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Father Peter Butulezi writes on . . . .

The Second Vatican Council

EVERY now and then the press comes out with an article or two on the coming Vatican Council. It is with reason too, as this is an important event in the life of the Church, and it is not without significance for the world at large. In this article we intend to give the readers of Lumen a deeper insight into the organization of this event. The amount of organization involved, and the care with which it is done, is alone sufficient to show the great importance that the Church attaches to it.

It was on the 25th January, 1959, barely three months after assuming office, that the Holy Father, Pope John XXIII, declared his intention of convoking a general council of the Church. The news took everybody by surprise. After all the Pope was not young anymore, being seventy-seven at the time.

Due no doubt to his great popularity, the news of the coming council has, in general, had a very favourable reception in the world at large. The Pope has a very attractive personality indeed. Nothing better illustrated his greatness than the fact that it did not take long for him to win the hearts of men towards him, in spite of the great popularity of his illustrious predecessor in office, the late Pope Pius XII. His greatness is further shown by his retaining this popularity for so long. The general goodwill thus shown towards the council, augurs well for it.

Who will come?

What is an ecumenical council in the Catholic sense of the word? Seen from the exterior, it is an assembly of the college of bishops under the chairmanship of the Pope, together with other prelates and heads of religious orders, to deliberate and take decisions on affairs concerning the whole Church. Members to be invited to it, are all the residential bishops, i.e. bishops in charge of a diocese. These have to go, or if they cannot do so personally, they have to send a delegate. They have a deliberate vote at the council. Moreover, they go to the council as witnesses of the faith of the Church, as well as judges of that faith.

Besides these members of the council, the Church also invites other groups or individual persons who, strictly speaking, could be left out. Among these are the cardinals who, until recently were not always bishops, the bishops who are not at the head of some diocese, the heads of religious institutions in the Church, etc. These are also given a deliberative vote which can, however, be limited in various ways in the convocation.

Twenty such councils have been held in the Church so far. The last one was the first Vatican Council of 1869/70. It was interrupted by political developments in Italy after only eight months. Of necessity it left many questions unsolved. The rarity and composition of these councils are already signs of their exceptional character. Even though they are landmarks in the history of the Church, still they are not the normal means of the ordinary government of the Church. They come once in a while to give the general orientation of policy, reviewing old decisions and weighing them in the light of new circumstances. Among these decisions are some which are purely disciplinary, that have corresponded to the particular needs of a period. These can

later be changed according to changed circumstances, whereas the dogmatic ones which concern doctrine do not change. Each council, however, is a body qualified to interpret for us the real meaning of the teaching given by the previous councils.

The Four Stages.

The next council has been organized in four stages: (1) The first, the **antepreparatory stage,** started on the day the Pope announced his intention of convoking a council on the 25th January, 1959, and lasted until the 5th of June, 1960. It was a period of general consultation. Questionnaires were sent to some 3,000 bishops all over the world, as well as to the heads of various religious orders and congregations, and to the different Catholic universities and Seminaries. In these, suggestions were called for, on matters to be dealt with at the Council. The material thus gathered filled some fifteen volumes. (2) The second, the **preparatory stage,** started on the 5th of June, 1960. .It is the period of making syntheses and classifications of the material gathered in the antepreparatory stage. Some 728 persons were enrolled to do this work. Ten Commissions and two secretariats were set up. Over and above these, a Central Commission of some 102 members and 29 consultors was constituted. This Commission scrutinizes the conclusions of the others, and co-ordinates them. It is also to advise the Pope on the final draft to be presented to the Council. The Commissions are as follows: one for theology, another for bishops and dioceses, a third for the discipline of the clergy and the faithful, a fourth for religious, a fifth for the discipline of the sacraments, a sixth for studies and seminaries, a seventh for the missions, an eighth for the Oriental Churches, a ninth for the lay apostolate, and finally, the tenth for the Liturgy. Of the South African Bishops, Archbishop Hurley of Durban is a member of the Central Commission, Archbishop McCann of Cape Town is a member of the Commission on the lay apostolate, Bishop Van Velsen of Kroonstad a member of the Commission on Missions. One of the two secretariats deals with modern methods of publicity, and the other, with the Reunion of the Separated Brethren. This latter secretariat is to help non-Catholics follow the proceedings of the Council, and to deal with the teachings and policies of the Protestant Churches, and instructed in how to pitch their voices by promote the cause of unity .Even after the Council is over, it will continue to function as a permanent institution.

The Central Commission has a further four sub-committees: of which the first studies rules to be followed at the Council, e.g. who is to be invited, the second deals with questions dealt with by more than one commission, and tries to co-ordinate their work. The third works on amending the drafts after they have been discussed by the Central Commission, and the fourth and last one deals with technical and practical questions such as organizing lodging for the members of the Council, or organizing its various ceremonies.

(3) The third stage, the **celebration of the Council itself,** will begin as you know on the 11th of October this year.

(4) The fourth and last stage will be that of the **promulgation of the decisions of the Council.**

The next Council compared with previous ones will be characterized by certain features. It will, among other things, be the greatest and most universal assembly so far. The means of travel have greatly improved nowadays, which fact makes it possible for all those invited to be there. Some three thousand (2,816 to be exact) of all races are expected. 186 of these will be from Africa. The position of the participants will be as follows: 38% from Europe, 31% from America, and 30.5% from Africa and Asia. Of the total number of Catholics in the world, Africa has 3 per cent, Asia and Oceania 7 per cent. So there will be much new blood in the Council, which already indicates a whole new range of problems to be dealt with.

How long will the Council last? Nobody knows. In Europe rumours were circulating last year that it would be divided into different sessions, with a session of about three months each year, and that the Council would last some five to ten years. From other sources now it would seem that because of the great amount of work to be done,the Pope just wants to get the Council started, leaving the commissions to continue their work after the solemn opening. Thus Christians have every reason to pray for the Pope, that the Lord may grant him many more days, light and strength to finish the arduous task he has set himself to accomplish.

The Problems.

What are the problems facing this Council? Admittedly there is today no great crisis within the Church itself, but there is a tremendous crisis in the world. The world is becoming unified, but away from Christ. Technolo-

gical culture is spreading rapidly and with it a new paganism, and the dwindling of spiritual perception. Thus the Council will be faced by a situation different from that which faced Trent, for instance. This Council will probably not be primarily doctrinal. Its task will be that of loosening the regime of the Church more, of knocking down unnecessary barriers and making the Church more universal and

of the Church to her former youth, and an internal transformation which will bring out all her internal beauty. The task will be that of setting the house in order. It is hoped that in this direction, the Council will develop in the members of the Church a deeper spirit of faith, bring about a renewal of life, and give the Church purified and efficacious institutions, adapted to the needs and methods of

. . . THE COUNCIL WILL BE HELD IN ST. PETER'S

more open to the world. For this to happen, certain problems have to be faced. Some of them concerned the internal life of the Church itself, and others concern the Church's activity. According to the Pope's speeches, the aims of the Council in the sphere of her internal life will be a renovation, a restoration

the twentieth century. For this it could perhaps introduce certain changes in the prayer life of the Church, in order to put at the disposal of a greater number of her members her spiritual treasures, or at least help them more effectively in their affirmation of the absolute supremacy of spiritual values. Such

measures could be, for instance, a greater use of the vernacular in the liturgy. Modifications could also be made in the Code of Canon Law, which governs the juridical structure of the Church so as to meet the new orientation. A place could also be carved for the lay apostolate, which is indispensable for the Church's apostolate (as was amply shown at the twenty-fourth congress of the C.A.O. at Manzini in Swaziland this year).

Christian Unity.

In the sphere of her external activity there are also many problems. Perhaps first among these can be considered the scandal of a divided Christianity, which greatly reduces its impact on a world becoming more and more unified. Unity of all Christian forces is imperative now for Christianity's very survival as Card. Bea the president of the secretariat for reunion has often repeated. The world is becoming more and more materialistic, and secularised. With all the existing dissensions among Christians, it is often becoming impossible to get a hearing for Christianity. That is why disunion harms the Christian cause. Of course unity is the work of the Holy Spirit, who is to give the necessary light to see clearly in this winding and difficult road, as well as the necessary courage to continue whatever be the cost. But as in all other God's works, He often asks for man's co-operation. No obstacle should be put in the way.

If we look at the horizon, however, there are hopeful signs. It is quite significant here for instance, that one of the two secretariats is one for Christian unity, and that this secretariat is a permament institution. It is hoped that by giving out first-hand knowledge, much unnecessary misunderstanding will be avoided. Moreover, a new atmosphere favourable to unity has been created. The personality of Pope John has proved attractive to non-Catholics and his deep interest in this question has also had a great influence on Catholics all over the world. I still remember last year when the then Archbishop of Canterbury, Lord Fisher, visited Jerusalem. The Catholic Patriarch was at the airport to receive him. Later, the Patriarch with some priests, attended a reception held in his honour at the Anglican Bishop's residence. The general attitude was: he is the Pope's guest, therefore let us receive him with due honour and respect, and let us not put any obstacles in the way. The same general goodwill towards Pope John is also observed in the Middle East. I noticed this in visits to Syria, the Lebanon, Egypt, Jordan and Israel during the year I spent in Jerusalem. I still remember the great pride and veneration with which the Bishop of Alep in Northern Syria spoke of him. He said that the Pope understands the Oriental Church. The Oriental Churches feel he belongs to them, as he worked among them for some time when he was the Papal Nuncio in Turkey. I also had the same impression of general appreciation on a visit to Greece in 1960. Moreover various representatives of Protestant churches have recently been visiting Rome.

In this favourable climate it will also be possible to have frank discussions, in the atmosphere of charity, which is a necessity if the results are to be solid and permanent. We should not forget that in this question there are many purely natural difficulties, which are a result of the historical separation of four hundred years. A frank talk can greatly helped to eliminate many a prejudice. It would surely help to bring the opposing groups together, and this could perhaps lead to a meeting, ultimately, to reunion.

This, however, is a field which will call for the most exquisite Christian virtues, for much labour and patience, humility and disinterestedness, for charity, prayer and sacrifice. No one, however, can sincerely say that the price is too high. It is what the Holy Father called for in a meeting with the parish priests of Rome, when he said: "Let us forget attributing wrongs, the responsibility for the break is shared by both sides, what we should set ourselves to do, should be to reconstitute the lost unity."

The Council, according to the speeches of the Holy Father, will not be one of reunion. It is only hoped that it will be a first step, preparing the ground The minds of many people are not yet ready for a council of reunion.

