. Circular No. 27/2/59 addressed to all Spiritual Advisers, Principals, Presidents and Secretaries of C.A.T.U.'s and C.A.T.A.'s).

3. Matters arising from Circular:

a. **CENTRAL LABOUR OFFICE:** Members wanted to know if any steps had been taken regarding the establishment of a Catholic Central Office of Labour to which unemployed teachers could apply for jobs in towns such as Durban, Pretoria, Johannesburg, etc.

i Durban — Reverend Father St. George reported that such an office has been established in Durban, but it was difficult to place teachers into jobs owing to the Influx Control regulations.

A request was put to establish such an office in the Diocese of Mariannhill, as the tendency in that area was to fit unqualified and semi-qualified female teachers into posts and the male teachers have completely lost hope. His Grace pointed out that it was difficult to establish the office in rural areas. Moreover, teachers are reluctant to go out into the country. He recommended a **thorough detailed study of the problem of Influx Control.**

ii Pretoria — The individual priests had agreed to do something for the unemployed teachers. So far an attempt has been made to place teachers in posts.

iii Johannesburg — The office is established at the General Managers office. Teachers in need of work could apply to the General Manager and some good jobs would be sought for them.

b. **C.A.T.U. and C.A.T.A. REPRESENTATIVES OF LUMEN:** The Editor General of Lumen reported that so far no articles

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turning over the pages of Lumen aimlessly. What is on this page concerns YOU. Lumen is meant for you. You can and should be the leaders in this country. Prove it by making of Lumen a Catholic review that will be read by all thinking Africans. For Lumen we need:

WRITERS:

You can all write. Put your thoughts down onto paper and send them in. On whatever topic you care to write about.

In the two last issues of Lumen we have announced a **SHORT STORY** competition. A £2 prize is offered. Yet only **two** people have sent in stories. This competition is still open. So, try your hand at a short story of some 2,000 words (7—8 pages).

SELLERS:

An extra 2,000 copies of Lumen have been printed this issue. This brings the circulation up to 5,000. Only 2,000 are sent through the post. The rest must be sold. So if you can sell copies of Lumen, whether it be one or a hundred, please write to the editor. Sell as many copies of Lumen as you can. Leave old copies around where they will be read by others.

OPINIONS:

We want **YOUR** opinion on Lumen. It matters, as the review is for you. If you have heard any reactions, the editor will be pleased to hear about them.

PICTURES:

If you have any pictures that may be of interest to readers, send them along.

NEWS:

The same applies to news. Anything that you think of importance, send it along to Lumen.

APOLOGY.

In our last issue we published an article "We Borrowed a Mother" giving the author as Joseph J. Morake. This is partially a verbatim reprint of part of an article published in the Catholic Teachers Journal, England, written by Mother Mary K. Richardson, Principal of Digby Stuart Training College (Rochampton, London, S.W. 15).

CLIPPINGS

RACE SYMPOSIUM:

An informative and successful series of lectures was recently arranged in Pretoria by the local Kolbe Association. The series, given by a panel of experts on African affairs included among others, His Grace Archbishop D. Hurley, O.M.I., Father Colin B. Collins (our Editor), Major Louis Kraft, Mr. Drake Koka (President — Johannesburg) and Mr. Walter Barker, aroused public interest to such an extent that the venue had to be transferred three times! In each case to a larger hall.

Most encouraging from our point of view was the fact that so many people seem to have our interests sincerely at heart. We were considered as individuals and not simply a mass. Our social, spiritual, intellectual and political position was viewed logically and concretely and my opinion is that no thinking Catholic could doubt the Church's view on this question after one particularly forthright lecture.

FROM OVERSEAS:

Recently more than 200 delegates to the second congress of Negro writers and artists from all parts of the world were welcomed to Rome by Pope John XXIII.

"Coming from different nations of the new world and the old," he told them, "different in languages and in your professions, you yourselves speak linked by a unity . . . of race . . . and common responsibility towards your ancestral inheritance."

