

not to be identified with any particular religion, freedom of conscience and the recognition of the religious rights of all citizens must be the starting point. Indian Christians are part and parcel of the Indian people. Their traditions go back fifteen hundred years and more, and they form one of the many enriching elements in the country's culture and spiritual life. . . ."

Japan.

According to Japan's new constitution the Emperor Hiroshito will no longer be worshipped as a god. In an Imperial Rescript to the Diet the Emperor formally renounces his divinity. This is a fact of great significance for the Christian Movement in Japan. Christians, hereafter, can talk about God without risking a clash with the Government. It is significant that Mrs. Elizabeth Gray Vining, author of children's books and for the past year a member of the publicity staff of the American Friends Service Committee, has been appointed from the United States for Tokyo to take up her new duties as tutor of the Crown Prince of Japan. Mrs. Vining will teach Prince Akihito, aged fourteen, English, American Literature, Life and Culture, and the basic philosophy of Democracy and the ways of peace.

Africa.

A "Week of Witness" was held in November last in Egypt sponsored by the Egypt Inter-Mission Council. During the week an Archdeacon of the Anglican Church preached in an Evangelical Church, an Anglican layman in the premises of a Coptic Catholic Church, a Coptic Catholic Priest in an Anglican Church, and an Evangelical Pastor in the hall of a Coptic Orthodox Society.

The Anglican Church, which is active in reunion "conversations" in England, Canada, and South India, is also prominent in such a movement in the Sudan. The Church of England stands as a bridge between the Eastern Churches (Greek, Coptic, Armenian) on the one hand and Free Church Missionary Societies on the other. Each standpoint is represented on the chapter of Khartoum Cathedral, while a united church used regularly by the different sections of the Christian Church has been established at Malekal. The Sacraments are administered separately, but for other services British, Greek, Copts, and Africans, meet together for united worship. It has been found that the Church of England liturgy most nearly meets the need of all concerned.

(Acknowledgments for news items to I.C.I.P.S.).

Civil and Religious Rights of Minorities

A speech made by the Archbishop of York in the House of Lords on December 4th, 1946.

The problem of minorities has always been one of great difficulty and perplexity. It entered largely into the treaty making after the first of the two wars. The pretext for this last war was the alleged ill-treatment of a German minority. During the course of the war from time to time there were discussions on the future treatment of minorities, and in

this House in 1944 there was a debate on the subject, with some notable speeches.

There is nothing new about the problem. It goes back to the days when the Hebrew minority were ill-treated by the Pharaohs in the land of Egypt, and probably much further back than that. The problem may always arise in an acute form when in any State there are found considerable groups of people of a different race or of a different religion, and sometimes both, from the majority of the people of that State. They are settled there either because in the past their nation was conquered, and they were the survivors of the original owners of the land, or they have come into the country either as voluntary immigrants, or because at some stage in their history they were moved compulsorily to it by their conquerors. There is of course no serious problem when the minority consists only of a handful of individuals, nor even does it arise with very much larger numbers when they have acclimatised themselves to their new surroundings. But if the groups become large and persist in their own customs and religion, and possibly keep in close touch with their kinsmen elsewhere, who may compose the majority of a powerful state, they easily become a serious threat to the peace and unity of the country in which they have their homes.

Three different policies have been adopted by states towards the minorities in their midst. Sometimes they have attempted to remove them either by expulsion or by massacre. The expulsion of something like half a million Moors from Spain early in the seventeenth century is an example of compulsory transference of population carried out under conditions of great cruelty. The savage policy of extermination directed against the Jews by Hitler is the most wicked, vile and extensive massacre of a minority which mankind has ever known.

A more usual method is to retain the minority and to use those who belong to it as "hewers of wood and drawers of water"—the slave labour of the country. To check any undue growth of population the most vigorous among them are murdered, and at all times the people are subject to various restrictions and conditions from which the citizens of the country are free. This was the policy of the Pharaohs. They compelled the Hebrews to submit to forced labour, and they kept down their population by murdering their children. This was the policy of the Turks to the Christian minorities in their midst. They misruled and oppressed them, and occasionally reduced their numbers by massacre. In milder degrees this policy has been adopted in other states where there has been discrimination against those of a different race or religion settled in their midst.

The third policy is when the state gives to its minorities exactly the same treatment and privileges as it accords to its own citizens. They are given both political and religious freedom, and, as a result, usually in due course they became loyal and useful citizens. This has been the policy adopted throughout the British Empire, though we have to acknowledge there were periods in our history when the minorities in our midst were oppressed. And it is the policy of the United States towards the emigrants who have poured into it, though in practice in that country there is still social discrimination against the Negro population originally brought over as slaves.

It is this principle of securing civil and religious freedom to minorities which is held and supported by Great Britain. There may have, of course, to be one great exception from this principle—namely when the minority is so large and aggressive that it threatens to overthrow the state. Sometimes then the only solution has been wholesale compulsory transference of population. This was the course adopted after the Greek-Turkish war, when a million Greeks were removed from Asia Minor to Greece. The results of this have been successful, but at the time it caused very great suffering and loss. It is impossible to estimate the amount of mental and physical agony which have been caused in recent years by the enforced migration of millions from Poland, East Prussia and Czecho-Slovakia, to say nothing of the earlier movements of population ordered by Hitler.

I propose to speak only of the civil and religious rights of minorities already settled in different countries. In the past many of these have been protected by safeguards embodied in treaties. There is a danger today that these safeguards may be swept away by the rising tide of nationalism. The anxiety to make a state totalitarian, so that all its citizens are moulded in the same pattern, is a great danger to any minorities who find themselves under its sovereignty. Subsequent speakers will, no doubt, address themselves to the dangers to which civil liberties are exposed. I shall now speak only of religious liberty; for religious minorities are always exposed to special perils. Since the Congress of Berlin various attempts have been made to protect them. That Congress laid down that in the Balkan States there should be religious toleration. In 1919 that principle was extended by various treaties to other countries. But by now many of those treaties are completely out of date, and the minorities find themselves in the midst of a new situation. I am therefore most anxious to press upon the Government the importance of using its influence in all the peace discussions so as to secure the adequate protection both of the civil and religious rights of minorities.

Religious freedom is far more than freedom of worship within the actual building. This is a very limited form of freedom. Freedom, as we understand it, must include the right to propagate a religion, or, as the Christian would say, to evangelise, as well as the right of individuals to accept or reject it as an instructed conscience directs. A widely accepted definition of religious freedom runs as follows: "Freedom of worship according to the conscience, and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish and carry on missionary activities, and freedom to organise with others, and to acquire and hold property for these purposes." I understand a considerable step has been made towards this wider definition of freedom of religion by acceptance in Paris of a clause dealing with freedom in which the various countries concerned would undertake not to discriminate between persons of its nationality on the ground of their race, sex, language or religion, whether in reference to their persons, property, business, professional or financial interests, status, political or civic rights, or any other matters.

This freedom has not always been recognised, and even

where it has been recognised in theory it has sometimes been neglected in practice. I take as an illustration Egypt. Nothing I say has any relation to the present negotiations with that country. I am not suggesting that there should be any mention of religious or civil rights in what, through the very nature of the case, will largely be a military agreement. In that country there are ancient Coptic Churches, the Churches of the people before the Moslem invasion. There are Greek Orthodox Churches under the Patriarch of Alexandria. There are other ancient Christian Churches, and there is active missionary work. When we occupied Egypt we recognised that these minorities should be protected. When the Montreux Agreement was being negotiated, the President of the Egyptian Delegation gave in writing an assurance that while that Agreement was operative "educational, scientific, medical and charitable institutions of the United Kingdom in Egypt" should continue free to carry on their activities. But the Montreux Convention comes to an end in 1949. Can we assume that the ancient Christian Churches and the missionary work in Egypt will continue to possess civil and religious rights? Most emphatically there is no question of privilege, only of equal rights with any other citizen in that country. The Christian fully recognises the duties of citizenship in the country to which he belongs, and has no wish to clamour for rights. There have been in recent years some ominous signs. Various attempts have been made by Egyptian Governments to restrict and to interfere with the work both of the ancient Churches and the missionary societies. If need be, I can give proof of this statement in greater detail. I know both from a recent visit to Egypt and from correspondence with responsible persons there that there is a great anxiety over the attitude of the state to Christian minorities when the Montreux Convention ends.