We have spoken above, about the great pressure for reunion, saying that it may even be a question of life and death. There is no doubt, too, that a reunion would put greater resources of energy at the disposal of the Church. It would allow a greater concentration of effort on the spreading of the reign of Christ everywhere. A tragedy of the times is that the phenomenal progress in the material field has not been accompanied by a corresponding progress in the spiritual sphere. For the Church's influence to be felt, a revaluation of the so-called profane values

will have to be made. There has been a tendency among Christians so far to be negligent on this point with the result that in many a Christian country, a mere handful of decided men sometimes control the destinies of the whole nation. Fortunately the situation is changing. We see more and more good Christians in public offices. The Church is called upon to give valid solutions to humanity's problems, and these solutions will be put to a very severe test before they are accepted.

These are only some of the tremendous problems which the twenty-first Council of the Church, the Second Vatican Council, opening on the 11th of October this year, will be called upon to solve, and on its success or failure to do so, will depend whether it goes down in history as the Church's greatest council or not.

PACE MAKER TELLS ABOUT

THE CHURCH and SOCIAL QUESTIONS

1. The Growth of Modern Social Problems.

During the last four hundred years the life of man has changed more rapidly than ever before, as the machine and scientific developments intensified the organisation of Commerce, Industry and Social Organisation in General. At first all power in these new abilities fell into the hands of a few, leaving others in poverty and dependence on them, and so causing the SOCIAL PROBLEM. The same happened to less forward nations in relation to more progressive nations, and so caused the COLONIAL PROBLEM.

Pope Leo XIII, in 1891, said this had introduced a state of things very little different from slavery. From then the Church set to work to declare the principles of justice in these new social and industrial relationships, and in colonial and colour-relationhips in the great succession of Papal Encyclicals, and in the applications of the same doctrine by Hierarchies and Catholic Social Studies.

At the same time the spread of popular education and organisation caused a ferment of ideas and plans to solve the new problems, which were often unguided and led to extremes such as Communism, violent revolutions, despair of reform by Christian means, etc.

2. The Concern of the Church.

The purposes of the Church in the social doctrine and action of the present age is threefold:—

(1) The Salvation of Persons.

To save the rich from their temptation to money lust and sins of injustice; to save the poor from despair and loss of trust in God; to save all from hatred and war, Class War in some countries, Racial war in others and in colonial territories; to teach Justice to all.

(2) The Establishment of the Kingdom of God in Social Life .

Although the primary end of our faith is the Eternal Kingdom we must also as far as possible, even in this life, restore all things in Christ. We have no promise from Christ of Perfect States in this world, but at the same time we know that if everyone sought and lived up to the Grace of Christ, social life would be as perfect as it can be: there would be no selfishness, no injustice; no immorality and jealousy; no deception and fraud.

We do not know how much of this reign of Grace may be given by God at one time or another. We must pray and work for it. But we do know that without this interior moral conversion no systems or laws will perfect social life.

It must be understood therefore that the doctrine of the Church about social matters is not a magic way of producing perfect states whether the people in them are of goodwill or not. But we do know that hurried attempts to force perfect states on people without this personal conversion will always lead to violence and to worse evils.

Man as we see him is mystery He desires glory and incorruption, but he is a sinner. Even the Christian is part risen from death and sin, but is also imperfect, a sinner, subject to strife and death. The Catholic Doctrines, properly understood, will bring to man, in this mysterious state between life and death, the greatest social peace, justice, kindness and fidelity while he waits to see how much he can do to perfect his social life.

3. Politics and Economics in Relation to Social Doctrine.

It must be clear that we are not claiming to teach the sciences of Politics, Economics or Sociology. Our job is to teach the essential principles of morality and religion that must be observed in any kind of society, whether it is more monarchic or democratic, more private enterprise or socialised. The Church declares certain extremes of Tyranny or State Socialism wrong when they interfere with natural rights and duties of man. But within these extremes it is for the individual, guided by his moral principles as the supreme rules of life, consulting with experts in politics or economics, to decide upon which practical policies he thinks will best lead to social justice and rightness. This is the duty of his citizen conscience, unless the Church, for a reason of some essential moral point condemns a view, as in the condemnation of Communism, or, in the name of his higher duty to God, calls upon him for some special support in a social policy.

It goes without saying that these matters, of great moral importance everywhere, are doubly important in South Africa, where a colour-bar and its injustices are added to other people's problems.

God Bless You

Being man as well as God, Our Blessed Lord showed all human emotions when face to face with a sinful world. Relying solely on Scripture, we learn that Our Lord wept three times:

—once in the Garden.
—once over the tomb of Lazarus.
—once over Jerusalem.

Four times He is said to have loved in a particular way:

—the rich young man.
—Martha and Mary.
—His Disciples.
—John.

Twice He marvelled:

—once for the faith of the Roman Centurion.
—once at the unbelief of His countrymen.

On one occasion, His Soul is said to have been troubled:

—in the Garden of Gethsemane.

Once He was moved by compassion as He saw the hungry multitude; once He was angry in the synagogue at Capharnaum. Only once did He sing, and that was the night He went out to His Death.

But with all the sadness as a kind of a setting for a rich jewel, He rejoiced only once—and that was in the shadow of the Cross as the disciples came back and reported on their ministry.

Bring joy to the missionaries who follow Christ, by sending your offering today to Rt. Rev. Mgr. D. J. Hatton, P.O. Box 1928, Pretoria.

NO SOCIAL PROBLEMS !

CATHOLIC JOURNALISM

THE Church uses now, besides the ordinary system of preaching catechsing, every means of spreading her light: the film; pictorial art; the wireless, etc.

Among these means print is chief, and now people read periodicals so much that they become as important as books. In South Africa, where many people are isolated from the Church, as men on farms or in compounds, or educated men isolated from others as teachers or doctors in country districts, etc., the apostolate of print becomes doubly important.

To make ourselves useful in Catholic journalism we have to study the art. It is very different from Preaching and Catechetics, even from the essays used in training courses, whose object is to make the student think out and reproduce his matter clearly.

Journalism must hold people by a **voluntary** interest. They are obliged to hear sermons and instructions, and so as it were can not escape! But they will only read Catholic papers if these catch and hold their interest. So the method must be, without overdoing the contrast:

— less purely religious and doctrinal than the sermon

— less schematic than the instruction or essay.

Choice of subject should be made with this in mind: matters that are urgent problems to people, that will grip their interest; or that should be brought to them in a lighter, easier manner in Catholic papers; or narratives that bring out a good point and are easily read. In the latter care must always be taken not to let people who might be concerned in the matter be identified, if it can in any way embarrass them.

Manner of writing is best if it is not that of a teacher, not didactic, but confidential, as of a friend discussing with a friend and entering into his difficulties, or relating something he knows will interest him. This quality is most valuable in preaching and instructing too, in a lesser degree, but it is more necessary in journalism, when a man does not pick up a magazine to "be lectured to."

The difficulty in journalism is to achieve this without becoming too colloquial, using "slang" which can be used in speech but looks odd in writing, or appearing to be frivolous and so making the matter look unimportant.

There are also heavier articles, clear statements of doctrine and courses of instruction, required in Catholic papers at times, but if Catholic papers had too much of this they would have a very small sale. If you note which parts of periodicals you find it easiest to read, then you can guess the same for others — making allowance for the lesser habit of abstract thought in them.

For each periodical different types of readers must be thought about, e.g. only relatively educated people read Lumen, but anyone who can read reads UmAfrica or Moeletsi. You must visualise the people you are writing for so as to get the right matter and manner. This is the most important with the hardest to please: young men. See them on the train, or in a hostel room or trying to get a quiet read in a crowded house; put yourself along side them and try to see the expression on their face change as you speak; then you will become **real** to them. What are their anxieties and subjects of thought and conversation that touch religion? Go for these.

Style. Every language has its own "genius." But some rules go for all languages.

For All: Do not use technical terms that ordinary readers will not understand. Try to hide scholarship and learing, and put deepest matters in the most ordinary and simple language. Beware of "mannerisms" and repetition of phrases you like. A rule given to young writers is that it is often best to cut out any

(Continued on Page 20) *

The Catholic Bishops' and Race Relations in South Africa

IN the years 1952/1957/1962 the Bishops of Southern Africa gathered together in Plenary Session, issued three joint Pastorals on the Situation in South Africa. The subject matter of these three pastorals could be classified under the general heading of Race Relations. The importance of these statements, both when they were issued and increasingly in the present, cannot be overestimated.

Some have said that the Church was not entitled to interfere in the political situation in South Africa. That these three pastorals were interference only on a moral level is made clear in their own texts. The Bishops have said, again and again, that they are treating of political issues only insofar as they have a bearing upon the morality of man.

Before 1950 little was said about the Church in connection with racial matters. A statement or two in the United States and one by the Hierarchy of Algeria were only isolated exceptions. On the continent of Africa the lack of statements on the question of race was occasioned by two circumstances. In the first place, the Church in Africa, until fairly recently. has been a colonial Church imported from the outside, and remaining largely, in mentality at least, a White man's Church. In the second place, in only a relatively few states in Africa is there a White problem, namely a fairly strong minority group of White permanent inhabitants.

In South Africa little had been said about segregation before 1950. In addition to the two above reasons, this lack of statements was due to two additional factors. Firstly ,there was a natural segregation in the Church itself. Secondly, the separation of races only became a doctrince and fixed policy from 1948 onwards. Before this it had been merely a sociological fact.

Since 1950 the situation in South Africa has become so critical that the Bishops have seen fit to issue three pastorals on the racial difficulties in South Africa and possible remedies.

THE THREE PASTORALS.

(a) Statement on Race Relations.

This first pastoral was issued in June 1952 "by the Archbishops and Bishops of the Catholic Church in the Union of South Africa and the Protectorates." The subject of this Pastoral Letter is the Colour Bar which is specifically condemned. The four main points of the Pastoral are as follows:—

(1) The gravity of the situation regarding race relations in South Africa.
(2) The necessity to re-assert the rights of man.
(3) The admitted differences that exist between particularly the White and the African groups in South Africa regarding background, occupations and development.
(4) Possible remedies such as the application of prudence, charity and justice.

The Pastoral ends on this note: "Charity and justice must supply the driving force, prudence will be the guide. What has been said remains in the realm of principle; it is for men versed and specialised in different branches of study and technique to apply these principles to difficult and complicated situations. It will be no easy task. It can be made lighter by the prayers, goodwill and cooperation of all who earnestly desire to see justice and peace reign in this country and who sincerely believe that it is a Christian duty to love one's neighbour as oneself."

(b) Statement on Apartheid.

This statement was issued by the Plenary Session of the Southern African Catholic Bishops' Conference held in Pretoria, July 2-6 ,1957. This statement is more specifically on the present Government doctrine known as "Apartheid." This pastoral does not only condemn a superficial distinction between men on the basis of colour alone; it goes much further by declaring the official policy of the Government to be intrinsically evil.