The Holy Father declared that the Church "does not identify herself with a single culture, not even with Western culture with which her history is most closely bound." This is so, he added, because the mission of the Church "is on another plane, that of the religious salvation of man."

He urged participants to respect in their studies other civilizations and thereby "reinforce the spiritual links" of the human community.

QUOTE PAX ROMANA:

"Africa, the sleeping giant, has woken up. He is still lying down, arms outstretched and eyes wide open gazing at the world around him. He has not yet learned to walk, let alone run. We are here to make sure that when this giant, Africa, walks and runs, he will take the road of Christ."

Teachers, this is our responsibility. We have the responsibility of being new men in the new community of the awakening Africa. Leaders of our people **IN CHRIST**.

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or news have been received from the C.A.T.A.'s Lumen representatives. The Committee advised and instructed the Secretary to send reminders to all the S.A.T.U.'s and C.A.T.A.'s:

- i to send names and addresses of their representatives to Lumen;
- ii to send names and addresses of their officials.

c. **SPIRITUAL ADVISERS AND C.A.T.A. MEETINGS:** Discussing the query that 'no C.A.T.A. meeting could be held without or in the absence of a Spiritual Adviser', it was made clear by the Committee that:

"The Spiritual Adviser's presence at the Teachers' meeting is not a condition for the holding of such a meeting. It is not imperative that the priest should be present, but the priest should be informed of the holding of such a meeting. If he cannot attend, he should allow the meeting to be held in his absence."

Co-operation between teachers and priests is strongly recommended and encouraged.

AGENDA OF MEETING:

Following the Agenda, the National Executive discussed the following points:

1. **GENERAL POSITION CONCERNING SCHOOLS:**

- a. An enquiry was made regarding the registration of Catholic Schools. It was stated that this was progressing gradually. The changing of Registration forms was pointed out.

It was the recommendation of the Committee that the C.A.O. should co-operate with the Church by encouraging Catholic parents to become School Board members so that they could protect, guard and stand for the Catholic parents' and child's interests. This was found

to be of great help in one of the reserves in Natal. In general the position of the Catholic schools is unchanged.

- b. It was emphasised that the Catholic schools should maintain their high standard of teaching. This could be attained and preserved by keeping qualified teachers in posts. The tendency of employing unqualified or semi-qualified female teachers is strongly deplored and discouraged. It is a dangerous practice by some Managers in some Dioceses which will undoubtedly facilitate the lowering of the standard of teaching in our schools.

His Grace was requested to inform the Bishops of this situation. Qualified married lady teachers could be made use of where there is a shortage of teachers.

2. **INQUIRY METHOD:**

The Committee enquired into the progress of the Inquiry Method at the C.A.T.A. meetings.

- a. In the Transvaal — The application of this method was found to be progressing well in the Dioceses of Lydenburg, Pietersburg and Johannesburg. Pretoria was not doing so well, but some attempt of improvement is being made.

- b. In Natal — It was reported that in Mr. Majola's area the method was promising to succeed. Qualified and semi-qualified teachers came together and had a demonstration in the method. It was a success. Translation of the Inquiries into vernaculars for those teachers who do not understand was found to be profitable.

Mr. Mthimkhulu stated that the Inquiry Method had been introduced in Casino, Mpolongwane, Nongoma and it was to be introduced in Volksrust. The difficulty in the carrying out of the Inquiry Method was always with those who had to lead. He suggested that a

MOELETSI OA BASOTHO

Ha eba le rata ho ba Basotho ba sebele le Bakriste ba sebele, balang "MOELETSI." O tla le isa tseleng ea kalleho le phetheho. E-bang bathusi ba Basotho bohle bao le ba tsebang. Ba lemo-seng ho reka Koranta ea "MOELETSI" 'me ba tla le leboha ka ho ba batlela motsoalle ea kalleho.

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school, where leaders could be trained in this method, should be established. The use of Y.C.W. leaders was recommended.

c. In Kimberley — The method was found to be excellent and is progressing well. The Secretary was instructed to write to all the C.A.T.U.'s and C.A.T.A.'s to find out their experience in carrying out the Inquiry Method.