I know that there are some who also feel anxiety over the future of Christian minorities in India. Personally I think that, at present, there is little cause for this. There is even reason to hope that the new Government will fully respect the civil and religious rights of Christians. Various public utterances made by Pandit Nehru justify this expectation. There is, however, considerable anxiety over tendencies which in recent years have developed in some of the independent States in India, which appear to be directed specifically against any religious minority, and were designed to make it as difficult as possible for any subjects of the State to change their religion.

It would be easy to give other illustrations of the threat to religious liberty. Turkey, for instance, took advantage of her neutrality during the war to restrict in various ways the freedom of the Oecumenical Patriarch, and, consequently, of the Greek Orthodox Church. And at present there is great anxiety felt, not only by Roman Catholics but by all who believe in religious freedom, over the attitude of the governing party in Jugoslavia towards the Roman Catholic Church, and especially over the trial and sentence of Archbishop Stepinak.

I am not asking the Government to make any statement about these special points of difficulty and danger. What I do press strongly is that the Government should make it clear, through their representatives at international conferences and in the framing of future treaties, that Great

Britain stands definitely and unequivocally for civil and religious freedom. Sometimes I think we are inclined to confuse neutrality with impartiality. We cannot ask the convinced Moslem to be neutral on matters which, to him, are more important even than life or death. We can ask him in his judicial and administrative capacity to act impartially—it is useless to have a constitution which contains liberal language about religious liberty, when the law courts of the country allow no appeal to it. And, as a nation which still claims to be Christian, we should approach this problem of religious freedom, not with a cold and aloof neutrality—we ought not to be neutral on these subjects—but with strong conviction which does not prevent us from acting impartially towards those whose religion and culture are different from our own.

Of course the practical question is "What are we to do"? We cannot compel any nation to accept our views on freedom. Still less can we attempt to coerce a State which bullies and ill-treats its minorities even if it does so in defiance of a treaty to which its signature has been given. But nations are very sensitive as to the public opinion of the world. I believe, therefore, that our best hope is to find a place in the proposed Charter or Bill of Human Rights for a declaration insisting on the civil and religious freedom for individuals and minorities. I understand the proposed Charter is in preparation. The Anglo-American Committee on Palestine makes as its first recommendation "That our Governments endeavour to secure that immediate effect is given to the provision of the United Nations Charter calling for universal respect for, and observance of, human rights and fundamental freedom for all, without distinction as to race, sex, language or religion." I am encouraged in urging the importance of some such declaration by words which were spoken by Lord Cranborne in the previous debate in this House on minorities. I ought perhaps to say that he guarded himself by explaining that he was thinking aloud, and therefore it would not be right to pin him to a statement which was thrown out in the course of a debate. He said: "Possibly a solution might be found in some general declaration by the United Nations repudiating ill-treatment by a State of its minorities: some general statement of a standard to which they would be expected, as members of the United Nations, to conform, and indicating that if they did not conform to it, certain sanctions would have to be applied to them." But even if no sanctions are attached to such a statement, and I see difficulties in the way of this, I believe it would be of real value. It would express the standard to which civilised nations were expected to conform. Any nation which flagrantly departed from it would by that act be falling below the minimum of civilised action and conduct accepted by the more progressive nations of the world. This may not be very much, but at any rate it is something, and it would undoubtedly be a gain if as many nations of the world as possible could be brought to give their consent to such a declaration safeguarding the civil and religious rights of minorities. Through many past failures and errors, we in this country have discovered the way to freedom through toleration. We believe freedom to be a boon of incalculable value. I therefore hope that the Government in their reply will be able to assure the House that they have given instructions to their representatives to press in the most uncompromising way for the inter-

national recognition of civil and religious freedom as a right to which minorities as well as individuals, are entitled.

CIVIL AND RELIGIOUS RIGHTS OF MINORITIES

Reply of the Lord Chancellor (Lord Jowitt) to the speech made by the Archbishop of York in the House of Lords on December 4th 1946.

After a discussion in which Viscount Templewood, the Earl of Perth, Lord Lindsay of Kirker and Viscount Cranbourne supported the Archbishop's Motion, the Lord Chancellor (Lord Jowitt) replied for the Government in a speech from which the following extracts are taken:—

The most reverend Primate views the matter with anxiety. So, I may say, do His Majesty's Government; they view the matter with the greatest anxiety. Speaking for myself, and I think for His Majesty's Government, I think that tolerance is not only the essence of democracy but the essence of civilization. I can imagine no better test of civilization than the way in which you treat your minorities. And, of course, this tolerance should extend not only to civil liberties but also to religious liberties, and it should extend to religious liberties to the full extent to which the most reverend Primate referred. Therefore I may say at once—and this perhaps will give the most reverend Primate some satisfaction—that on this matter His Majesty's Government are not neutral. We are protagonists for this cause, and we desire to be the antagonists of anybody who goes against this ideal.

If this ideal of ours be of God, as I am sure it is, surely in the long run it will come about, and today we must do all we can to press forward with this ideal. The view of His Majesty's Government is that the protection of minorities must be dependent upon action by the United Nations and its members in fulfilment of the relevant provisions of the United Nations Charter. The Charter to which the members have already subscribed compels every member Government to promote and encourage respect for human rights and for fundamental freedom for all, without distinction as to race, sex, language or religion, and the Economic and Social Council is empowered by the Charter to make recommendations on this subject and to prepare draft conventions. Accordingly the Economic and Social Council is appointing a Commission on Human Rights, and its immediate task is to try to draft an International Bill of Rights. The Commission has been requested by the Economic and Social Council in particular to make suggestions about the methods to be employed to ensure that the undertakings of an International Bill of Rights would be effectively observed.

We sincerely hope that this system of an International Declaration of Human Rights will be effective, but until that Bill of Rights is drawn up there is no standard of rights under the Charter. At the present moment, therefore, it is largely a matter for individual States to determine. It would be impossible to enforce action against any State unless and until machinery had been created by the United Nations to which appeals might be directed if it were considered that the minimum standard laid down was not being observed. It is the desire of His Majesty's Government that there shall be some body to which such an appeal

could be made—some body which could at least bring the full floodlight of publicity to bear on all the relevant facts so that if there was anybody who was ill-treating minorities at least he might be arraigned before the bar of international opinion.

The Family and the Health Centre

The concern which has been expressed by the Christian Council at the break up of the family is in fact concern for the state of our community life today. Urban civilisation has brought with it a political organisation, but human relationships have become transient and impersonal. It is the task of the social scientist in the twentieth century to mould the social structure to improve the quality of these relationships. Admitting the importance of educating Christians in the significance of family obligations, it must be recognised that this does not educate any but the few practising Christians in these responsibilities, and while the family break up continues in the greater part of society it must have repercussions on the whole community whether it be Christian or pagan.

"If man is to venture on the rebuilding of society, he must take nothing for granted. With what unit does nature build in the living world? It is not the individual. It is the family." This is the starting point of the report on the so-called Peckham experiment, which, being an attempt to diagnose social ills and an attempt at community reconstruction, should be of interest to all those who look for the restoration of the family. We can in fact restore the family and a community sense by scientific means. Lest the suggestion of health and social centre should be taken to mean some sort of communal nursery, as has sometimes been supposed, let us briefly survey the work undertaken in Peckham, London.

"A small group of lay people all under thirty had what might be called a hunch that health was the primary factor in human living. They were convinced that it mattered that parents should be free from sickness before the child was conceived and carried; certain that the parents should want the child; certain that they should be able and eager to rear it." Working on this assumption the first Health Centre opened in a small house in Peckham. Note that these people were concerned with the proper functioning of the family as a unit in the Peckham community. One thing led to another. It was discovered that although health may be an all-important factor in the family "periodical health overhaul is ineffective as a health measure in the absence of conditions in and through which the biological potentiality of the family can find expression." The investigation became concerned with the social diseases of the community. In 1935 the new Health Centre was built to cater for 2,000 families. It became a powerful instrument of social diagnosis. It was no poor man's club. Incomes ranged from £2,000 per year to £2 10s. per week and all found common interests in the health centre. Hospitals deal with the sick, the health centre deals with the physical and social ailments of the presumed healthy.*

* A full report of this work at Peckham has been published under the title *Peckham Experiment*.