This second Pastoral on Race Relations also deals with the following:

(1) The rights that every man has.
(2) The differences in the application of these rights.
(3) The necessity for practical prudence on the part of all and particularly on the part of those ruling. This application of prudence should be made with love.
(4) A particular point dealt with is also the fact of apartheid in the Church itself.

(c) **Human Relations.**

This Pastoral is headed in the following way: "The Archbishops and Bishops of the Union of South Africa, South West Africa and the Protectorates Address the following Pastoral Letter to all Catholics in the Twenty-eight Dioceses, Vicariates and Prefectures of this Country." Although no specific name is given to the Pastoral of February 2, 1960, yet the first paragraph states that the subject is that of Human Relations between races in this country.

This Pastoral is perhaps more positive than the two which preceded it. Although no less condemnatory, it places the whole question of race relations on a broader basis. It is more positive in its approach more particularly in its straightforward call to integration. The specifica.lly important points in the Pastoral are as follows:—

(1) The dignity and rights of man.
(2) The unity of all men.
(3) Practical questions such as the granting of the vote to the voteless and the conceding of economic and social opportunities to those less privileged.

MAIN IDEAS IN THE PASTORALS.

Throughout the three pastorals there is a current of general ideas. Although it is sometimes difficult to bring these ideas under simple headings, yet the Catholic thought regarding the situation in South Africa is clear. The following are the main lines of thought in the three Bishops' Pastorals.

1. **Introductory Notions.**

(a) It is the duty of the Church to proclaim the truth concerning certain aspects of the society in which men live.

"In speaking of this problem (of race relations) we proceed on moral and religious grounds, proclaiming the Christian teaching and explaining the demands of that doctrine. Where we deal with social, economic and political questions, it is without reference to rank, or class, or party affiliations, setting out the moral implications that must guide and direct social, economic and political life. The principles of the Gospel apply to man in all aspects of his life, for it is the whole man who is to be saved. The human person cannot be divided against himself, so that his social, economic and political activities cannot be considered apart from his moral obligations. All man's activities must be directed in the light of the Gospel which is given that he might live as God requires and thus reach his great destiny." (1960 Pastoral).

(b) **There is a bad racial situation in South Africa, and, more specifically the policy of apartheid is evil.**

"Discrimination based exclusively on grounds of colour is an offence against the right of non-Europeans to their natural dignity as human persons." (1952 Pastoral.)

"The basic principle of apartheid is the preservation of what is called white civilization. This is identified with white supremacy, which means the enjoyment of white men only of full political, social, economic and cultural rights. Persons of other races must be satisfied with what the white man judges can be conceded to them without endangering his privileged position. White supremacy is an absolute. It overrides justice. It transcends the teaching of Christ. It is a purpose dwarfing every other purpose, an end justifying any means." (1957 Pastoral.)

2. **The Dignity and Rights of Man.**

(a) Certain rights flow from the fundamental dignity of man. These are clearly seen in the following quotations from the Pastorals.

"The rights of man arise precisely from the obligations each man has to fulfil his nature and reach his destiny, and they transcend other claims and desires.

Thus we find that each of us has the following rights:—

The right to life.

The right to maintain and develop our physical, intellectual and moral life, and in particular the right to a religious training and education.

The right to worship God both in private and in public, including the right to engage in the religious works of charity.

The right in principle to marriage and the attainment of the purpose of marriage, the right to wedded society and home life.

The right to work as an indispensable means for the maintenance of family life.

The right to a free choice of state of life, and therefore of the priestly and religious life.

The right to a use of material good, subject to its duties and its social limitations. (Pius XII: 'The Rights of Man'.)

These fundamental rights include also the right to the proper ordering of the social and communal life, with equality of all before the law, and rule of law enforced, including the right of trial, with justice being the criterion of legislation. This proper ordering of society requires that in the sphere of industry and commerce, the labour of each be accorded its proper dignity, and that a just wage adequate to the needs of the man and his family be paid, that the development of the social order should render it possible for each man to secure a portion of private property, and favour higher educational facilities for those children who are intelligent and well disposed." (1960 Pastoral.)

(b) **These rights should be granted.**

"With regard to fundamental rights, no person or society may deprive the individual of their exercise. The State, though justified in controlling the exercise of rights to the degree required by the common good, cannot abolish them; for the person is superior to the State, which exists for his benefit. Contingent rights, too, cannot be arbitrarily denied or restricted. They are frequently the expression or adaptation to particular circumstances of fundamental rights; and it would be unjust to refuse them to persons capable of exercising them and of contributing their equitable share to the welfare of society.

These rights are, however, often not granted

"We recognise that in the conduct of public affairs the State has the right to impose restrictions on its members for the common good but we deplore the tendency to multiply restrictions until they constitute an intolerable and exasperative burden amounting almost to complete suppression of the right of free movement, and seriously affecting the right to work and earn a living." (1960 Pastoral.)

(c) **In granting the rights of man, however, the differences in the conditions of men should not be ignored.**

"Were the attitude of Europeans sole reason for South Africa's racial problem, it would be simple enough to condemn it as unjust and unchristian, and, by a determined process of education, endeavour to modify it. However, the problem is far more complex than that. Its complexity arises out of the fact that the great majority of non-Europeans, and particularly the Africans have not yet reached a stage of development that would justify their integration into a homogeneous society with the European manners and customs would be disastrous. There must be gradual development and prudent adaptation. Nor must they be required to conform in every respect to European ways, for their own distinctive qualities are capable of rich development." (1952 Pastoral.)

"People are justified in striving for their legitimate rights, but they must use peaceful means. However a sense of exasperation can lead to outbursts of violence. While we do not condone such acts, we would demand that their root cause in the way of injustices and oppressive measures be removed.

We would remind those who are impatient that they must be on their guard lest they be misled by men who do not desire the real and true good of the people, but only selfish and destructive ends." (1960 Pastoral.)

These changes should take place primarily through change of mentality.

"It is necessary that changes must come about in our communal life, but they must begin above all in the individual. There must be a change of mentality so that we see our fellow human beings as human persons, not thinking of the colour of their skin, nor of where they come from. There must be a change of heart which will bring about a readiness to go out and meet our fellow man as a human person, bearing with all the faults that as a human person he has just as we have. There must be a change of policy which aims at uniting all who form the South African community, through love. There must be a change from fear to mutual trust, from disdain or contempt to appreciation of the qualities that our fellow man possesses, from pride of origin to a feeling of responsibility for the welfare of others, from resentment to patience and tolerance. All this is but the spirit of the Sermon on the Mount, which is the Magna Carta of the Christian. Those who hunger and thirst after righteousness shall have their fill. They are called blessed by the Saviour of mankind." (1960 Pastoral.)

It should lead to a unity amongst the people of South Africa.

"There is a strong tendency on the part of many to see our country as permanently composed of different communities based on racial origin or colour. While we acknowledge the natural instinct to associate with those who are akin to us, yet the proper tendency must be towards unity and not disunity. That is God's plan. It is man's weakness which has taken the opposite path.

For good rather than bad, the differing sections of our country are economically interdependent. This interdependence must be strengthened and not lessened or abolished, for this economic solidarity is but a concrete expression of Christian love." (1960 (Pastoral.)

3. **How can the desired change be brought about in South Africa?** In reply to this question the following virtues and practical recommendations are suggested by the Bishops in their pastoral letters:—

(a) **The application of Prudence and Charity**

"Prudence is essential when measures are taken for the welfare of various groups of citizens in order that such measures may not aggravate suspicion and rancour, but promote peace and understanding. Prudence is the proper virtue of good government. However, not only those in authority are required to exercise it, but also the ordinary citizens, each of whom has a share of responsibility in the solution of a common problem. The choice of a proper course of action in the solution of the racial

(Continued on Page 30)

Fr. Guy Braithwaite O.P., lectures at St. Peter's Seminary. At the Mariann Hill Social Leadership Course he gave amongst others a very interesting Lecture. It is reproduced here.

A WORLD OF BOOKS

ALL of us have to spend a good deal of our time with the printed word: we use text books in our work, we have to read printed notices which come from various authorities; if we are very unlucky we have to fill in forms. At the end of a working day what do we feel inclined to do? Possibly to get as far away from print as possible, or if we can't keep away from it, to read something that requires little effort, that will distract us — a newspaper or a magazine. I know that this is often my own inclination, and I am not saying it is a bad thing, for we need relaxation and cannot be using our brains at full pressure all the time. But I want to suggest that we can use books for relaxation which is at the same time a recreation.

Consider a game — any game: which is better, which is more enjoyable — to watch it from the side or to play it and play it well? At first, when we are learning to play, it is hard work, but after a time we begin to get the hang of it and it becomes a real joy. Don't we sometimes feel a little sad, standing on the side, and say to ourselves: "I wish I could play like that." For old men, watching is probably all that can be done. But with books it is different. There are some books and most newspapers which presume that all their readers want to do, or are capable of, is to stand on the side and watch. They tell a story as vividly as possible and jazz it up, saying: "Just look at this!" — and you are supposed to whistle or cheer or groan and nothing more.

There are two things wrong with this sort of book or newspaper. First, they often aim for a cheer when a groan would be more appropriate; their customers must be kept happy. Secondly, and more importantly, they make it gradually more and more impossible for us to care about what happens to people and what people do, how they live, their problems and so on, and so make it gradually more impossible for us to appreciate our own situation and problems In fact, print us used as an opiate — a drug — for the people to deaden their pain, and their boredom with living.

Now this is something rather unusual. If we don't understand, truly and sympathetically, or if we are not committed to other people's problems, we won't understand our own and those of our country. I am now going to deepen this by including another statement. It is this: there is another class of books which can help us to understand other people's problems and that is the greatliterature of the world. Let us examine these two statements.

Man a Social Being.