3. TEACHERS IN COMMUNITY SCHOOLS:

The position and attitude of teachers in Community schools was reviewed. It was pointed out that since the Basutoland Congress the position had greatly improved. Catholic teachers in Community schools were becoming very co-operative with and interested in the Teacher Associations. They are participating in teachers' activities and attending meetings satisfactorily.

4. LEADERSHIP SCHOOLS:

Father Collins read to the Committee in brief outline the meaning and purpose of Leadership schools, their value and what they have achieved. The first Leadership school was held in the Transvaal at Lady Selborne, Pretoria, during the July holidays for teachers in the Diocese of Johannesburg, Pretoria, Lydenburg and Pietersburg. Thirty selected teachers attended.

The school explained:

- a. God's plan in Creation — in History — in Christ — in Africa — in the bringing of Christ to Africa.
- b. Our part in Creation — in Christ's Body — the uniqueness of man — response to totality of environment — of History — of Christ — of each person — in all faculties.
- c. Leadership.
- d. Liturgy.
- e. Apostolate.
- f. Man and Woman — Family.

The social experience at the Leadership school was also mentioned. It was agreed that the idea of Leadership schools should be supported and encouraged. In future they would be known as CATHOLIC ACTION SCHOOLS. These schools will be held all over the country:

- i In the Transvaal (2nd School) — During December holidays.
- ii In Kimberley — From December 14th to 18th, 1959. Venue to be announced later.
- iii In Natal — During the July holidays, 1960. Date and venue to be announced later.

It is estimated that by the end of 1960, prior to the C.A.T.F. Congress, about 100

teachers will have attended these schools. Teachers are advised, encouraged and requested to attend these schools.

5. LUMEN:

Sales of Lumen have improved. Three thousand copies of each of the last two issues have been printed. Of these 1,600 copies were sent to teachers at 9d. a copy; 200 were sent to Bishops, Priests and other complimentary and exchange copies. 1,200 were sold to the public at 1/- a copy.

The management of Lumen was congratulated for their hard work and efficiency in keeping up the standard of Lumen and consolidating its financial position.

WRITERS FOR LUMEN — Members of the Executive Committee, teachers, interested individuals are requested to contribute articles to Lumen or find people who could do so. C.A.T.U. and C.A.T.A. representatives of Lumen should send articles regularly — for Lumen can only exist when there is something written for it.

6. TEACHERS' PROGRAMME, 1960:

Theme — "TEACHER AS A LEADER". Teachers should follow the Inquiry Method published in the issues of Lumen.

7. NEXT NATIONAL MEETING:

a. COUNCIL MEETING — It was agreed that owing to the crowded programme. Council meeting will not be held this year.

Intensive organisational work should be embarked upon.

b. C.A.O. and C.A.T.F. CONGRESS, 1960 —

i Suggested theme for the Congress is: "FORMATION: Dogmatic, Liturgical and Apostolic".

ii The joint Conference would have common subjects to discuss.

iii All races (Black and White) Congress should be held either in Swaziland or Basutoland late in 1960 or early in 1961.

8. CORRESPONDENCE: The following letters were read to the Committee, from:—

a. Secretariat Social De L'ILE Maurice — 15th July, 1959.

b. Congress of the World Union of Catholic Teachers — 15th June, 1959.

c. Rev. Brother Boniface of De la Salle College.

9. CLOSING: The meeting ended with prayer at 5.45 p.m.

D. K. KOKA,

NATIONAL SECRETARY — C.A.T.F.

WORDS WE USE IN CHURCH

We students of St. Peter's Seminary, Pevensey, have been thinking about the best words to use in our African language, when talking about matters of our Church. Here are some suggestions.

Now PLEASE, you readers, don't go to sleep on this. Read it through and write in to your Lumen Editor and say what you think of our ideas. This is after all a democratic paper!