Have we then in the social and health centre an instrument that will restore home life in South Africa? The fact is that homes do not break down entirely because of misbehaviour on the part of members of the family but because of ignorance of parents and children of the proper functioning of the family group. We must recognise moreover that the parent and particularly the mother no longer has the time to specialise sufficiently in the upbringing of children. There is of course in any family the binding love of one member for another. This can only be put into the home by the parents themselves. But it is rather through ignorance of their scientific function that parents fail to create for their children a happy home life. This is the task the health centre can undertake. It can give the parent all the advice and assistance necessary to provide for the child the ideal surroundings of a happy home.

The social centre becomes a family club. Families pay a small weekly fee for membership and a further amount is paid by the parents for the use of any of the club's facilities. The children use the club facilities free and mix with other children of their own age group, in a way which is not possible in the more cramped conditions of their homes. A child undergoing the periodical health examination may be found to be undernourished. The prescribed treatment would be not only for the child, but for the parent. It might be supposed that there would be a certain hesitance on the part of families to respond to this treatment. Yet where the experiment has been made, it has been found that the hesitance has been overcome gradually until the health centre becomes the real centre of social life for numerous families. Parents willingly bring their problems to the experts on the staff of the social centre. On the other hand with the position as it is in our cities at present, the parent is forced to worry about these matters incessantly and is scarcely able to cope with them.

As the church is studying the problem of the family, the idea of the social centre presents an opportunity for putting the family on a sound basis. The pioneer work has been done and four health centres are in operation in this country. But the idea must be transformed into a national institution. The break up of the family is a symptom of social disease but there must be a diagnosis. The diagnosis requires that the patient be examined. But while people are unconscious of social diseases the only approach to their treatment is through their more aggravated forms when they appear as actual physical ailments. This is the point of approach of the health centre.

We can have more health centres in South Africa. They are an essential part of our programme of reconstruction. The National War Memorial Health Foundation would possibly become the corner stone of such a scheme. The church could take an active part in the organisation of these centres. Certainly it is from the church that the centres could draw men and women fit to follow the vocation of organisers in the various activities.

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Race Relations in the Union

THE REPORT OF THE INSTITUTE, 1945-1946

The Institute of Race Relations goes from strength to strength. The latest annual report is an amazing record of achievement. It has been evident for many years that the Institute is very much more than a society of philanthropically-minded people devoted to what used to be known as "Native welfare." Its declared cause is: "peace, goodwill, and practical co-operation between the various sections and races of the population." It seeks to accomplish this aim by ensuring that "respectful regard be paid to the traditions and usages of the various national and racial groups and that due account be taken of opposing views earnestly held." Because this policy has been consistently pursued the Institute is able to claim that it has "retained within its membership men and women of widely differing interests, opinions, and affiliations, who accept the ideal of justice and respect for all men whatever their creed, nationality, or racial origins. By seeking to maintain this diversity within its ranks, and by continuing to base its decisions upon disinterested research and inquiry, the Institute has greatly enhanced the effectiveness of its action and widened the range of its influence."

It is not possible within the limits of a brief article even to mention the wide variety of matters in respect of which the Institute has carried on research, or upon which it has made convincing representation, aroused public interest, or informed public opinion. No aspect of the many-sided problem of inter-racial contacts in South Africa is neglected. Through its highly specialised library and through its many publications, the Institute acts as an information bureau with regard to our country's greatest problems.

THE INDIAN SITUATION.

The statement of the Council of the Institute of Race Relations are the result of the deliberations of a weighty body of experts of all races, and are therefore authoritative utterances. In our last issue we quoted extensively from a document dealing with the African situation. The following statement on the Indian question, drawn up before the discussions of this matter by UNO, is not likely to command universal agreement, but it does merit earnest consideration:

1. "The Institute wishes in the present statement to lay stress on those parts of a programme for Indians which command the support of all men of goodwill, namely the so-called uplift programme.
2. "At the same time the Institute, because of its great concern over the effects of recent legislation on race relations in South Africa, feels it must refer to the land and franchise questions dealt with in the Asiatic Land Tenure and Franchise Act. The issues raised by these have been placed on the agenda paper of UNO and South Africa's reputation in the outside world is thereby bound up with them. The passive resistance campaign which is taking place at the present time has served to emphasize how acutely felt are the fundamental issues underlying the Act. Members of the Institute and of the general public are very much disturbed at the present situation.

3. "The Director has already issued a statement drawing attention to fundamental objection to the compulsory clauses of the Act in the light of our experience of the working of the Native Urban Areas Act as regards the African population. Even with the framework of the Act, questions as to the adequacy of the land provided and the provision of proper amenities in areas where the bulk of the population is Indian call for the attention of the Institute and of local bodies interested in race relations.
4. "On the Franchise question, the Institute contemplates the issue of a pamphlet dealing with the pros and cons of a common franchise and a common voters' roll for all areas. In the opinion of the Institute it is impossible to study the Indian franchise question in isolation. It is finding a general basis for the granting of political rights which is in question. The present hotchpotch of franchise laws based on no intelligible principles, except the principle of racial domination which the Institute cannot possibly accept, calls urgently for revision on sound democratic lines.
5. "The passing of the Act, which in fact aims at protecting Europeans by imposing restrictions upon Indians, also imposes obligations upon Europeans to see to it that the vital requirements for the social and economic development of the Indian population are met by measures on which there exists substantial agreement, but which remain unattended to, either because of the clamour raised on the more picturesque political issues, or because the driving force required to translate them into action is missing. Among these may be listed the following:—

(a) *Education.* Free compulsory primary education for every child; better facilities for higher, including technical, education. (A recent investigation showed about 40 per cent of Indian children of school-going age not at school, and nearly half the children concentrated in infant classes beyond which thousands never proceed.)

(b) *Employment.* Active assistance in finding new fields of employment, and the opportunity of a reasonable share of Government employment. (The Railways, which employed some 6,000 Indians in 1910, now employ only a few hundred.)

(c) *Agriculture.* Active assistance to Indian agriculturists, up to the present completely neglected by the Union Government.

(d) *Health Services.* The combating of tuberculosis, infantile mortality, etc, by the setting up of health centres, more adequate hospital services, and more effective preventive measures. (The Indian death rate exceeds the European by about 50 per cent. Infantile mortality in a recent year formed half the total mortality. Chronic sick homes and convalescent homes are wholly missing.)

Further paragraphs in the statement deal with Housing, Food and Social Services.

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THE CHRISTIAN COUNCIL QUARTERLY

Published by the Christian Council of South Africa

No. 17.

JUNE, 1947.

The Johannesburg Council Meeting

The Lecture Room of the Public Library, Johannesburg, was, by the kind co-operation of the City Librarian and the Art and Culture Committee of the City Council, the scene of the biennial meetings of the Christian Council from the 13th to the 15th May. This, we would assure, is no idle word. In March the Secretary visited Johannesburg and all arrangements were made for the meetings. And then, just when the office was fully engaged in the preparation of reports etc., came a telegram cancelling all previous arrangements! Happily the Council possesses a worker of miracles in Johannesburg—his name, the Rev. A. W. Blaxall! The meetings therefore took place in an admirable setting.

Tuesday morning, 13th May, was given up to a meeting of the Executive Committee whose main task it was to approve reports for presentation to the Council, and to give some attention to matters coming before Council on which guidance would be needed. On two matters calling for action the Executive reached decisions which were later reported to the Council by way of comment on reports. The first of these was representation for Mission Hospitals on the National Health Council. Several approaches had been made to the Minister of Health who had replied that such applications would be considered by the Council itself. The matter is of such importance, however, that the Executive asked the President to interview the Minister to place the need of such representation before him personally. The other decision related to approaches made by the Dutch Reformed Church in the matter of African Christian Marriage. The "Form of Marriage for a Christian Native" suggested by them had been circulated to all the Council's constituent bodies, but had brought forth such a variety of replies that it was felt that, while the Council had previously made its mind known on the matter to the Native Affairs Department, a conference with the Dutch Reformed Mission Council would have to be arranged on the subject as soon as it was known that the Government was proposing to give further attention to the matter.