Firstly, why do we need to understand other people's problems to understand our own? The answer is in terms of our old friend the community. Each man's death diminishes me, because I am involved with all mankind. (J. Donne.) You know what a laager is? and a "laager mentality"? It means seeing everything in terms of your own situation — in fact only seeing your own situation. It means fear and timidity — however disguised as strength. It means a shutting out — a cutting off. It means putting people in different areas because they are not exactly as you are. And what does this attitude produce? — intellectual cripples. If we are to be committed to our country, we must not be like this. What we must discover is the answer to the ques-

tion: "What is a man?" And that answer — and there are many — can only come by profound and varied experience of life. Now you might say there is only one way of getting this — and that is by being in the game, not watching from the side. You would be quite right. But I am now going to say that some kinds of book compel you into the game; draw you into it; that reading them is itself a profound experience of life. They are not only about living, but they are themselves a part of the act of living. Just as much as conversation — it may be about all kinds of important things in life, but more — it is itself a vital part of life, because here we are creating. It is like this with literature, when we read great books we are understanding creatively; we are celebrating our communion with all mankind; we are in the game .

history, sociology, economics, anthropology, and all the other -ologies, these are what we want. By way of answer I would say this — and this is the second thing I mean by a "classic" work of literature — it is something which has universal validity. What do I mean by that? I mean that it speaks to every man, whatever his condition. I mean that a man can read such a book and say "Of course!" — this speaks to me and to my condition. Sometimes this feeling can be so powerful that it is quite painful, and we must put down the book and rest awhile, just as when you are in a game. I am not saying that reading is all there is to being, but I am saying that it is a vital part of living creatively because it stimulates in us creative understanding of what it is to be a man. When we read Shakespeare, or Tolstoy, Conrad or Lawrence, we are lis-

RESERVED

Specially reserved — those seats for you,
Black brother.
As though you were a guest of honour,
Is it so? No —
Simply: we don't want you
Beside us —
Not too close,
Black brother.
Strike out that little plaque,
Black brother,
Those words that set you apart
In church as though
You were different in God's eyes —
Shall we despise
The other half
Black brother?
It is our ignorance — no more,
Black brother,
No more than the shouting
Of the past — the knives
That shoot into the now
That must be thrown deep in the clay
We'll mould anew
For me and you,
Black brother.

— Phyllis Konya

The Great Works.

Now what sort of book do I mean? I mean the classical works of literature, of history, and, if you care for it, of philosophy. Here I am only writing about literature, and when I call it classical, I mean to say that the consensus of opinion has consistently called it great. It need not be very old.

There is one obvious objection to saying that literature is a vital and creative part of the action of living and it is this: often such a book is about what did not happen, or if there is a basis of fact there, like a battle or a marriage, the author writing prose or poetry or drama, has constructed an elaborate imaginative edifice on top of the basis so that the fact is buried, almost unimportant, a starting point for fantasy. Facts, such as you find in

tening to someone talking to us who says: "Come with me" — when men and women are hungry or perplexed or in love or old or converted, or making a home in a strange land — this is what it is like. I, who am not old, but have been perplexed, who am not married, but have been converted, who have made a home in a strange land, but without losing various safe anchors in my mother country — I may say: "Yes, I can see how it would be. I can understand, because Shakespeare and Tolstoy, Conrad and Lawrence have understood. I can see myself in perspective — a man among men." So literature does contain facts, but facts as understood, as interpreted. Everyday affairs, as I said, but penetrating through them to universal truths, ultimately to God.

This Article is a Must for all those who are engaged in . . . . .

TEACHING

(1) **Speech** is one of the most important means we have at our disposal to enable a child to face life with confidence. Five minutes per day devoted to this work will work wonders. Use the bright children to set the example. When these have the proper pronunciation let them take groups each for practice and see how quickly the others will come on. Dull children often learn more readily from their companions. Have the bright ones make up Rhymes with the words that give trouble and let the groups recite them. Groups can be taking some common material and by running little competitions among the groups. Fluency can be achieved by means of the ordinary School Readers. Let the bright ones read passages and let them pause and repeat in their own words the substances of them. After a time pass on to the less bright and you will soon notice the change that takes place. Do much of this work because it increases confidence as well as self-expression. It enables them to stand up and to express their views clearly and, let us hope, concisely. We can spend some special time with the bright children showing them the use of pitch, emphasis, speed, strength and manner in order to produce harmonious speech and to avoid the danger of monotony. These children will in turn help small groups and in a short time the various groups will be keen to show their skill.

This matter of speech has a great influence today upon their chance of obtaining good employment. Provided we are prudent we should be able to point out how useful this "subject" will be for their future life.

Encourage the bright ones to lead in Class discussions. Discussions can enter most of the work we do in the week and provide opportunities for habits of sound thought and self-expression. The dull ones usually join in and if we can bestow a word of praise here and there they will continue to talk and to improve. If we lecture less, the children will have more time to talk.

Good stories lend themselves to being dramatized. All children love this. Give them parts and let them act the story. Mix the bright with the others. Do not interfere more than is necessary. You require them to develop initiative. Praise good efforts and overlook the poor quality of the early work. It will soon improve. Later let them make up stories and act them. Use the Group system for this, a Group helping an individual to put across his story. They are beginning to form the Parish Groups of the future. If we do not start them now, they will never be fit to start, to give or to take a lead.

(2) **Reading** presents difficulty to the dull child. Some learn to read quite late in the Primary School. It is to be feared that some never learn at all. Allow the bright ones all the private silent reading you can until you are able to bring on the dull ones. Remember silent reading is very good and we usually cannot have enough of it. Make sure that the bright children later on have to give you (and the others) an account of what they have read. Sometimes let them draw illustrations of what they have read. The dull ones will benefit from what they see and hear and will have besides a much-needed rest. After a time they long to join the bright group and will often make wonderful progress as a result of this desire.

You will have noticed how often I have referred already to the use of the bright ones in helping the others. This use is only urged when the bright ones know very well what they have to do. Besides it will only be a few times a day and even then mostly as leaders. In this way they learn to be of service and you will notice that there is no waste of time in what I refer to.

Even in the common Reading Lesson the brighter ones have a leading part to play. They can be set at times to find out the meanings of the more difficult words in the new reading. The teacher by way of change may write those words on the blackboard and invite the bright ones to find the meaning. When these have been thrashed out one soon finds how much easier the reading lesson is for the weak ones and enjoyable too. Readers are not always made suitable for those who are weak and we must try to make them so.

While the good readers are allowed silent reading we can concentrate on the bad. Use the Sentence Method for these cases, i.e. prepare short sentences on cards or strips of paper. This enables them to take in the words in the sentence immediately. Then they grasp the sounds and finally the names of the letters making the sounds. Another method is to divide say a class of 30 pupils, into groups of 5 or 6 with a bright child at the head of each. Let one group read aloud at a time. The bright ones gain a sense of responsibility and the weak ones gain confidence. After a while it will be possible to have the Groups compete to see which is the best group. Do not hurry them. The competition only takes place when all are ready.

Never hold a reading lesson without discussing the meaning of the sentences read. Have readers sum up what they have read. Probe them to give the correct meaning. Have them think always.

(3) **Writing.** By writing, here we do not mean penmanship but the ability to set down their thoughts clearly. Since we express well on paper only what we have already thought out thoroughly in mind, a lot of discussion should go before writing. Subjects are chosen. pupils say what they can about them; they are summed up and all this before attempting to write.

This brings us to another important point — the choice of subject upon which to write. Very often we should leave that to the pupils. Our object is to have them express themselves clearly and with due regard to the idiom of the language. They cannot do this unless the subject is one they enjoy talking about. We must, therefore, see that the subject is suitable to the age and the interests of the child.

The most important thing for your Primary School child is to practice letter writing. The weak ones practice the writing of Addresses. Compile a list of addresses. Let them make envelopes and then practise addresses. Then get down to the actual writing of letters. The bright ones will finish first. Before that, however, you should see that they are able to write a friendly letter home and are able to answer advertisements for employment. While the weak ones battle on, let the bright ones produce a wall newspaper! Take a large sheet of brown paper and nail it to the wall. Let them compose little news items and pin them up on the brown paper. Show them some newspaper first and you will be surprised how well they will do this work which for them is enjoyable and also profitable. They should supply illustrations too. During these periods — once a week or so — you will be able to do much with the weak ones.

Do not hold up the class for the sake of bad spellers and do not spoil the look of their books by too many red or blue marks. Let them make up a Spelling List called "My Spelling List" composed of the most "dangerous" words. These you ask three times a week after a break. Do not spend more than ten minutes on it. Ask them to hold their Lists over their heads and then run a Spelling Bee with these words. The repetition at intervals will cure most.

We also increase the Vocabulary when we teach Composition. Suppose we decide upon a subject. The children start discussing it. Meanwhile Teacher writes on the board some dozen words that belong to that topic, four of them, say, being new to the average child. Discuss the lot and encourage them to use some or all in their discussion and subsequent Composition. The bright ones will naturally take the lead here.

(4) **Arithmetic.** Mauy teachers feel in despair over Arithmetic. "My children cannot do problems," they say. Others again complain that there is no real progress. The same type of problem has to be tackled over and over again. Here the bright ones often represent 20 to 25 per cent. Faced with continued failure the Teacher becomes very discouraged indeed.

What is the reason? First of all Arithmetic is abstract and great efforts are required to make it concrete for the children. All the time in many classes they are dealing with things they do not understand. Arithmetic must be made real for them. We give things names such as lbs., ozs., sq. yds., quarts, etc., and we never show these things to children. We merely talk about them. Children need to handle things and then to hear the name for them. Why not run a little shop perhaps one day a week? Let the bright ones try to organise it and help to run it. A few boxes or cases make the counter. Some other cases and perhaps a table can do duty for shelves. Paper bags can be collected and sand, fine to represent sugar, coarse for salt, medium for rice, can be filled into the bags at different weights. Teach the weights. Buy a scale with your next salary, have them weigh, have them recognise different weights in bags. Put a bright child behind the counter and a bright customer in front. As soon as the sale takes place, let the class work out the price and the change before it is announced in the "Shop." Gradually introduce bottles too and work through capacity. Bit by bit let less bright children do shopping. Just notice the vast improvement. Introduce parcels rigged up in old newspapers and "sell" these .

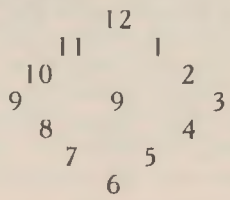
A post office can also be run. Old stamps are collected, cleaned and "sold." Once more there are problems of change and quantity. Have them post letters in a letter box marked "Inland" and another marked "Air Mail." Let the bright ones make out Money Order forms and also Postol Orders, putting on different values. Let them send home so much of their "money" by this means. Cardboard coins can be made. Teach them how to send telegrams and work out change, post parcels having weighed them and work out the change as for the shop. Make them familiar with Registerd Letters and charges. Will they not soon grasp the methods of working problems? Of course.

Perhaps after showing how a great amount of Primary Arithmetic can be made real you would like to know how to tackle problems. First of all leave them until much practical work has been attempted. Divide your class after careful observation into the dull and the bright. Make two big Groups, A and B. Explain carefully a certain number of problems after they have been read. Ask questions that will show the fact whether they understand them or not. Let A Group attempt all you have examined and let B Group do the essential minimum. Stop both at intervals and have them check their answers with you. Go around and see the work. When you notice one problem giving trouble to most, stop that Group and discuss it again. After a Group has marked its work, let them go ahead with a new lot. In this way all are working at their own speeds and they become happy and confident. Sometimes, especially after they become confident, you can place several hints on the Blackboard, and allow both groups to work ahead, only stopping to re-teach some point.