XHOSA

The Church:

Tower — uphondo, umphongo, ingcungcuma.
Porch — iguma (3), ungeno (6).
Steps — amanyathelo
Clock — ixesha
Gate — isango
Transept — unqamleziso (6)
Chapel — iqumb'inkonzo (3)
Side Altar — isibingelelo'esibucala
Shrine — inyango
Communion Rail — isithebe somthendeleko, isigugo som.
Confessinal — umkhumbi womzohlwayo
Font — umthombo wophehlelo
Batory — Igumbi/indlwana/lophehlelo/yomphel
Sanctuary — ingcewele
Pulpit — itheko lentshumayelo
Crib — umkhombe
Tabernacle — umnquba (2)
Baldachinum — (izulu)
Canopy — izulu (3)

Altar.

Altar cloth — isambatho sesibingelelo
Bell — intsimbi
Throne — isihlalo sobukhosi
Plate — udendeleko (6), umcaba (2), ipleyiti ()
Dish — isitya
Basin — isitya sokuhlambela (ikom ())
Jug — iGaki
Cruet — ithunga lewayini etc.
Kneeler — isiguqo
Lamp — isibane
Taper — isilumeko
Lighter — isibaneko
Extinguisher — Isicimi
Sacristy — isivathelo (isakristi)
Thurible — isiqhumiso

Stoup — isitya samanz'ayingcewele iqhaga lee-oli (3)
Charcoal — umlotha (2)
Incense — intlakamhlophe (5)

Music

Antiphon — isihlabelelo, "iculo"
Psalm — indumiso
Canticle — ingoma (5)
Lesson — isifundo
Missal — incwadi yeDini
Choir — abaculi, iimvumi (5), (ikwayari)
Conductor — umculisi
Bass — ungqumshelo (6), indiyi, (ibesi (5))
Tenor — ilizwi lendoda eliphezulu, (itinala (5))
Alto — ilizwi eliphantsi lesibingqa, (i-alita (5))
Soprano — ilizwi eliphezulu lokuvuma. (isoplano (5))
Unison — inzwinye
Part singing — inxaxheba
Plain chant — umthebelele

Ritual

Sacramental — isithamsangeliso (isakramentale (5)
Blessing — usikelelo (6)
Benediction — intsikelelo (5)
Conseration — ungcwaliso (6)
Dedication — ukunikela, ukwahlulela, ukusungula
Ordination — ubeko lwezandla, ulwahlulelo ubeko-zandla
Ceremonies — amathilethile
Rubrics — imimiselo yenkonzo (2)

Occasions

Mission — imvuselelo
Retreat — (ukuthula), ithuba lohlaziyo (3), intlaziyo (3), (irithirithi (5))
Campaign (Crusade) — intlokoma
Pilgrimage — uhambo oluyingcewele. undwendwelo (6)
Vigil — umlindo

The Mass

Ordinary — Imithandazo yemihla ngemihla yeDini
Proper — imithandazo yomhla yeDini
Ciborium — imbiza yomzimba kaKristu. (isibori (5))

Paten — indetyana
 Monstrance — imboniselo, (iMonstransi (5))
 Bier — ithaala lokhngewaba (3)
 Vestment — isivatho
 Cassock — idyasi yabafundisi, isigxina,
 ikhasaki (5))
 Surplice — isinqamka, (iseplisi (5))
 Chasuble — umthwebu (2)
 Stole — umgangxo wobufundisi, (isitola (5))
 Cope — umnweba
 Veil — iqhiya (5), isigqumathelo
 Mitre — umnqwazi weBishopu (2)
 Crozier — intonga yeBishopu (2)
 Ring — umsesane (2)
 Biretta — isidlokolo
 Capuce (monastic) — isigunxo
 Deacon — udikoni (2), umlungiseleli
 Subdeacon — isekela lodikoni (3)
 Master of Ceremonies — umlawuli, umphathi-
 nkonzo
 Acolyte — umququzeleli (1)
 Servers — abakonzi
 Ministers — abenseleli
 Thurifer — umqhumisi (1)