On Tuesday afternoon, at 2.15 p.m., the full Council, representative of some twenty-six Churches, Missions, and other organisations, assembled under the Chairmanship of His Grace the Archbishop of Cape Town, for the first time since the close of the second World War. After Devotions conducted by the President, followed by the usual formalities, the President rose to address the gathering. His speech set out not only the critical stage reached in the Council's affairs, but also the opportunities before it and the limitations of such a body. It made so great an impression upon the Council members that it was asked

that the widest publicity should be given it, and we have pleasure in reproducing the address in full elsewhere in this issue.

Thereafter, the Council proceeded to the consideration of reports covering the period May 1945 to 1947. The Executive Committee presented the report of its activities to Council through the Secretary. Specific charges given at the last Council meeting had been fulfilled in the appointment of a full-time Secretary, the appointment of a successor to the Rev. E. W. Grant as Treasurer, of a Convener for the Women's Work Section, of a representative on the Union Advisory Board for Native Education, and in the launching of a Home Life Campaign. The full report for the period under review had been compiled to set out the progress that the Council had made in the carrying into effect of the "Plan of Action" which was accepted in 1945 both as the Council's report and its programme for some time to come, for it had been the fruit of several provincial conferences and scores of study groups on the application of the Faith in larger spheres. Of the matters dealt with in the report—Local Auxiliaries, Literature, Christian Leadership, Home Life, Education, Business and Industry, Social Relationships, Medical Work, World Christendom, and Finance—it was natural that Home Life should have received by far the most attention for it was upon this important issue that the Council concentrated its attention throughout 1946. The section of the report treating of this subject was therefore, in addition, the report of the Evangelism Section of the Council which had handled the Home Life Campaign with the assistance of other Sections. By decision of the Council the Report will be reduced to some extent for publication with the President's address as the "Report of the Christian Council of South Africa, 1947."

Section Reports

Education : Dr. Alexander Kerr, the Convener of the Section and the Council's representative on the Union Advisory Board for Native Education presented the report of his Section which took the form of a survey of the progress in Native Education during the last two years. This masterly survey was deemed by the Council to be of such value that, while it will be circulated to Council members, we are also giving space to it in this issue of the *Quarterly*.

Miss Kachelhoffer, Co-convener of the Section and Organising Secretary of the Christian Education Movement, indicated what had been done in the realm of Religious Education on the European side in the Teachers' Training Colleges, Universities, Day and Sunday Schools of the country, and by means of Adult Education. Good

beginnings have been made, but the task before the Churches and other organisations is tremendous.

Youth Movements : The Rev. D. P. Anderson in his report referred to an African Youth Leaders' Conference and Building Clubs which had provided opportunities of inter-racial fellowship and understanding, while the Section was doing what it could to get the Agricultural Club Movement, which had been a great success among European youth, extended to African youth. He then went on to stress again the need for some "Centre" in which youth work of this particular inter-racial type could be carried on, and suggested that something along the lines of a "Princess Elizabeth Foundation," capturing the spirit generated in youth by her self-dedication on her twenty-first birthday, might be established, from which, in turn, the "Centre" might become a reality.

Dr. Nhlapo followed to endorse, as Co-convenor of the Section, what Mr. Anderson had suggested, pointing out the need to sound a challenge to the youth of the country. This was taken up later in the Council Meeting.

On the following morning, Wednesday 14th at 10 a.m., the Council was honoured by the presence of the Mayor of Johannesburg, Councillor James Gray. After Devotions, His Worship welcomed the Council to Johannesburg, stressing the importance of the Council's united witness and its many sided interests, to which kindly gesture the Rev. W. T. Whalley replied, for the Council. When business was resumed the Chairman ruled that the Council turn its attention to the Financial Report since upon the Council's financial future much of its usefulness would hang.

Finance

Very close attention was given to the new Hon. Treasurer, Mr. A. M. Filmer, as he presented the financial report. Last year had shown a deficit of £385. This year the budget would be £1,350, which included a contribution towards the cost of South African representation at the Committee Meeting of the International Missionary Council in Canada in July which the I.M.C. had urged upon the Christian Council at this stage in international affairs, and which, to make possible, the I.M.C. was largely financing. The Secretary would be attending as the Council's representative, while the Rev. Seth Mokiti-mi would travel entirely at the I.M.C.'s expense as a co-opted member of the Committee.

The first four months of the current year had brought expenditure totalling £583, while the income had been £413. Appeals had been made to all the constituent bodies for increased affiliation fees, and certain individual persons had been approached, while the results of certain meetings addressed by the Secretary had been encouraging. But the Council, if it was adequately to fulfil its important function in this country, must set itself the task of securing 100 people who would be able and willing to give £10 per year each, in addition to those who could give lesser amounts. This was not an impossible goal, but it could not be done merely by the Treasurer. It must be the concern of every member of the Council, especially as these had caught the vision of what the Council could mean to this country and who appreciated the increasing demands that were being made upon it. He asked that members

should give him names of people to whom he could write, and give them to him while they were still at the Meetings so that this would not be a case of another appeal forgotten as soon as made. The position was critical, and each member must play his part.

Much of the morning was given up to consideration of this matter, and a number of suggestions were made which the Action Committee will be looking into. There was, happily, a realistic spirit in the discussion, and merely pious resolutions were avoided. But for all that, the test of the life of the Council remains before it in the manner in which it rises to the challenge that the Treasurer put before it.

More Section Reports

With a clear appreciation of the difficulties under which the Council has been working the members returned to a consideration of the work of other Sections of the Council's activities.

Women's Work. The Convener, Mrs. C. D. Wark, in presenting the report drew the attention of the Council to three important tasks undertaken by the Women's Section since she had taken over—the widespread support and work for the Home Life Weeks (Mrs. Wark had herself undertaken an extremely valuable tour when these were being got under way), a series of lectures which had been given by Miss Barbour of Lovedale to the African Women at Langa, and the extensive work involved in the South African section of a world survey of the part played by women in the life of the Churches. There is every hope that a most revealing and helpful document will result from the survey undertaken in this country, and the Council expressed its gratitude to Mrs. Wark for the work she was doing.

Medical Work. Dr. Aitken sketched the prevailing position in the various Provinces so far as Mission Hospitals were concerned, and indicated that the constant representations that were being made on their behalf, while not always meeting with full success, had opened the way to a sympathetic consideration of the needs of the Mission Hospitals in many cases. It was a constant battle to preserve that quality of service which only Mission Hospitals could offer, for the devotion which underlay their work meant, among other things, that they would continue to function against difficulties and obstacles which would be sufficient to close down any other than religious work, while it stood to reason that staff would not be forthcoming in the same way for work that had not that basis.

A matter upon which the Council had been consulted by the Department of Native Affairs was the proportion of capital costs that would be forthcoming from Church and Mission authorities if grants to cover full maintenance costs were given by the Government. It was not possible, the Council felt, to lay down any figure, though they endorsed the principle that in such circumstances the Churches and Missions, in their own interests, should make themselves responsible for a portion of capital costs. It was felt that each case would require to be judged on its merits, and this must be the tone of our reply to the Native Affairs Department. Dr. Aitken always leaves the Council under great debt to him for his manifest devotion and his knowledge and clarity.

Social Welfare. Mr. Blaxall's report touched on the work done by this Section in connection with the Welfare

Organisations Bill and the exercise of influence which, combined with that of other bodies, had resulted in modifications in the proposed methods for the control of voluntary agencies; on the National War Memorial Health Foundation, of which, at a later stage, the Council agreed to accept the invitation to become a Member Organisation on behalf of the Churches, and of which Mr. Blaxall has been made a Trustee; of the meeting convened to discuss the Dutch Reformed Church's proposed "Form of Marriage for a Christian Native"; and on the extensive work connected with the preparation of a Memorandum for submission to the Native Laws Commission, the deputation which Mr. Blaxall had led in March at Pretoria. It was a report of useful work done, and those who know Mr. Blaxall know that one might add a hundred other things done which would be difficult to record in a report. His earnest concern for the Council is always a spur to us.