To return to the practical. Let us consider measurements. I suppose you have marked out a perpendicular line on the wall of the classroom and measured it in feet and inches. Let the children find their heights. Let them compare with others and find the differences. Let them measure doors and windows and find cost of painting at so much. Bring them out to "discover" a square yard, and a square foot in the grounds. "Cloth" in the shape of newspapers can be measured and "sold" in the "shop."

In top classes, areas can be learned in this practical manner. Problems are easy to tackle afterwards.

Finally put the bright ones in charge of certain items in Mental Arithmetic, as for example, the Clock Method for the Four Rules.



Using the centre figure all over rules with division the only difficulty can be practised with the dull. Also spend at least 15 minutes per day at Mental Arithmetic. Have them "see" the figures in the air. The second reason for bad Arithmetic is poor teaching of Mental Arithmetic.

(5) **Nature Study.** This subject should deepen and strengthen self-expression. I place it even before Geography. For one thing it is more real to the children, dealing as it does with birds, animals, flowers, trees and insects. The less bright often do more here and feel

entirely at home because they are on familiar ground. It is more practical. They should closely observe everything they discover. Each child should bring specimens along, pictures have to be found in many cases. Before attempting the study of things not found near the school, they must study the familiar things first. The children, especially the dull, must be telling you all about the things they bring. When they have found something that they do not know, others must help with information. Let them draw plenty too. This lesson may be the means of discovering the strong points of weak pupils. If it is possible have a few shelves for dried specimens or an old cupboard for storing things brought. Let them visit this when they are free. Let brighter ones give short talks on Nature Study topics. Others will soon want to do the same. Allow them to do so. Older pupils are to take notes on what they have seen and studied — not your notes, but those they make up themselves. Sometimes they may copy a beautiful description given by one pupil. This, however, is rare because we want each one to try for himself.

(6) **Geography.** If our children are not bright at Geography, whose fault may it be? Perhaps we have failed to make it a reality? We often begin the syllabus at a particular point because the Text Book begins there. Yet it is not the point of reality. For example, we may begin talking about the size of Table Mountain, near Cape Town, before we know anything about Table Mountain which lies quite near us. Local objects must come first. If we wish to discuss climate in Standard Four we would begin by observing local winds. temperature and the distribution of rain in the year. Text Books are packed with information but it is necessary to make a start with reality, i.e. with local observations. No use talking about Johannesburg's industries until we know something about those nearer home This is the reason for poor interest in Geography; it is not part of the child's life. We become as practical as possible and the Geography will become a joy to the dull and to the bright as well.

Before we look at maps, we draw plans. The bright ones will help with the plans at first. A plan of the school playground, the local street, the distance to the bus; to town. A plan of the town can follow and then a map of it and of other features. After that maps begin to live. The bright ones take the lead, but all soon follow.

Perhaps it were possible to take a class to see a factory; to see the market and the things sold there; to see how we live; how all human beings need help from those around them. They begin to see God's plan for Mankind and that He rules over all. It is easy then to "go out" to other countries and to study their geography.

Teachers today can obtain many little booklets on foreign lands. Bright pupils could prepare little talks on these if they happen to be countries in the syllabus. They will help to put up pictures along the walls while a certain country or district is being studied. The pupils move along the wall and look at and study all the pictures. Afterwards they can write what they learned about each place. If we go slowly and keep things real all the time we shall be surprised how pleasant Geography can become.

(7) **History.** We cannot teach History as grown-ups know it and learn it. Not before Standard Five can they fully understand cause and result and only the few even at that stage. In this subject they are all about equal. Mostly then we must make the history into stories of people and events. In order to place these stories in the mind we must give them some idea of Time. We start with "events" of last week, then last month, then last year, then some years ago. What age was I then? My father's age then? My brothers'? We subtract from 1962. Their ages could be used too in the lesson.

So much for Time. The stories we treat of should be told well. Put plenty of interest into them. Very frequently have the children retell them, illustrate them and sometimes dramatize them. Stories of heroism, of sacrifice, of unselfishness should have preference.

Civics which forms part of the syllabus is well worth while. It is reality and should be taught carefully. All again are equal here. If it is possible it would be wonderful to bring the children to see where the Town or City Council make the "laws," to see for themselves the obligations we all have and the way the Community has to be organised. Mere talk will not help. In fact very soon we shall have a lot of dull pupils who are trying to "see" what is not visible!

A Story-telling Competition can be organised one afternoon and discussions can follow. Much of the good in this so-called History will stick.

* CATHOLIC JOURNALISM — Continued from page 8

. . . . . FROM THE INCIDENT TO THE CONCLUSION

phrases you specially like. Use imagination, pictures and metaphors only where they really help, but do not fear to use imagination when it really does help. When using incidents it is better to give the incident first, very often, and then draw your conclusion from it, rather than to give it as an example as in lecturing.

English: Whatever may be true in African languages, in English we tend to be suspicious of a man who uses a long word where he can use a short one, or tries to "make a noise with words" by using high-sounding phrases. Let vigour come out of the **subject** more than the words.

Length: About eight hundred words for weeklies, or about fifteen hundred for monthlies and reviews, is a good length at which to start. But for short incidents, editors will often take less gladly.

Writing: Make notes or rough copies first, then correct them and write out carefully, making sure your main points come clear. Normally an article should have **one major point** to get over, and anything else should be development of it without obscuring it. You may have to rewrite their matter several times. This pruning process is as important in writing as in growing fruit trees! It is good to begin with something graphic to attract attention, but not with some mighty general aphorism like: "It is love that makes the world go round," nor with long phrases such as this: "Of all matters being considered by philosophers and wise men none is more important than . . ." Your reader has got tired by then! Ending is the same. Be careful of trying to end with a piece of very fine writing. Often a brief summary, or a short sentence, finishes better. Some articles are all introduction and peroration, and no middle. Take a leap in, and a leap out, then the watcher will want to see you again.

Paragraphs should be short. An article for a paper usually needs two or three subheadings dividing it up. Editors will probably change all your subheadings at first, but the art will come.

Editors are a haughty breed and will ask you to change, to rewrite, etc., at times. But they know what **sells,** so we must bow our necks.

In all this process of calculation be careful not to lose spontaneity, the thought as it comes. Write "as the wind blows" first, then put into it such order and pruning as is necessary.

Re-reading: It is a good thing, before you make the final copy, to go away and do something else, and come back to look over it with a fresh mind. It is very useful to re-read things you wrote some time back. In this way we see things more in perspective, and where we exaggerate or are confused.

Catholic Papers are thirsty for matter written by Africans, and there are now several new small ones, like Father Lephaka's journal, or the Setswana one started at Kimberley, as well as the larger. better known ones. Also the inter-seminary reviews sometimes want articles as well as news.

Public Papers, like Imvo, Ilanga, Izwi, Utlwang, etc., will often take good matter about Christianity and morals or social-moral questions, **provided** it is not too obviously and particularly Catholic. It is a great way of getting over first Christian principles which will then germinate. Often all that is needed is a hint somewhere that you are a Catholic, and people will see where the sound doctrine comes from. At other times it does not matter who they think writes it, if the truth is getting heard.

These notes are not meant to be final or exclusive, but as a start to study of the matter.

* * *

POLITICS!

THE word "political" can be understood in at least three ways. In its broadest sense it refers to the whole sum of interests, activities and relations affecting a civil community. In this sense political society is synonymous with the temporal society, which we distinguish from the spiritual society of the Church. In the second meaning of the word, "political" designates whatever relates to the exercise of authority over a civil community. And in the third and narrowest sense, "political" refers to party activities in a democratic state. A smart politician in the third sense may be a very poor one in the second and an absolute disaster in the first.

In discussing the political situation in Southern Africa I am using the term in the second meaning, that is, in reference to civil authority.

Authority is the constitutive of civil society. A civil society is made up of its members, but the members are an amorphous mass unless authority binds them into a social unit in pursuit of a joint aim which is the common temporal welfare. This welfare is a situation of well-being derived from the right dispositions and intelligent activities of members and the harmonious co-ordination of their rights and duties. Like any other society, the political community has four elements: members, common object, co-ordinated activity and authority. The last-named authority, is what gives shape and form, direction and drive to a society. Hence the importance of the political question in any civil community.

It is not a simple question: for, although political authority gives shape and form to a civil community, and although its ultimate sources and exemplar is God, it is not something that drops fully fledged and made-to-measure from the sky. God acts through natural causes, and the immediate derivation is from society itself. It is not to be a tyranny imposed from without and lacking communion of thought and emotion with the society it serves, it must somehow emerge from that society bearing its characteristic markings and sensitive to its requirements. History undoubtedly provides us with a thousand examples of tyrannies which in time became accepted governments, but this came about through the gradual adaptation of ruler to ruled and vice versa.

There have been many successful forms of government, among them traditional monarchies, aristocracies and oligarchies. Today is the age of popular democracy, at least in theory. The success of a form of government depends upon its responding to the needs and aspirations of the community it serves. Perhaps the strongest argument against imposed dictatorships, whether of the left or the right, is that they can never represent these needs and aspirations. Unlike forms of government backed by tradition, dictatorship lacks the complex of customs and institutions that constitutes the nervous system linking political brain with body politic. Dictatorship is a violent interruption in the political tradtion of a people, or perhaps the outcome of such an interruption. It is practically impossible to suture the severed nerves into the grafted brain. So dictatorship remains an uneasy form of government.

Everyone speaks about politics in Southern Africa . In this article, Mr. L. A. Gregory analyses the various political movements in the country. His remarks are telling !

DEMOCRACY

If traditional monarchies, oligarchies and aristocracies required a nervous system of customs and institutions, popular democracy requires it still more. For democracy, though it is perhaps the most sensitive form of government and the surest safeguard of rights and liberties, it is a very scatter-brained kind of head to have on the shoulders of any body politic.

The basic requirements for a successful democracy, I would say, are the following:—

(1) About a 90 per cent agreement in basic loyalty, attachment and appreciation of rights and duties; that is, a very high degree of mental and emotional unity. Without this, party politics easily becomes faction politics, degenerates into civil war and ends up in dictatorship.

(2) A widely accepted conviction that political power is given by the community in trust to elected representatives, subject to limitations and safeguards Without this widely accepted conviction, the community will fail to exercise the necessary vigilance over its elected representatives, permit them to over-reach their mandate and entrench themselves in oligarchic or dictatorial control. Literacy has a good deal to do with this requirement.