Times and Ceremonies

Octave — olwesiboza, usuku-siboza
 Vespers — imithandazo-ngonchwalazi
 Compline — isiphetho
 Exposition — imbonakaliso yeSakramente
 Adoration — unqulo (6)
 Prostration — uqubudo (6)
 Genuflection — uguqo (6)
 Sprinkling — ukufefa, ufefo (6)
 Burying — ukunchwaba

Sundry

Picture — umfanekiso
 Statue — isithomo
 Medal — (imedali (5))
 Certificate — isiqiniselelo
 Card — iphetshana (3)
 Collection — umnikelo
 Fund — inxhowa, ingqwebo
 Stipend — isixhaso sompriste
 Preacher — umshumayeli
 Catholic Action — Intsebenzo ebuKatolika
 Association — umanyano (6)
 Guild (Confraternity) — iqumru (3)
 Congregation — ibathu (3) ibandla (3)
 iramente (5)
 Meeting — intlanganiso
 Order (Religious) — intlangano

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NEW TEACHERS

The following list indicates the names and home addresses plus qualification of students who will complete their Teachers' Course this year and be available for teaching posts in our Catholic Private Schools from January, 1960, onward. Those whose names are underlined have already been offered posts. These teachers can be contacted at their respective Colleges until the beginning of December.

ST. FRANCIS COLLEGE, MARIANHILL, Natal:

BANTU TEACHERS' HIGHER PRIMARY, PLUS MATRIC:

Damoyi Joseph, Boschfontein B.C. School, P.O. Ibis Store, Umzimkulu, C.P.

BANTU TEACHERS' HIGHER PRIMARY:

Dlamini Cosmas, Mhlabashana Mission, P.O. Highflats, Natal.

Mthethwa Lawrence, St. Louis Catholic Mission, P.O. Box 15, Hillcrest, Natal.

Setako Johannes, Hardenberg Mission, P/B 747, Matatiele, C.P.

Mkhize Veronica, Catholic Mission, P.O. Maphumulo, Natal.

Ndlazi Patricia, St. John's R.C. Mission, Barberton, Transvaal.

Nungu Victoria, No. 57, 16 Street, Benoni, Transvaal.

Simelane Ignatia, c/o David Simelane, Shuter & Shooter, Box 109, P.Maritzburg, Natal.

BANTU TEACHERS' LOWER PRIMARY:

Chiliza Faustina, Umhlanga School, P.O. Box 3, Malvern, Natal.

Dlamini Antonio, Emabheleni R.C. School, c/o St. Patrich's Mission, Hibberdenen, Natal.

Dlamini Philomenah, The Black Store, P.O. Highflats, Natal.

Goqo Francisca, Isithundu Comb. School, c/o Catholic Mission School, P.O. Maphumulo, Natal.

Gumede Rose, Ekukhanyeni School, P.O. Box 27, Verulam, Natal.

Hlatshwayo Imelda G., Henryville Comb. School, P.O. Plessislear, Natal.

Khuzwayo Angeline, Montobello High School, P.O. Montobello, via Dalton, Natal.

Khuzwayo Anastasia, Assisi Convent, P/B 758, Port Shepstone, Natal.

Kunene Virginia, Assisi Convent, P/B 758, Port Shepstone, Natal.

Lembede Angela, Umbumbulu Store, P.O. Umbumbulu, Natal.

Macanda Anastasia, Assisi Convent, P/B 758, Port Shepstone, Natal.

Manci Beatrice, Assisi Convent, P/B 758, Port Shepstone, Natal.

Mdlalose Rose, Sacred Heart School, Oakford Mission, Verulam, Natal.

Mhlanga Mary, c/o C. T. Nelson, P.O. Box 24, Kwambonambi, Zululand.

Mhlongo Beatrice, St. Murumba R.C. School, P.O. Umbumbulu.

Mhlongo Bonifacia, St. Magdalen's School, P.O. Umbogintwini, Natal.

Mhlongo Ernestina, Murumba R.C. Mission, P.O. Umbumbulu, Natal.