Literature. Unfortunately Dr. Shepherd was overseas, and therefore unable to present the report of this Section in person. The written report referred to the valuable work that had been done in the provision of literature for Non-European troops during the war, and for those in hospital after the war. Dr. Shepherd had undertaken a survey of all aspects of the provision of literature in the vernacular languages of the Union, and this had been published under the title of *Lovedale and Literature for the Bantu*. Full bibliographies of material available for Churches and Missions in these vernaculars had been published regularly in the *South African Outlook*. After a long period of service as Convener of this Section Dr. Shepherd felt that it was time that a fresh mind took over.

The Action Committee of the Executive had sought during the year to clarify the functions of the Literature and Editorial Sections, and had hoped to secure the services of Dr. Doke as Convener of the Literature Section. That had not been possible, and the absence of both Conveners overseas made the Council's task very difficult. However, the Rev. G. Mabile came to the Council's assistance, and, with his previous experience of the same post, has offered to carry on until other arrangements can be made.

The Editorial Secretary, the Rev. E. W. Grant, had been responsible for the production of the *Quarterly* and had agreed to continue this side of the Council's work. It was hoped that a new start would be made in the production of pamphlets in English as soon as finances permitted.

Orphaned Missions. It would be difficult to over-emphasize what this section of the Council's work, carried through by the Rev. Dr. Dexter Taylor has meant to the European Missions at work in this country. Through the war years, and since, Dr. Taylor has distributed funds, for the most part from overseas (some £10,500) but with about £2,000 from South African sources in the earlier days, which have kept going these Missions cut off from their base overseas. This has been one aspect of that side of the Council's work which is bound up with the World Church through the International Missionary Council and the World Council of Churches. The Council's Report reveals how this work, which is not of the kind that is easily noticed by the average Christian, is growing daily in volume, and is increasingly important for Christendom in this country.

Many of the Missions helped through the last few years are now back to a self-supporting stage, but help will be needed for some time to come for German Missions, and this is happily forthcoming from the International Missionary Council though help from this country would be welcome.

Affiliations

According to the Constitution of the Council the Executive may admit suitable bodies to affiliation with the Council subject to ratification by the Council. The Executive was therefore happy in recommending that the application of the Baptist Union of South Africa and the Baptist Missionary Society for affiliation to the Council which had been accepted by the Executive be ratified by the Council. Likewise, the Disciples of Christ, a body not well known in this country, but a strong church of the Congregational type in America had also made application and had been approved by the Executive. Both of these Churches were warmly welcomed into the fellowship of the Council.

It was an additional source of happiness that the Witwatersrand Church Council, which had been considering closer fellowship with the Council during the past week or two, brought to the Council through its President, the Rev. Dr. Dexter Taylor, its official application for Associate Membership. To this application the Council was also glad to respond with a warm welcome, especially as this brought the fruition of a long hope and the necessary link-up with the Christian forces of the Reef.

Other Matters of Importance

Some time ago the Council had received from the Native Affairs Department an enquiry as to how far the Churches were prepared for the Department to go in the enforcing of the Five-mile-limit applying to Schools and Churches in Natal and Transkeian Territories. This enquiry had been circulated to all the constituent bodies of the Council, but the replies had varied a great deal. After consideration of them the Executive felt that the best reply would be by way of a resolution calling for a review of the five-mile-limit, and when the matter had been laid before the Council the following resolution was carried unanimously: "That the Christian Council requests the Government to review the regulations concerning the "Five-mile-limit" with regard to Churches and Schools, and expresses its opinion that the regulations should be modified."

The unsatisfactory differing observances of Goodwill Sunday and Goodwill Week also came in for some discussion, and the Council decided to make representations on the matter to the Goodwill Council asking that "one and one only Week and Sunday be observed whether in February or in May."

On representations being made by the International Missionary Council, which is itself taking up the future of German Missions with the British Foreign Office and the State Department in Washington, the Council decided to approach General Smuts by letter to ask that in the forthcoming Treaty with Germany, to which in due course South Africa will become a signatory, provision should be made for securing the ultimate right of German Missions to serve overseas and for the return of their property to the Missions or to non-German Missions of similar confession-

al character which might be assuming responsibility for the work.

Notice was taken of an enquiry into the "Effect of Modern Civilization on African Marriage Customs and the Stability of the African Family" which is to be undertaken by the International African Institute, the British Colonial Office, and the International Missionary Council. The Council agreed to co-operate with the S.A. Institute of Race Relations in suggesting people who might be approached and to give what help is possible.

Arising out of the gathering of Christian Leaders at Cambridge in 1946 for a conference on "The Churches and World Order" there was established a permanent Commission of the Churches on International Affairs. That Commission, of which Mr. Kenneth Grubb is the Chairman, is now seeking to establish links with Christian forces in the different countries of the world. The Christian Council had therefore been approached in the hope that it would be able to set up a local Commission. The Council felt that such a step, though important, was more than it could manage at the present moment, but it accepted the offer of those in receipt of the World Commission's publications to keep the Council abreast of what was happening in that sphere and to prompt action where necessary.

Some attention was given to plans for the Conference normally held in the years between the Council Meetings—in this case for 1948—and it was felt that the Conference to be held next year should concentrate on presenting a challenge to youth for Christian service, particularly in fields where such service was greatly needed. And this, it was felt, might be linked with the consideration of Christian Education in view of the World Council's intended survey on that subject. Final decisions were, of course, left to the Executive Committee.

The Council's Officers, 1947-1949

It had been hoped since the January Executive, when the invitation was first presented, that His Grace the Archbishop of Cape Town would agree to serve for a further period of two years as the Council's President, especially since it was felt that the present stage in the Council's development required continuity in this office and the leadership which His Grace is able to give. It was therefore with much thankfulness that the Council learned that His Grace had agreed to accept nomination as President for a further period, and he was duly elected with acclamation.

The President will, however, be absent for some months next year at Lambeth, and he hoped that the Rev. W. T. Whalley would be able to preside over the Council in his absence, Mr. Whalley being resident at Cape Town. This was made possible by the generous willingness of the Rev. E. W. Grant, a Vice-President to whom the Council owes a tremendous amount in that and other offices, to allow Mr. Whalley to be nominated as the first Vice-President in his stead. Chief Albert J. Lutuli agreed to serve for a further period as the second Vice-President, and Mr. A. M. Filmer, Mr. Grant's successor in the office of Honorary Treasurer, was warmly welcomed to this office which he discharged so admirably at the Council Meeting.

The following will serve as the Executive Committee for the ensuing two years:—The Rev. Messrs. E. W. Grant, Dr. R. H. W. Shepherd, Dr. J. Dexter Taylor, H. P. Junod, E. E. Mahabane, J. C. Mvusi, Dr. P. B. Hawkrige, P. N. Selepe, A. W. Blaxall, V. E. Miller, S. S. Tema, the Ven. Archdeacon Rouse, Miss S. C. Kachelhoffer, Sir Herbert Stanley, and Senator Dr. E. H. Brookes.

In addition, the following Conveners are ex-officio members of the Executive Committee:—Mrs. C. D. Wark, Dr. Alexander Kerr, Dr. R. D. Aitken, and the Rev. D. P. Anderson.

President's Address

There can be, I think, no question that the Christian Council of South Africa can give a good account of its stewardship during the two years since its last meeting in Durban. Then we resolved upon a nation wide challenge for the restoration of Home Life as essential to the well-being of our Nation and as conformable with the will of God as we conceive it to be for any civilised community.

We were swayed by the urgency of the housing problem, particularly for returned soldiers, into hoping that the Campaign might be inaugurated in the month of August 1945, and indeed on my return to Cape Town I sought and obtained an interview with Mr. Lawrence, Minister of the Interior, and secured his assurance of all possible support from Government for such a campaign, particularly if we could obtain the co-operation of religious bodies not represented in our Council.