(3) A constitution, written or unwritten, defining the conditions under which power is entrusted, exercised and transferred.

(4) A sufficient number of citizens capable of exercising power with due regard for the more essential interests of the community. Should the community be lacking in such citizens, government will be inefficient and financial ruin will result.

(5) The minimum of material well-being necessary to enable citizens to exercise democratic choice without fighting like tigers for survival.

In the light of these obligations I would say that throughout most of Africa the political problem is twofold: firstly, the absence of a tradition of government due to the interruption of indigenous political evolution by the colonial era; secondly, the fact that it would be quite unacceptable for an emerging nation to lay claim to a form of government other than democracy, which unfortunately because of the absence of the necessary conditions, is practically unworkable. Democracy may appear to succeed in some cases because of the prestige of a liberation leader or the solidarity of a liberation party But democracy will not have proved itself in any country until at least two strong parties can contend for power without degenerating into factions. One has the impression that at present in Africa the important consideration in the quest for power is not so much the party or its policy as the image an individual can create of himself as the African embodiment of authority and prestige.

These are the political problems that face the protectorates in Southern Africa They are hugely complicated by the dire economic poverty that plagues at least two of them.

POLITICAL PARTIES

The Republic, on the other hand, with its constitutionally indefinable satellite of South West Africa, has the special complication resulting from the presence of a strong White population, which, though it remains a numerical minority, dominates the scene politically and economically. It is a compounded complication because the dominant White group is in reality two groups that can only partially merge their interests.

The governing party, the Nationalists, rallies a little over half the voting strength of the White population. Because this strength, partially by accident and partially by design is strategically well placed, it ensures the party a two-thirds majority in parliament. The over-riding concern of the Nationalist Party, which probably commands the loyalty of 90 per cent of Afrikaner people, is the survival of this people as an independent nation. This is the supreme political and moral value. All else is subservient to it.

The United Party, representing self-defending White and mostly English-speaking interests, musters about 37 per cent of the White vote. It sets its face against any direct share in the franchise for Africans, because it can't see how such franchise can be limited and is convinced that an unlimited franchise would lead not only to the end of the White man's privileged position in South Africa but to political chaos. The United Party squares its politics with its moral conscience by means of an elusive race federation plan, a rather mysterious arrangement whereby non-Europeans would find themselves attached, according to race, to various local and regional authorities, in the election of which, and of the central government itself, they would have some say. How the criss-cross rigging of economics,

finance, justice, law-enforcement and the like is to operate is not clearly stated.

The Progressives, favouring the qualified franchise, which has probably never been tried out under similar circumstances anywhere in the world, could probably count on 10 per cent of the White vote and the Liberals, bravely advocating universal suffrage, perhaps less than 1 per cent.

Among non-Whites, the political situation must remain of necessity an unknown quantity because of the suppression of the African National Congress and the Pan African Congress. Both these parties sought the political enfranchisement of the African people on the basis of one-man-one-vote and both had socialist economic policies. The A.N.C. accepted a multi-racial South Africa. The P.A.C. wanted a purely African South Africa but was prepared to tolerate non-Africans who accepted South African citizenship on African terms. The A.N.C. belonged to the Left-inclined Congress Movement and was subject to strong Marxist influences. Leaders like Luthuli did their best to limit such influence but felt themselves powerless to counter it completely. Perhaps like most Asian and African leaders, and many European and American leaders in the past, they had little conception of the real meaning of Marxism. The Liberal Party is apparently at present gaining many adherents among Africans.

Indians tend to favour the left-leaning South African Indian Congress, not necessarily because it is left-leaning, but because it is uncompromisingly anti-colour-bar. I do not know the situation in the Coloured group but I have the impression that there is little effective leadership to be found there.

THE FUTURE

What the future holds in store remains highly problematic. The following possibilities must be taken into account in any assessment of what may happen.

(1) The present position in the Republic may be maintained for ten to twenty years through stringent security measures. Forgive the expression, but this may even prove a blessing in disguise permitting a stronger African middle-class to emerge against the day it must share political responsibility.

(2) A liberalising influence may be set in motion among Afrikaners through a theological and academic revolt. Geyser may be the herald of the dawn.

(3) The reaction against this could be out-and-out dictatorship.

(4) The northern buffer between the Republic and triumphant African Nationalism — Angola, Rhodesia and Mozambique — may dissolve rapidly and open the way to an Algerian situation.

Many may be surprised that I have omitted reference to an internal uprising by non-Whites and to determined intervention by other countries unrelated to the Algerian situation mentioned above. Perhaps I am being very naive, but somehow I cannot see an internal uprising achieving anything within the foreseeable future; and intervention by other countries except across newly opened frontiers to the north does not seem very likely to me. Most countries who would be tempted to intervene will be too preoccupied with their own affairs; and they would probably meet determined opposition from powerful quarters.

In regard to international commerce, one does not foresee a successful boycott coming into operation against South Africa. South Africa has resources, and international businessmen, in the language of an American boxing manager, are guys that don't run away from dough.

The ideal development would be for the Progressives to educate the Whites and the Liberals the non-Whites, until the dawning of that golden day when the Progressives discover that the Liberals have qualified all non-Whites to exercise the qualified franchise and the Liberals discover that the Progressives have made their policy possible.

Unfortunately we do not live in a dream world.

* * *

So much is written about this topic; so few read what is written. Yet it is the live action of Christianity . . . . .

What is the Mass?

It is a Holy Meal

It is a Sacrifice

It is a Memorial

It is a Pasch

It is the Making of a Covenant with God

It is the Pledge of our Resurrection and the Preparation of the Marriage Feast of Heaven.

It is a Holy Meal

As Christ and his apostles gathered around the table for the Paschal Meal prescribed by the Mosaic Law, He took the bread and changed it into His body saying: "This is My Body." Then He changed the wine into His Blood, "This is the chalice of My Blood . . ." And He gave His disciples their spiritual nourishment, His blood to drink and His body to eat.

The meal is still the basic form of our Eucharistic celebration. What happened at the Last Supper takes place again in every Mass. The altar is the table, the Lord's table around which the community is gathered. The priest, speaking and acting in the name of Christ, changes the food of bread into the Body of Christ, the drink of wine into His blood. At the communion of the Mass both the Priest and the people take their spiritual food.

In the Old estament the sacrificial meal, in which the Priest and the faithful took part, was a sign of close union with God Himself. In a home, a meal is of tremendous importance as a unifying factory; not only does it bring the members of the family together around one table, but it strengthens the bond of unity among them. The Eucharistic celebration does all these in a much more eminent degree. It is not only a sign of union with God, but it IS union with Christ Himself, and through Him with the other two persons of the Blessed Trinity. It gathers the family of the children of God around one table and makes them all partakers of the same Christ.

It should be remembered and stressed that the Sacred Body of Christ nourishes not merely the individual soul, nor does it merely effect a personal union between Christ and each soul: it is the holy meal that also builds up the whole Mystical Body of Christ, on the scale of the family, the parish, society, and the Church Universal.

It is a Sacrifice

This holy meal is at the same time a sacrificial banquet, that is to say a sacrifice in the form of a meal.

In the setting of the Last Supper, the sacrificial Paschal Meal, we see again the two notions of meal and sacrific combined. As the Hebrews of old, in the night of their deliverance from the yoke of the Egyptians, sacrificed the unblemished Paschal Lamb and ate it, so Christ and His disciples did in the night of the Last Supper; but now the victim and food is not merely the Paschal Lamb, but the "Lamb of God who takes away the sin of the world," Christ who lays down His life for all and gives Himself as good.

This Christ clarifies in the words of the institution of the Eucharist; His terms denote a sacrificial act, "This is my Body WHICH IS BEING GIVEN FOR YOU." It is a sacrifice that gives satisfaction to God. St. Paul also relates the institution and he in addition openly lays the connection with the sacrifice of the cross, something the others only imply: "As often as you shall eat this bread and drink the cup, YOU PROCLAIM THE DEATH OF THE LORD (1 Cor. 11, 26).
death on the Cross PRESENT.

Pope John XXIII and Cardinal Rugwamba

It was on the Cross that Christ offered Himself to God his Father as the perfect and unique sacrifice which redeemed, once and for all, all men from their sins and won for them the divine life of Grace. Where man was incapable of giving full satisfaction for the offence caused by his sins against the infinite majesty and sanctity of God, the Son of God Himself became man and then, both as high priest and victim, he offered Himself in our stead to give to God a reparation of infinite value; not only did He reconcile man with God, but He made man a sharer in God's own life through sanctifying grace, thus restoration surpassed offence.

In every Holy Mass we are present at the sacrificial meal of the Last Supper and at the redeeming sacrifice of the Cross.

It is a Memorial

In the Mass, we commemorate both the Last Meal and the Death of Christ. Christ gave to His Church the explicit command to do so, "Do this in memory of Me." These words are also considered as the institution of the priesthood. The Christians of the third and fourth centuries often called the Mass "Dominicum," of the Lord, that is, the the Celebration of the Lord — the memorial of the Lord.

But the celebration of the memory of Christ is much more than a memorial service as we know it; it reaches far beyond a mere remembrance of the person and the work of the salvation of the Lord. It also makes the Last Supper and the Passion and death of Christ present among us, so much so that there is no new sacrifice offered in the Mass, but it is the unique sacrifice placed in our time. This Eucharistic sacrifice places us in the presence of and in contact with the living Christ Himself as He is now in heaven, and with His Redemptive Act.

So the Mass is the greatest memorial possible of Our Lord, not only reminding us of Him, but rendering His Last Supper and his

It is a Pasch

The institution of the Holy Eucharist took place in the setting of the Jewish Paschal meal with Christ Himself as the sacrificial Lamb. The notion of the Mass as a Pasch goes much deeper.

Israel was saved from the slavery of Egypt by the blood of the spotless paschal lamb. The punishing Angel would PASS BY — Pasch means pass-over or passing-by — the houses where the Israelites had sprinkled on the doorway the blood of the Lamb they were eating. This would free them also from the yoke of the Egyptians and enable them to PASS THROUGH the waters of the Red Sea and march towards the Promised Land, and they were fed on the way by manna from heaven.

In the same way, the blood of the lamb of God shed on the cross delivers all men from the slavery of sin and enables them to PASS THROUGH the waters of baptism and to march to the promised land of heaven. St. Paul says, "Christ our Pasch has been sacrificed." (1 Cor. 5 : 7).

Likewise, the Eucharistic sacrifice, as it renders present the sacrifice of the cross, brings deliverance from sin to each of us who wants to be saved — and the Lamb of God Himself becomes our manna sustaining us along the way.