Mkhwanazi Rosalia, Umbumbulu Store, P.O. Umbumbulu, Natal.

Mkhwanazi Rosalia, Umbumbulu Store, P.O. Umbumbulu, Natal.

Mncwango Hedwig, Mombeni School, P.O. Ndulinde Store, via Nyoni Rail, Zululand.

Msimang Francisca, E.874 Kwamashu Township, P.O. Duffs Road, Durban, Natal.

FUTURE TEACHERS



Mthembu Francisca, Vawda Brothers, P.O. Box 251, Roodepoort, Ladysmith.
 Mthiyane Maria Anna, Isithundu School, c/o Catholic Mission, P.O. Maphumulo, Natal.
 Mthali Ernestina, Mhlabashana Mission, P.O. Highflats, Natal.
 Ngongo Catherine, Maria Trost Mission, P/B 784, Port Shepstone, Natal.
 Ngubo Annatolia, Umhlanga School, P.O. Box 43, Malvern, Natal.
 Nkosi Petronella, Rd. 8, No. 41, Chesterville Location, Durban, Natal.
 Njapha Edna, Umbumbulu Mission Station, P.O. Umbumbulu, Natal.
 Nxumalo Regina, Murumba Catholic Mission, P.O. Umbumbulu, Natal.
 Nzimande Maria Therese, St. Joseph's Church, P.O. Richmond, Natal.
 Shandu Petronilla, Emoyeni School, Holy Cross Mission, P.O. Gingindlovu, Zululand.
 Sithole Clara, Gonzaga Mission, P.O. Qhudeni, via Kranskop, Zululand.
 Zondi Victoria, 5003 Magalela Place, Lamontville Ext., Natal.
 Zuma Martha, Assisi Convent, P/B 758, Port Shepstone.

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HIGHER PRIMARY TEACHERS COURSE:

(N.B. All of them are in possession of Junior Certificate).

Alex Choma, No. 105, 6th Street, Eastwood, Pretoria.
 Joseph Disoloane, Glen-Cowie School, P.O. Glen-Cowie, Middelburg, Tvl.
 Raphael Kgasago, Moleke Memorial School, Private Bag 928, Pietersburg.
 Albert Khanye, 43, Mkhize Street, Edenvale Location, Germiston.
 Gregory Maifadi, 39, First Street, Payneville Location, Springs.
 Simon Placid Malema, Itielene Community School, P.O. Soekmekaar.
 Lawrence Mankazana, P.O. Box 10, Daveyton, Benoni.
 Peter Morwe, Stand No. 1649, 23rd Street, Jouberton Location, Klerksdorp.
 Joseph Ndhlovu, P.O. Box 185, Heidelberg, Tvl.
 Lucas Rakodi, P.O. Box 1, Kagiso Extension, Luipaardsvlei, Krugersdorp.
 Joseph Semenya, Doornspruit Mission, Private Bag 824, Pietersburg.
 James Zikalala, No. 2, Madia Street, Edenvale Location, Edenvale, Germiston Dist.
 Benjamin Shongwe, 62 Mashifane Street, Atteridgeville, Pretoria.

NOTE:

If there are any teachers seeking employment in the Catholic schools they should send in their name, address, qualifications, etc., to Lumen (P.O. Box 941, Pretoria).

VACANT POSTS:

School managers wishing to fill teachers posts should also write to Lumen.

At present two teachers are wanted. The first should be a High Primary teacher with experience. He should be a Catholic and married.

The other should be either H.P. or P.L.

Both should have knowledge of Sesotho and Afrikaans.

What about becoming an OBLATE?

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Very Rev. Fr. Superior,
 O.M.I. Juniorate,
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LAUGH!

Two eight-year-old boys in the neighbourhood offered to clean my car for 1d. apiece. I told them to go ahead, and then paid them no further attention. When they came to collect, I asked them how business was going.

"Oh, fine!" one of them replied. "Mr. Brown over the way walked over to watch us — and he gave us each a 3d. NOT to wash his car." (From the Catholic Digest).