We were, however, hung up by the fact that not until the beginning of 1946 could we obtain the services of a whole-time salaried Secretary. It was manifestly impossible for a busy man such as Mr. Blaxall, who gallantly carried on essential but necessarily skeleton work of Honorary Secretary, to give up the time to bestow the required thought upon organizing anything so great. I think that you will agree that the Rev. Stanley Pitts was worth waiting for, but it meant that our Campaign could not be held until the later months of 1946.

I do not propose to take up your time now with any detailed account of that Campaign. I have mentioned all this in order to bring before you the question which must occupy a paramount place in our discussions—namely, the functions of our Council in the life of South Africa and whether to fulfil that function a paid whole-time Secretary is essential.

The answer to this question is obscured by the fact that when the Rev. E. W. Grant was Honorary Secretary he worked miracles. I have sung Mr. Grant's praises for those miracles at previous meetings. Now I have to regard them less admiringly; for people are very likely to argue that what Grant did, another can do. Mr. Grant saved the Council from collapse, but I do submit to this meeting that it is essentially sinful (or do you prefer the politic term "unethical"?) to employ anyone as we employed Mr. Grant when he is being paid to do other work by someone else. For we exacted from him far more than that sort of honorary extra work which we may put upon willing Clergymen as a kind of tax on their Christian charity without seriously interfering with their fulfilment of their proper duties.

In short, the Christian Council can not be really efficient if it has to depend on the extra voluntary work of somebody already in a paid job. Given a man with infinite leisure, much zeal and an assured income we might do something. Such men are rare. I submit therefore that the question really before us is this: Is the work of the Christian Council sufficiently valuable to justify our appealing to the Christian public of South Africa to enable us to afford a whole time paid secretary?

It might be argued that it is not. The actual work of the Churches is done by the Churches and none of them wish for a Society which tells them how to do their job. There really is the danger of a sort of Protestant Vatican being created which might pester and harass the Churches as to what to do and how to do it. In America particularly there are people with an insatiable thirst for compilations, commissions, conferences, much of which may be valuable but some of which is merely tiresome.

But there is another side to the picture. As it confronts the world to-day the Christian witness is mortally damaged unless it can be one. There is a Christian witness which all the saner denominations share and bear. It is probable that increasingly there will be need of such corporate witness none the less strong because men and women, having very different ideals of worship, some strongly institutional and sacramental, some stressing experimental religion and suspicious of "tokens" or rites, can combine to bear it against a materialistic, God-ignoring, earth-bound ideology, that has acquired some of the passion and fervour of a religion, as well as against a purely secularist contempt for all spiritual values.

Our conference at Fort Hare, the regional conferences of two years later, our united presentation of evidence regarding Mission Hospitals, our attitude to Christian Education, our perhaps rather meagre protests to Government on some political questions, our Home Life Campaign, our output of literature and our attempts to rouse youth and enlist the co-operation of women's organizations are all cases in point. I think that we may indeed be called on to do far more. There are Societies like the Institute of Race Relations which will always beat us at research and have won already a respect and recognition which we can hardly claim. There are others more directly concerned with one or other aspect of our work, like the Friends of Africa. There is no other body Union-wide which can take our place in this confession:—

We are Christians of different ways of worship and different traditions, having no one political allegiance and certainly no political axe to grind, but we are one in the beliefs that Christianity is essential to a sound civilization, that Christianity respects the rights of all human beings by recognizing the obligation of all Christians to their fellow sinners whom Christ died to save, and in that belief we are united in championing the cause of missionary work and in recognizing that questions of sound well-being are the concern of believers. So united we call upon our fellow South Africans to maintain Christian civilization in our land, to value the work of Missionaries and support it, and to fight to oust the evils which our situation makes so easy of the powerful exploiting the weak, and of thinking of all public questions in terms of money or other vested interest.

In trying to carry out these aims we may have to impinge upon politics, but not in any party spirit being free to

protest against any Government in power, or to back it, and we certainly shall have to confront prejudices; but we shall also have definite and positive work to do, in promoting study and thought, providing literature, arranging conferences, exercising vigilance, and for that we need one person whose whole duty is to promote these activities and co-ordinate differing experiences. We will need the help of a committee and we may like to have a President to consult or even defer to, but the bulk of the work he and only he can do. It will involve travelling as well as a great deal of correspondence. Above all, if we can have a man with initiative he will lead us into even more fruitful activity.

Happily it is not a matter of securing such a man: it is only a matter of being able to retain just such a man in the Reverend Stanley Pitts.

A very few words must be added to explain why I believe we should make the effort. The threat to Christian Civilization is greater than some imagine. So far has the general run of mankind departed from old beliefs that almost any substitute for Christianity has to-day almost virgin soil to grow in. The majority even of those who profess to be Christians reduce it to kindness, sportsmanship and a vague theism, and are a prey to any intriguing overtures by spiritual charlatans. Some of the books one reads propose to substitute the cultivation of beauty for the salvation of spiritual values. The loudest voiced alternative to Christianity is a totalitarian materialism, not necessarily of the complete Russian programme, but perhaps compounded of a dreadful alliance between planned State-control and vested interests, enslaving the ordinary man and grinding his soul in the revolutions of a quite mechanical State system. Others fear that sheer poverty will bring on us a sort of Dark Age.

The ultimate values are threatened and only Christianity can save the world. We can not hurry reunion. All hurried attempts leave out essential, because controversial, elements. We can, however, find a common platform in a campaign for Justice, Mercy and Brotherhood. And we have the only sound basis for championing such ideals for they are founded upon the revelation of God in Christ, the Mystery of the Holy Trinity and the Doctrine of Resurrection through Him who to make us the Sons of God became Son of Man in the flesh.

Our service may be largely social, but our basis is theological.

DR. KERR'S REPORT ON THE PROGRESS OF NATIVE EDUCATION

Since the last meeting of the Council a very great change has come over the scene in regard to Native Education. Hitherto progress from year to year has been dependent upon the proceeds of the taxation realised in the Native Poll Tax and it seemed that further expansion would be stayed when the limit should be reached, as it was in 1943. By Act 29 of 1945, however, the burden of financing Native education was transferred to the consolidated fund and the monies required have now to be included in the estimates of the Union Department of Education and voted annually by Parliament. The funds allocated have risen from 1½ millions, which was approximately the limit of the tax fund, to three millions for 1946-8, and an annual increase of 15% is at the present time being budgeted for. This is

not enough, especially in the case of the more backward provinces, and a plaint is being made that arrears will not be overtaken within a reasonable time, unless the estimates can be framed on the actual needs, without this percentage limit. But the great fact to be thankful for is that the service can now be financed as all other educational services are financed, by direct vote of Parliament.

Another innovation brought about by the Act of 1945 is that the Minister of Education is now advised by a Board of eleven members representing the Union Government, the four Provinces, the Native Representative Council, and other interests, notably the Missionary Churches through your Council. Since its formation the Board has met four times, and a great deal of valuable work has been done by it and its committees. One of its main tasks has been to co-ordinate the activities of the Provincial Departments and to equalize conditions of service, so far as possible, throughout the Union. This is not so easy to do as might be expected, because historic causes going far back have been at work, and it will take time to even things out without doing damage to the organizations which have been built up. But the necessary co-ordination is being accomplished. Union-wide salary scales for teachers, representing, especially for the lower grades, considerable improvement, have been devised, approved, and are being put into effect as from 1st January of this year. These scales are very largely responsible for the estimated increase in expenditure. Pensions for Native teachers are under consideration by experts, leave conditions for study and sickness are being unified, a determined effort is being made to increase the number of schools in order to meet the growing demand for primary and post-primary education. That such an effort will be required if arrears are to be overtaken is abundantly clear from statistics placed before the Board and shortly to be released in its annual report. For example, the rate of growth of the Native population between 1921 and 1945 is estimated to have been 2.62% per annum, while the growth of enrolment of Native pupils during the same period is set down as 4.8% per annum. Even so it is calculated that, at the present rate of progress, it will be 1993, i.e. forty-six years from this year of grace, before all the children between the ages of seven and sixteen will be in school: a very determined effort and very insistent pressure upon all concerned will indeed be required to improve upon this prospect.