IT IS THE MAKING OF A COVENANT WITH GOD

The Mass is the renewal of the covenant with God through the blood of Christ. This aspect is closely interwoven with the aspects of sacrifice and Pasch.

At the Last Supper, Christ says, "this is the chalice of my blood, of the NEW AND EVERLASTING COVENANT . . ."

A covenant or testament is simply a contract between God and men. We read in the book of Genesis that God promised Abraham a country, a numerous posterity, and His blessings, on condition that Abraham believed and was faithful to God. A sacrifice was offered to seal the contract in the blood of the sacrifice.

Similarly, when God had delivered the Hebrews from the slavery of Egypt through the Pasch, He led them into the desert and there, near Mount Sinai, made a contract of partnership with them. The Hebrews became God's chosen people; He would protect them, lead them into the Promised Land, bless them and save them on condition that they promise loyalty to Him and keep His commandments. A sacrifice was offered by Moses; half the blood was poured on the altar, the other half was sprinkled over the people, when all the people had given their promise. Then the sacrifice was eaten.

But later it became clear that God's people did not keep their part of the promise. They broke the covenant. God then abandoned them. Jeremias predicted the making of a new and eternal contract between God and Israel. "A time is coming when I will make a new covenant with the House of Israel, says the Lord . . . they will be my people until the end of time." (Jer. 31, 31-36).

This new and eternal covenant was made on the cross when Christ offered His new Pasch. There, sealed in His sacrificial blood, the new and definitive people of God was born, God's people of the Church.

It is the Pledge of our Resurrection and the Preparation for the Marriage Feast of Heaven.

When Christ offered His sacrifice He did not succumb in defeat; He rose on the third day. He overcame the devil and sin and rose to a new and glorious life, His resurrection was the beginning of His trihmph, Afterwards He ascended into Heaven where He dwells in Glory. His triumph will be complete when He gathers all the faithful of His Kingdom at the end of the world and leads them into His Eternal Kingdom where they will all sit at the table of the marriage feast of heaven.

To prepare us for this, we also must die and rise to a new life. We do this in baptism in the first place; we do this continuously through our lives, as the life of a Christian is a continuous pasch, a continuous PASSING with Christ to the Father. We do this principally by offering the eucharistic sacrifice with Christ.

The Holy Eucharist is the pledge of our own Resurrection. "He who eats my flesh and drinks My blood has life everlasting and I will raise him up on the last day." (John 6, 54). Christ also links the Eucharist with the marriage feast of heaven, "I will not drink of the fruit of the vine until the Kingdom of God comes." (Luke : 18).

In this acceptable time we joyfully share the festive meal of the Eucharist as a symbol and a pledge of the eternal marriage feast of heaven.

PARTICIPATION — ACTIVE AND INTELLIGENT

A growing understanding of the Mass as the action of the community of the Mystical Body requires outward expression in active, corporate participation in the sacrificial act through dialogue and sung Mass. Many groups find the dialogue Mass an excellent means of introducing members to the experience of communal worship. At a dialogue, Mass, whether it be a simple or a full one, the epistle and gospel, and other proper parts are often read in English; appropriate English songs in harmony with the sacred mysteries can be sung also at the offertory and the communion (where there is no dialogue).

The fullest expression of the community is the congregational high Mass. This is not always possible, but it is a desirable thing.

In bringing the laity to more active participation it is important to emphasize that the understanding of the Mass and the outward expression must develop simultaneously. Every important event demands a period of preparation. In order to enter more fully into the Sacrifice, it can help considerably to begin the night before by reading the epistle and gospel of the coming Mass, and perhaps even a commentary. Later, it can help more fully to read the psalms or the collects carefully. Such preparations make way for the particular character of that day's Mass, and help towards fuller participation.

Mother-Tongue Instruction

In 1951, the Eiselen Commission on Native Education (1949-1951) published its report in which it made the following observation:—

> "The Bantu child has the right to expect that the knowledge which is important to him should be understood by him . . ."

The principle implicit in this statement is fundamental to all education; for of what use is a system of education whose content remains meaningless to those who are taught? This is the principle on which the theory of mother-tongue instruction is based.

The first language that the child hears is that spoken by its mother. It begins to associate certain words with certain things that form part of its immediate environment. That environment widens almost daily and may even overwhelm the child unless it is introduced to it in an organised manner. Society therefore steps in with its system of taboos, its various ceremonies and its systems of education. In all this, society seeks to ease the process of adjustment of the individual to his environment.

What then constitutes the individual's environment? It is reasonable to say that all these factors which have influenced the life of the community in the past, those which daily affect the individual in the present and those which can be expected to influence his future are part of the individual's environment.

It is at this point that the African parts ways with the white educational theorist. For the latter seems unable to conceive of the African children's environment outside of the terms described in anthropology books. He finds it dfficult to concede that the word "eight," for example, is more real to the six-year-old African child growing up in Orlando, Johannesburg, or at Chesterville in Durban, than the Zulu equivalent "isishiyagalombili"; or that the Xhosa child in the Transkei will say to the trader, "Ndiphe i-loaf ye ninepenny" (give me a ninepenny loaf of bread) instead of "ndiphe isonka esizeleyo se peni ezilithoba." Dr. P. B. Ballard in his book "Thought and Language" writes:—

". . . . for language is in many ways like a living organism. It grows, it changes, and it decays. And yet it has no independent life of its own. It has no vitality nor power beyond that which it receives from the men and women who speak it . . ."

The Interdepartmental Committee on Native Education reported as follows in 1936: "Native opinion generally, the Committee found, was not favourable to any immediate extension, beyond the present practice, of compulsory mother-tongue medium . . ."

Twenty-six years later the position remains unaltered. The African realises that, for practical self-preservation reasons, a mastery of at least one of the official languages is essential. He wants to seize every chance of making it possible for his child to gain that mastery. The relegation of English in particular to a "time table subject" means that the child uses the language for about 412 hours (or just over 17 days) in a lower primary school life of four years and 548 hours (or about 23 days) in a higher primary school life of four years. The same position obtains in the case of Afrikaans.

The necessity for constant practice in the use of the official languages is recognised by the Department at a later stage. Discussing the results of the matriculation examination in the Bantu Education Journal of March 1961, it writes:—

"In addition to the work done in class the pupils should also find opportunities to make use of the official languages at home and during the holidays." (B.E.J., March 1961, page 76.)

The question to ask here is: Is it not reasonable, therefore, to suggest that this habit should be encouraged much earlier by ensuring that after a few years of careful preparation in the early primary school standards opportunities for wider and more frequent use of one of the official languages, at least, are created,

Progress in the publication of suitable textbooks in the vernacular does not seem to be impressive. A study of the Revised Booklist for Primary Schools: 1962 (B.E.J., No. 10, December 1961) reveals the following position in regard to subjects other than languages:

Subject: Social Studies: Pupils' Books (List B : 1 Zulu (for Std. VI); Teachers' Ref. Bks. (List C): Geog., 1 S. Sotho (Stds. IV-VI), Hist., 4 S. Sotho, 1 Zulu, 2 Venda.

Subject: Health Education; Pupils' Books (List B): Nil; Teachers' Ref. Bks.: 1 Tswana.

Subject: Nature Study; Pupils' Books (List B): Zulu series 1, 2, 3, 4 for Stds. III, IV, V, VI, Xhosa 2. Teachers' Ref. Bks. List C): Nil.

Subject: Arithmetic. Pupils' Books (List B): 9 series covering 6 languages. Teachers' Ref. Bks.: 4 series (SSA-VI).

Subject: Religious Instruction; Pupils' Books (List B): Xhosa, Books IV, V and VI; Teachers' Ref. Bks.: 4 series (SSA-VI) covering 5 languages, 3 books in Xhosa, 1 book in Zulu.

At a recent Conference on Bantu Education held in Johannesburg, Mr. J. C. M. Mbata, of the Institute of Race Relations, had some enlightening things to say on the vernacular.

One is led to the conclusion that pupils who were in Standard III or below in 1958 have passed out of primary school — or will soon do so — without any experience of direct study from text-books in most of the informative subjects. This applies to almost all language groups. Progress has been possible only by the educationally unsound method of copying notes and "swotting" them. The teacher is faced with the task of translating and simplifying from English and Afrikaans texts since the number of vernacular reference books available to him is small. Imaginative teaching finds little room in the circumstances.

The cumbersome form of many expressions in the vernacular poses its own problems. Doing oral exercises in arithmetic becomes a slow heavy-footed process. Even a bright child needs some time to unravel the following: "izinkulungwane ezingamashumi ayisishiyagalombili nesikhombisa ezinamakhulu ayisishiyagalolunye anamashumi ayisishiyagalombili anesishiyagalolunye." The number expressed here is 87,989.

The Department has tried to simplify the work by creating new words for certain forms in the vernacular. Substantially the problem is not resolved, and other difficulties arise. A new language spoken only in the classroom is added to the child's burdens. A Sotho-speaking child has to remember to say "Kgosotharo" for 113 when answering questions in the classroom and something entirely different when speaking to his parents.

The Bantu language medium is used in all classes up to Standard VI. Beyond this, two new media of instruction are introduced in at least four of the seven examination subjects. Two of these are supposed to be taught in Afrikaans and the other two in English. This introduces a handicap in the system about which even the Eiselen Commission sounded a warning. The Commission wrote:—

> "In employing the mother-tongue as a medium of instruction the language requirements of the pupil in the subsequent stages of his education should be borne in mind so that he will at no time be penalized as a result of his poor knowledge of an official language." (U.G. No. 53/1951, page 46, par 920(o).)

In multi-vernacular areas, the difficulty of trying to cater for all the seven different language groups is underlined. In most areas on the Witwatersrand, for example, it has not been possible to adopt more than two general groupings, namely Nguni and Sotho. Nguni includes, among others, Zulu and Xhosa, while under Sotho fall Southern Sotho, Northern Sotho and Tswana. A study of the Department's own terminology lists reveals quite fundamental differences in languages which are supposed to be similar. Thus, the Xhosa child in a school where the medium of instruction is Zulu find himself in unequal competition with his Zulu classmate and vice versa.

It is clear from this brief analysis that the practice of mother-tongue instruction was probably introduced too hastily. The effect has been that such changes as have occurred have been more revolutionary than evolutionary in their nature. Added to this is the fact that the system was imposed from above and was not everywhere received with open arms by the people. In practice, therefore, it may defeat the very ends for which it was instituted. namely, to interpret the environment to the child in the most convenient terms.

problem can never be easy. It is particularly difficult for persons imbued with a strong prejudice; it is, if anything, more difficult for those who feel they suffer the privation of legitimate rights. These strong feelings can only be controlled by the exercise of charity and justice.