TEACHER MEETINGS

As far as is known about 20 of the 100 African Teacher Associations are following the INQUIRY METHOD. All those who have done so have found the method most exciting. From their experience, others should learn and start to run their meetings according to this method. Lumen would like to have comments from those who are following the plan meetings as outlined. Are they suitable? Is additional information required? For greater clarity, it is necessary to explain some points.

THE MEETING:

Most Associations have been meeting only once a term. If the Inquiry Method is adopted, meetings should be held more frequently. They should take place at least once a month. The important thing about these meetings is that they should not be too formal nor should they be too long. They should take the form of about one and a half hours discussion. The atmosphere at these meetings should be one of getting together to discuss problems in the light of Christian principles and to decide upon some form of joint action.

At such discussion meetings it is not necessary to have a whole Association present. Associations that normally only meet once every three months can be broken up into small groups of say four or five teachers in a school. These small discussion groups can meet, as an Association, in the regular fashion once every three months.

If the whole Association is meeting and following the Inquiry Method, the Agenda for such a meeting has been suggested as follows:—

1. Opening Prayer.
2. Roll Call.
3. Minutes and reports of the previous meeting.
4. Subscriptions.
5. INQUIRY.
6. Formulation of decisions.
7. Closing Prayer.

In this case the Chairman can run the Inquiry. It is, however, better to take turns in being the leader for the discussions.

If there are a number of Discussion Groups in an Association then much of the business an Association must discuss can be dispensed with. The Inquiry should occupy all the time (about one hour). In such groups, each should take a turn at running the group after which a regular leader should be chosen. A Secretary could have the duty of calling the meeting, seeing that people get there, and keeping a note of the decisions taken.

One of the most important features of meetings run according to the Inquiry Method is the fact that a **decision** of some form of action should be taken at every meeting. At the following meeting a report is made by each person of the success in carrying out the decision of the group. Without such decisions on action the groups will degenerate into simple discussions with no form of Christian activity. If necessary a Secretary should be appointed to arrange places for meetings, make notes of decisions taken, and so on.

Discussion outlines have been given in the last seven issues of Lumen. During 1959 they followed a certain pattern, namely, the responsibility of the teacher and the reformation of Teacher Associations. During the coming year,

1960, the pattern of discussion outlines will be on the responsibility of the teacher in the community. It must be noted that it is not essential to follow the exact discussions as prepared in Lumen. They are merely indications of which can be done. Active Associations will prepare their own discussion outlines on the problems which face them.

As can be seen from the Lumen discussion outlines there are two kinds, Social Inquiry and Gospel Inquiry. Both of these types of Inquiry follow the same pattern: To SEE (Look at a situation) — To JUDGE (In the light of Christian principles) — And to ACT (In some problem from a Christian point of view).

The Social Inquiries are concerned with the situations that face the teacher. The Gospel Inquiries are concerned with examining a particular text of Scripture and taking some form of action from it.

It is to be noted that both Gospel and Social Inquiries can be usefully utilized with the school children themselves. Occasionally a Gospel Inquiry could be substituted for a Catechism class. The Social Inquiries can be very usefully used in running Catholic Action groups in the schools.

THE PRIEST:

If possible the Chaplain of the Association should be present at meetings even of the discussion groups. He should, however, not take part in the active discussions. It is often noticed that if a Priest comments on something at a meeting, it tends to dry up discussion amongst members. If the Priest is present at the meeting he should give a short commentary on what is being discussed at the end of the discussion. This commentary should never last longer than about five minutes.

THE LEADER:

If the discussion group has only just commenced the leadership of a group should be rotated. Everyone should have a turn at leading discussions. After this a permanent leader should be chosen by the members of the group. If the group is a small one and not an Association it is preferable that the Chairman of the Association should not be chosen.

It is the work of the Leader to stimulate discussion and not to dominate it. He should not quote authoritatively. His opinion is on the level of the opinion of the other members of the group. It is his work to keep the discussion on the right track and to see that it does not go too far from the point which is being spoken about. If necessary he should call on individuals to give their opinions on particular points. He should particularly see to it that a decision on an action is taken before the meeting comes to a close.