Another index of growth is that between 1928 and 1944 *qualified* Native teachers increased from 4,000 to 10,000 but in spite of that approximately 25% of the teachers employed in government-aided schools are still not fully qualified, even according to existing standards. Another sobering fact is that in 1945, for every 100 children in the substandards, only eight reached standard VI. Only about 4% are in standards beyond VI. This wastage is one of the most serious aspects of the present school position, for no one can claim that an education which stops short even at standard IV is going to make the world safe for democracy.

This report cannot in the nature of things be an exhaustive review of the whole field of Native education. But there is another feature which has caused grave concern in the last few years, viz. the repeated outbreaks of undisciplined behaviour among students in training and high schools, which form such an important part both of the

cultural agencies of the Bantu and of the missionary enterprise. At the instance of the Union Advisory Board the Minister has appointed a commission to investigate, and if possible uncover, the underlying and immediate causes of these acts of sabotage. That the situation is grave may be gathered from the fact that since the appointment of the commission, the most serious of these happenings has taken place, resulting in the destruction by fire of two schools in one of the most important Institutions and the subsequent attempted firing of a large occupied dormitory building in the same Institution. From whatever quarter these blows fall it must be evident that they can only retard the progress of Native education and set back the clock for hundreds of eager youths whose families have made great sacrifices to equip them for life. The report of the Commission will be eagerly studied by all engaged in the work of African education, and in the light of its findings it is hoped that a re-examination of the place and function of missionary effort in education will take place, leading perhaps to a fresh realization of the value of instruction and training firmly based on Christian principles.

During last year the Committee felt that there was a call for a serious appeal to our educated African youth to reconsider some of the primary Christian virtues in relation to Native life. Some two or three thousand of these leaflets were issued over the signatures of well-known African members of the committee. The danger of a decline from the standards of an earlier generation of Christians is so urgent that it may be necessary to follow up last year's issue from other angles.

The establishment of a school of Divinity at Rhodes University College has already resulted in the inclusion of Biblical Studies in the Arts Curriculum of the University of South Africa. These courses are intended for teachers as well as for ministers and if even a few teachers elect them for degrees and apply them in their classes, we should see an improvement in the teaching of Scripture and a corresponding increase of interest in the Bible among the young.

The Committee has examined the syllabuses in use in Native Schools and Institutions and so far as syllabuses go finds little to take exception to and much to commend. It is of course aware that the teacher and not the syllabus is the important factor in leading boys and girls to appreciate, not only the literature of the Bible, but the profound truths and divine guidance enshrined in that literature. The Committee desires to acknowledge the services of managers of schools in supervising the teaching of scripture and commends to the teachers themselves the opportunity they have of imparting a sincere knowledge of the faith underlying our Christian civilisation. Never was it more necessary for the future of our children and of the society which, through them, is in the making, that sound scriptural knowledge should inform their minds. It is understood, that grants are being made available to enable managers and supervisors to visit schools more regularly.

We are living in a period of very rapid expansion compared with the rate of progress at any time these hundred years. The Churches have played an incalculable part in bringing education to its present stage. They have kept the door open for the poorest African from the substandards to the post-graduate stage. The effectiveness of their work has been able to be gauged by the lives of Native

pioneers, and by the manner in which those trained in Church schools are rising to their responsibilities. The very success of this work has resulted in a growth which has outstripped the power of the Church to control or feed. We have seen the State assume more and more responsibility for the day-to-day instruction of the African. Great reforms are in the air. Compulsory schooling for African children, as for other Non-European groups, is taking shape in the minds of authorities. The better training of teachers has already begun. The conditions of the teaching services are being improved. Social security is taking shape in the schools. New vocations for the educated youths are multiplying. The future is full of hope. What part is the Church Institution to play in the near future? In my opinion it has a great part to play. It is concerned not only with instruction but with training in Christian character, in the modes of Christian civilization, in the primary virtues of the Christian life, in the social codes of behaviour in a community which we should like to see more Christian than it is. The Missionary or Church Institution has an all-round opportunity which is generally lacking in a day or secular school. In these Institutions the Bantu have a great heritage which they should support and foster by every means in their power. On the other hand the Churches should see that their schools are maintained in a state of efficiency, not only as regards the means of instruction, but also and more important, as to the living conditions of their pupils. It is in the general life of the school that the most lasting impression may be made; this is the most costly part to initiate and maintain, but the quality of the lives with which the students come into daily contact is the most potent agency that can be devised and it is for the supply of such devoted men and women that the community must still continue to look to the Church.

World News

The International Missionary Council

A most important meeting is scheduled to take place in Canada from the 5th-24th July. This is to be the first large Committee meeting of the I.M.C. since the war. South Africa will have two representatives in the Rev. Seth Mokitimi and the Council's Secretary, the Rev. S. G. Pitts. The theme of the conference will be "Jesus Christ and Our World," and the following are set out as the three main purposes which it is hoped to achieve:

- (1) To enable us to see more clearly and comprehensively than has hitherto been possible the ways in which the war has affected the work of the Church throughout the world—to achieve an objective appraisal of the gains and losses of these years of unprecedented convulsion.
- (2) To help us to "rediscover" the meaning and relevance of the Christian Gospel in the context of contemporary confusion and need.
- (3) To re-examine fundamental missionary principles and policies in the light of past experience and changing conditions; and, in humble dependence upon God, to seek for a plan of action for the whole missionary enterprise that will enable both the Younger and

the Older Churches to go forward together with renewed vision and fresh confidence in their common task—the winning of mankind for Christ.

We ask the readers of this bulletin to make a point of constant prayer for this important meeting and for all who will be taking part in it.

Prescribed for reading in connection with this conference, and being widely used in England and America among those preparing for work in the Mission field, is a new publication entitled *New Buildings on Old Foundations* by J. Merle Davis, lately Director of the Dept. of Social and Economic Research and Counsel of the I.M.C. Its sub-title is "A Handbook on Stabilising the Younger Churches in their Environment," and the Chairman of the I.M.C. says of this work that "it is a book no new or active missionary or responsible executive can do without; it is the sort of book all missionaries not now in the field wish they, in their time, might have had. In this day of radical change, reconstruction, and challenging opportunity, we need urgently the light it brings as well as the rich contribution to the strategy and tactics of the future." The book is published by the I.M.C., New York and London.

Great Britain

At the annual Free Church Congress held in London in the second half of March, the Gen. Sec. informed the Council that "all the constituent denominations had intimated willingness to accept the invitation of the Archbishop of Canterbury to enter into conversations regarding inter-communion."

United States

Within the last six months over 2,000 Missionaries have returned to work in the Far East by means of a co-operative undertaking of the various denominational mission boards of North America in their Foreign Missions Conference. All modes of transportation have been used thus making this achievement possible.

U.S.S.R.

The Moscow correspondent of the Religious News Service (U.S.A.) states that the Soviet authorities have given permission for the creation of new Baptist Seminaries in Russia and for the re-opening of a previously established theological school. This announcement was made by M. Jacob Zhidkov, Chairman of the Baptist and Evangelical Union in the U.S.S.R., who added that Sunday Schools do not exist in the Soviet Union as the constitution does not permit religious instruction to children except in their homes. About 70% of the Baptist and Evangelical pastors in Russia also work in other occupations, mainly in factories and offices, and on collective farms.

Questioned regarding facilities for Bible printing in Russia, Mr. Zhidkov replied: "Since the Revolution there have been two Bible printings, in 1926, when 25,000 copies were printed, and in 1927, when 10,000 were printed. In each case the printings were done on presses owned by the State." In 1940 and again this year the U.S.S.R. received large numbers of Bibles and Gospels in Russian from Missionary Societies in London, New York and Chicago. "At present," declared Mr. Zhidkov, "there is a paper shortage, but we have been given official authority to print Bibles and hope to do so soon."

The Editor,
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many

Lübeck, where a large number of churches were destroyed during the bombardments, the old church of St. Gertrude which had not been used for 150 years is being used both for Lutheran and for Roman Catholic services. The same thing is happening in other areas where Protestant churches are being used more and more for Catholic services, as in Saxony and Thuringia.

Prof. Rudolf Smend, one of the German participants at the Conference of the Commission of the Churches on International Affairs at Cambridge last year summarizes his impressions of that meeting as follows "Thanks to the second world war, the World Church has reached a new stage of unity. Between the two world wars it was developing. The tensions of the first world war were not entirely removed. To-day the unity of the World Church is a matter of course. The journey to an ecumenical meeting is not a journey abroad to a foreign country, but a journey to a place where—as a Christian—one feels completely at home. The things which are discussed there are not strange matters, but one's own affairs, with which Germany is especially concerned in the present-day ecumenical movement."

Hungary

The Roman Catholic agency "Actio Catholica" in Budapest is serving hot meals every day to nearly 15,000 persons through 120 people's kitchens. The food for these kitchens is sent by Roman Catholic relief organisations abroad, especially from America. At one time last autumn the arrival of foodstuffs was held up, and "Actio Catholica" was on the point of closing the kitchens when the Protestant relief organisations came to its assistance and supplied it with foodstuffs. This fact was announced by Radio-Vatican and is commented upon by the Jesuit periodical *A Sziv* (Budapest) which says: "The Protestants gave a true example of the Christian spirit ready to help. Our Protestant brethren have borne witness many times in the past of their heedful and sympathising bearing towards Catholic affairs." "Actio Catholica" for its part, has handed over 24.5% of its first food-transport to the Protestants.

Belgium

It is certainly a unique event when a former German commander receives a cordial welcome in the very city which he commanded during the years of occupation. This was the case when Dr. Reinhold von Thadden, Chairman of the Student Christian Movement of Germany, who represents the foreign office of the German Evangelical Church at the headquarters of the World Council of Churches. During the war Dr. von Thadden was the military commander of the city of Louvain in Belgium. On the occasion of his recent visit to German prisoners of war in Belgium a dinner was organised in Louvain by Dr. Bruynoghe, professor of the University of Louvain, who was Burgomaster of the city during the war. The dinner was attended by the Rector Magnificus Monseigneur van Waeyenbergh, Apostolical Pronotary, and by the Chief of Police.

Various speakers expressed their gratitude to Dr. von Thadden for his Christian attitude during the years of occupation. It was specially stressed that it was thanks

to the persistent efforts of Dr. von Thadden that Rector Mgr. van Waeyenbergh, who had been imprisoned by the Nazis, could be liberated, and that the hostages from Brussels imprisoned in Louvain were not executed, in spite of a definite order from the military governor, S.S. General Jungklaus.

The Balkans

At the end of last year, after a compulsory absence of five and a half years spent mainly in prisons and concentration camps of the Gestapo, the head of the Serbian Orthodox Church, Patriarch Gavrilo, returned to Belgrade to resume his spiritual office. At the same time the sessions of the Holy Synod opened under his direction. The official paper of the Serbian Orthodox Church, *Glasnik*, publishes one of the resolutions passed. This resolution states that the new laws and ordinances—concerning agrarian reform, the abolition of taxes to the Patriarchate, the prohibition of collections in church—have resulted in the Church having no means to support its clergy and institutions; that owing to the behaviour of the State authorities the whole spiritual work of the Church and of religious instruction, is impeded and prevented by the confiscation of Church buildings etc.; that ruthless action is being inflicted on church organs (heavy punishment of priests and so on), in order to deny the fundamental rights of the Church as an organisation (as incorporated in the State Constitution) and to undermine the unity of the Church by political methods.

A situation in many respects similar prevails in Bulgaria, but in Roumania the relations between Church and State remain those of mutual goodwill. Both the President and the Prime Minister are in favour of close co-operation between Church, State, and Parliament. All the theological faculties and religious academies are carrying on their work, in contrast to the Orthodox theological faculties in Belgrade and Sofia which are being closed this year.

India

Following agreement on the interpretation of the scheme of Union given by the joint committee of the three Churches negotiating union, the last obstacle has now been removed and the Joint Committee is proceeding quickly with plans for the inauguration of the new Church of South India. Candidates for the Episcopate were nominated in March, episcopal appointments were to be announced in April, and the United Church will be set up at the end of September this year. It will be known as "The Church of South India," will comprise a Christian community of about 1,200,000 and will be divided into sixteen dioceses. The Churches forming the Union are the four Anglican dioceses of Madras, Travancore, Tinnevely, and Dornakal; the South India Provincial Synod of the Methodist Church; and the South India United Church (which is itself a union of Presbyterians and Congregational Churches formed in 1908.)

(Acknowledgements for news items to E.P.S., Geneva).

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The Lovedale Press

THE CHRISTIAN COUNCIL QUARTERLY

Published by the Christian Council of South Africa

No. 18.

OCTOBER, 1947.

Three World Conferences

Mr. Peter Fraser, Prime Minister of New Zealand, suggests that the world has gone "conference mad!" It is a sentiment which many of us may have shared as we have heard of one gathering after another to discuss first this aspect, then that of our communal life. Second thoughts, however, suggest that a multiplicity of such meetings is not unnatural in days so close to the end of a war in which pretty well the whole world has been embroiled. Increasingly conscious as we are of our dependence upon each other as nations and peoples it is difficult to see what other course could be adopted than that of getting together to review the post-war situation, to discuss the problems facing us that by our pooled experience and endeavour we might arrive at solutions, and to acquaint those from other parts of the earth with what they can do to assist in divers ways those for whom these present days mean burdens almost too grievous to be borne.

In spite of conflicting doctrines that in the hands of extremists may bring us to disaster again, there is in the minds of men to-day, driven home no doubt by two world wars and the conquests of science, a consciousness that our modern world must be "one world" if life is to be worth living. And until some better way of moving towards this appears we may well do wisely in being thankful even for a multiplicity of conferences because of the spirit which calls them into being.

This issue of the *Quarterly*, at any rate, will concern itself with three such Conferences, each self-contained, and yet each leading up to the gathering in Amsterdam next August which will see the birth of that for which men of God have worked and prayed for many years now—a World Council of Churches.

The International Missionary Council

Under the Chairmanship of Bishop James C. Baker of Los Angeles, over 100 delegates from some forty-one countries, together with men whose names are household words in the realm of Christian scholarship, met in the first post-war enlarged Council Meeting of the International Missionary Council at Whitby, near Toronto, Ontario, in July of this year. The last meeting of this nature—a very much larger gathering—took place at Tambaram in 1938. Since then the world has been turned upside down and one could not know in advance what kind of gathering this would be or what it might achieve. South Africa was represented, mainly due to the generosity

of the International Missionary Council which was anxious for closer contact with the Union, by the Rev. Seth Mokiti of Healdtown and the Secretary of the Christian Council.

One has two dominating impressions from the Conference—Unity and Urgency—and these might well be said to be the message of the Conference. "We are one in Christ Jesus. We go forward together in a common task. Brothers in Christ, there is no time to lose!"

UNITY—IN FELLOWSHIP

From the very beginning, in contrast to so many other conferences of our day, one sensed the unity of this gathering. Outwardly there was no particular reason to expect it for the participants were as different as those found in any international gathering. They came from Indonesia and from Holland, from India and from Britain, from the Congo and South America, from China and the U.S.A., and from the different zones of Germany. They were Lutheran and Reformed, Episcopalian and non-Episcopalian. They were leading Churchmen and Directors of Missions, professors and parish priests. As Norman Goodall, one of the Council's Secretaries, said in a broadcast, "the most startling fact about this little company is the diversity of experiences through which its members have recently passed. There are folk here who have been tortured; there are those who have been in prison; there are men who have nearly starved to death; there are scholars and artists who, for months at a time, have been too famished to think. There are good men who have found themselves taking a different line from one another on such agonising dilemmas as when to collaborate with an occupying power and when to resist. There are men whose countries have been on opposite sides of the fighting line in this last and most awful of our world wars." But the miracle was that these things did not divide—neither the experiences themselves nor the fact that they had been suffered sometimes in isolation, often in separation from Christians of other countries, over a period of years.

Indeed, because these differing experiences had been suffered for the same cause and with the same end in mind, they served to unite. Our backgrounds were different, our languages were different, our colours were different, but we were gloriously "one in Christ Jesus."

IN WORSHIP

This unity found expression in our praying together under the guidance of different members of the Conference and in our readiness to gather together around the table of

Collection Number: AD1715

SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974

PUBLISHER:

Collection Funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

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