If there are any queries on the Inquiry Method you are asked to write to Lumen. If there are any comments or remarks to make on how discussion groups are going, Lumen would like to hear from you.

BOOKS TO READ:

Many good books are being written about the Faith, Christian living and the Liturgy.

If the discussion groups are to be run successfully, the leaders particularly must see to it that they study their Faith frequently. If you are puzzled about what to read, Lumen is prepared to give you advice on this subject. If you have any ideas on books you have found useful, do please send them into Lumen.

The following are three outline discussions which you may use for the next three months.

SOCIAL INQUIRY:

THE SCHOOL.

SEE: (The object of this part of the meeting is to get actual data that will present the reality of school life as forcefully and clearly as possible. The aim is to get an exact picture of one's school surroundings).

What is the spirit of your school like?

Are relations between students and teachers good?

Between teachers and principal?

Do you have interest in the school?

In the classroom and outside of it?

JUDGE: (In this section it is desirable to discover a basis of judgment, a standard of Christian living against which we can judge the factual situation prevailing in school. It should point out our responsibility to come and help in any situation that needs remedy).

Should our interest go beyond the classroom?

Should we build up a Christian atmosphere in our school?

ACT: (An action must come out of each Inquiry to remedy the need as we see it. Each action should be concrete, social and apostolic).

Work towards co-operation between teachers themselves, between teachers and principal and between teachers and students.

The school is a house of Christian living. Develop this atmosphere.

Organize school days, sports days and matters of general interest that involve the whole school or a section of it.

GOSPEL INQUIRY:

Mark 16 Vs. 14-18: "Then at last he appeared to all eleven of them as they sat at table, and reproached them with their unbelief and their obstinacy of heart, in giving no credit to those who had seen him after he had risen. And he said to them, Go out all over the world and preach the gospel to the whole of creation; he who believes and is baptized will be saved; he who refuses belief will be condemned. Where believers go, these signs shall go with them; they will cast out devils in my name, they will speak in tongues that are strange to them . . ."

SEE: To who were these words of Christ addressed? Who should preach the Gospel to every creature? What is the purpose of the signs that would accompany those who would believe? Who carries on Christ's Truth and Life to-day?

JUDGE: You are responsible in bringing Christ to your friends and neighbours, of those living in your street or area. You cannot love God or Christ unless you will to bring Christ's Truth and Life to the people about you. Discuss these matters.

ACT: Make one concrete suggestion how you can bring Catholic thought and Christian love to a person close to you who needs it most.

SOCIAL INQUIRY:

NON-CATHOLICS.

SEE: What is the attitude of your fellow Catholics to those who do not believe the same as you do? Are your fellow Catholics afraid of their Faith or are they contented about it, not worrying to bring the fullness of Christ's teaching and life to others?

JUDGE: All men are made by God and belong to Him. There is much good in other religions. It is for the Catholic to seek out what is good in the faith of the Zionist or Pagan. The Catholic must not laugh at other religions but learn to know the good that is in them and to bring those that practise them into the fullness of the Catholic faith.

ACT: Talk to one of your neighbours who is not a Catholic. Try to understand what he believes, try to bring him a little closer to Christ's Body, the Church.

OPENING PRAYER.

Come Holy Spirit, give us light to become more and more aware of what is going on about us. Strengthen us spiritually and physically so that we can work better to improve and change the intellectual world. Help us to love and protect one another. Give all teachers a greater hunger and love for truth and the Source of all truth. Guide all of us until we are safe in Heaven. Amen.

CLOSING PRAYER.

Jesus, Lover of Teachers,
Deliver us from selfishness and jealousy.
Deliver us from laziness and fear of making sacrifices.
Deliver us from blindness toward the needs of our neighbours.
Give us courage to work.
To search for truth.
To overcome our ignorance.
To develop ourselves — body and mind and soul.
Bless our schools and everyone in them.

Amen.

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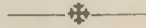
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