Charity is the supreme virtue and its true nature is magnificently expounded by Christ in the Gospel. 'Thou shalt love the Lord Thy God with thy whole heart and with thy whole soul and with thy whole mind'. This is the greatest and the first Commandment. And the second is like to this: "Thou shalt love thy neighbour as thyself". (Matt. XXII, 37-39). Christian charity forbids the harbouring of dislike or contempt for any human person. Christian charity requires the forgiveness of injuries; it forbids the harbouring of hate, resentment and distrust. 'Charity is patient, is kind; charity envieth not, dealeth not perversely' (1 Cor. XIII, 4). Bitterness is no part of charity. Yet charity is not opposed to honest striving for the securing of one's true rights. For charity and justice must go hand in hand." (1952 Pastoral.)

(b) **A new spirit within the Church itself**

"To our beloved Catholic people of white race, we have a special word to say. The practice of segregation though officially not recognised in our churches, characterizes nevertheless many of our church societies, our schools, seminaries, convents, hospitals and the social life of our people. In the light of Christ's teaching this cannot be tolerated for ever. The time has come to pursue more vigorously the change of heart and practice that the law of Christ demands. We are hypocrites if we condemn apartheid in South African society and condone it in our own institutions." (1957 Pastoral.)

(c) **A Change in Society.**

To all white South Africans we direct an earnest plea to consider carefully what apartheid means; its evil and anti-christian character, the injustice that flows from it, the resentment and bitterness it arouses, the harvest of disaster that it must produce in the country we all love so much .We cannot fail to express our admiration for the splendid work done in many quarters to lessen prejudice, promote understanding and unity and help South Africa along that path of harmony and co-operation which is the only one dictated by wisdom and justice. On the other hand we deeply regret that it is still thought necessary to add to the volume of restrictive and oppressive legislation in order to reduce contacts between various groups to an inhuman and unnatural minimum." (1957 Pastoral.)

(d) **Application of Justice.**

"Justice demands that non-Europeans be permitted to evolve gradually towards full participation in the political, economic, and cultural life of the country."

"In the political field this can be achieved by the operation of a fran-

chise based on justice. It does not follow that the giving of the vote directly to all qualified members of community will result in the domination of one section over another.

The first point to be made is that colour should not be the criterion; the qualification should be the inability to exercise the vote in a truly responsible manner.

As persons emerge from a less developed state, and show that they have these qualifications, they must be admitted to participation. The form that participation takes must be such that it is genuine and effective, and provides an opening for the highest possible participation, that is at the top level as well as at lower levels.

Similarly, in the economic sphere, while the common good requires that conditions of industry and trade, management, employment and labour should not be suddenly and abruptly disturbed and changed, yet nevertheless, the common good demands that those who have the skill and ability, sense of application and patience, the desire to advance, should not be deprived of the opportunity of such advancement and progress in their economic position.

In this country there is an economic unity by and large in the sense that all are contributing to the general material well-being. There is a mutual interdependence between different sections. This fact requires in justice the payment of proper wages and the provision of decent living conditions in the form of housing and amenities, but it also demands that the opportunity should be open to all to acquire technical skills, and to dispose of their use without consideration of colour. The equilibrium of production and distribution must, of course, be safeguarded, as well as the advantages already gained by the worker, and the security he has obtained for his economic position protected. Adjustments that may be required through the adoption of this principle should be framed to cushion any ill effects that may arise for those who hold protected positions and, of course, responsibilities with that position. Nevertheless, such protection cannot be allowed to operate solely to maintain a privileged position for them in the economic order.

In the social sphere the same essential unity on which the foregoing pronouncements have been based, holds. The opportunity must be provided for those who attain to the recognised standard of education, whether formal or informal, and have a community of interest, to associate with others. Nor may a person refuse to associate with other persons of equal educational standing solely on the grounds of colour, for such a refusal is a denial of human dignity and man's essential unity. The introduction of legislation limiting this free association and social intercourse is a contradiction of Christian principles, as well as a refusal to acknowledge the essential unity of the human person.

Such legislation has in fact gone to the extent of denying certain fundamental rights as in the case of the

Mixed Marriage Act, which has deprived individuals of the free choice of their partner in marriage solely on the grounds of colour, a prohibition which the divine law and the natural moral law does not impose. Likewise the Group Areas Act is a denial of fundamental rights in this that it lessens the right of ownership for individuals of certain groups by the limitation it imposes." (1960 Pastoral.)

(e) **Prayer on the Part of All.**

"It is in the light of this revelation that we must see, and judge, and act. 'We have not here a lasting city, but look for one that is to come.' Our first duty then is that of prayer invoking Almighty God and beseeching Him by the light of His Holy Spirit to lead them along the path of righteousness. We cannot insist strongly enough upon this need for an obligation of prayer, because it is the grace of God which must overcome the human ignorance and frailty which stand in the way of the proper solution of our problems. We would stress this need all the more, because of the patent temptation of man to rely entirely upon his own resources, to give way to his own selfish considerations and desires, and to have recourse to force and violence to gain his ends.

Let us pray daily, hourly, for the infusion of God's grace that will bring men to see the right do it nobly." (1960 Pastoral.)

CONCLUSION.

Such are the main ideas in the three Pastorals issued by the Bishops of Southern Africa. They are clear. These pastorals have been read from pulpits throughout South Africa. The Press and the Government have taken notice. The question of the moment is: Have these teachings been applied to the peoples of South Africa? Judging by reactions within the Church itself, an impartial observer may well reply in the negative. The same observer could also make the observation that, unless these statements and their teachings are applied, conditions in South Africa may well become catastrophic.

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LOOKING BACK

IN 1944, Father John Ochs with the assistance of the late Bishop Riegler of Lydenburg founded the Catholic African Teachers' Federation. Five years after that Father Ochs was the main influence in starting the magazine of this Federation. The name of this magazine was 'Lumen'. In 1957 Father Ochs, who had to give so much time to African leadership in this country, died. At that stage Lumen was being edited by Mr. Mojapelo of Pietersburg. So great had been the influence and enthusiasm of Father John Ochs that Lumen stopped running for some time. At the beginning of 1958 the present editor was placed in charge of Lumen. Five years have gone by since that time, and as Lumen may take a new shape, it may be well to review the policy of Lumen as it has existed and changed over the last five years.

1958

This was a hard year for Catholic teachers, particularly those in Mission Schools. The Bantu Education Act had its effect. Subsidies were removed from the Catholic Schools. Teachers' salaries had been reduced and many of the best qualified teachers had left the Catholic Mission Schools. Lumen being the magazine of the C.A.T.F. came back into a hard world for the teachers.

If the articles appearing in Lumen during this year are examined, it will be seen that they cover a wide scope. Lumen at that stage endeavoured not merely to give news about the Federation of Catholic teachers, but also attempted to place the Catholic teacher in his relationship with the things of the world. This can amply be seen by listing the main types of articles that appeared. Articles were concerned, for instance, with —

(i) **The C.A.T.F.** News was given about the Federation. The editor was often asked to address different Unions or Associations and was able to analyse at least partially what was going on throughout the country.

(ii) **Teaching.** Catholic teachers had to receive formation relative to their teaching profession. For this reason Lumen had articles on the subject.

(iii) **Religious Doctrine.** ..As this occupies a major position in Catholic schools, teachers were given articles to read concerning catechetics. Useful information was given particularly the new approach to this subject.

(iv) **Schools.** Quite a number of articles were written on the position of Catholic Mission Schools, this being an acute question during that year and subsequently.

(v) **Africa.** In order to place the African teacher in at least a geographical context, articles were submitted on the whole continent of Africa — "the new giant awakening".

(vi) **Politics.** As the African teacher had to be aware of his position in society, quite a good deal of information was given on Politics both in this country and outside of it.

(vii) **Words.** An interesting feature was started during this year, namely, on words Catholics use in Church in the various African languages. This feature was contributed by the students of Pevensey Seminary and provoked much comment.

(viii) **Stories.** In order to give Lumen a lighter touch as well, various stories were written for Lumen, some of which were highly original contributions.

On the whole, therefore, it can be seen that during this year, Lumen attempted to cover subjects of a wide variety. All the subjects mentioned above were, of course, continued to a greater or lesser extent in the subsequent four years.

1959.

Several new features were introduced into Lumen during this year, as the editor acquired wider experience, and as certain lines particularly in the C.A.T.F. became apparent. The main features of the 1959 Lumen were as follows:—

(i) **Catholic Action News.** The editor of Lumen being the Secretary of the Catholic Action Department of the Southern African Catholic Bishops' Conference, it was natural that news of other Catholic Action Organizations should appear. The Y.C.W. received mention during this year. A special feature was on the endeavour being made to make Catholic Action as multi-racial as possible. In this connection it may be noted that Lumen during this year was selling to many White people as well as Africans. At this stage its scope was widening out beyond the boundaries of the C.A.T.F. as such.

(ii) **Liturgy.** This subject being a most important one in the life of the Church it began to feature in Lumen.

(iii) **The Enquiry Method.** An attempt was made to enliven the various C.A.T.A.'s throughout the country. A good means for doing this was seen to be the Enquiry Method. Enquiry outlines commenced to appear in Lumen and went on for two years. These were used fairly extensively in certain parts of the country.

(iv) **Social Doctrine.** During this year social doctrine of the Church received particular emphasis. (This also occurred in subsequent years). The statements made by the Bishops were analysed. "Pacemaker", a writer on social doctrine, started contributing and continued to do so.

(v) **Leadership.** This question received much attention from 1959 onwards. The editor of Lumen was frequently engaged in running Leadership Schools and reports often appeared of these. During this year Lumen became known not only as the "Voice of Catholic Teachers", but also as the "Voice of Catholic African Leaders".

(vi) **Urban Conditions.** Quite a number of articles appeared on conditions of African leaders in the cities. This also carried on as a major feature of Lumen.

(vii) **Rhodesia and Basutoland.** As a number of readers were in Rhodesia and Basutoland, articles began to appear on these two countries. It is especially interesting to note that a very considerable number of private subscribers are still in the Federation of Rhodesia and Nyasaland.

Perhaps the main observation that could be made about Lumen during this year was the widening of its scope, beyond the C.A.T.F. Circulation increased in this country from 2,000 to almost 4,000. Lumen was sold to many Whites and also appeared on sale at many Church doors. The endeavour was to make it a magazine from which any African leader would derive benefit.

1960.

During this year much the same kind of policy as in 1959 was followed. The particular points that might be mentioned in addition were the following:—

(i) **The Social Doctrine of the Church and the Colour Bar.** Because of conditions in that year, this was particularly emphasized. In this connection, a particular analysis of the emergency which occurred was given.

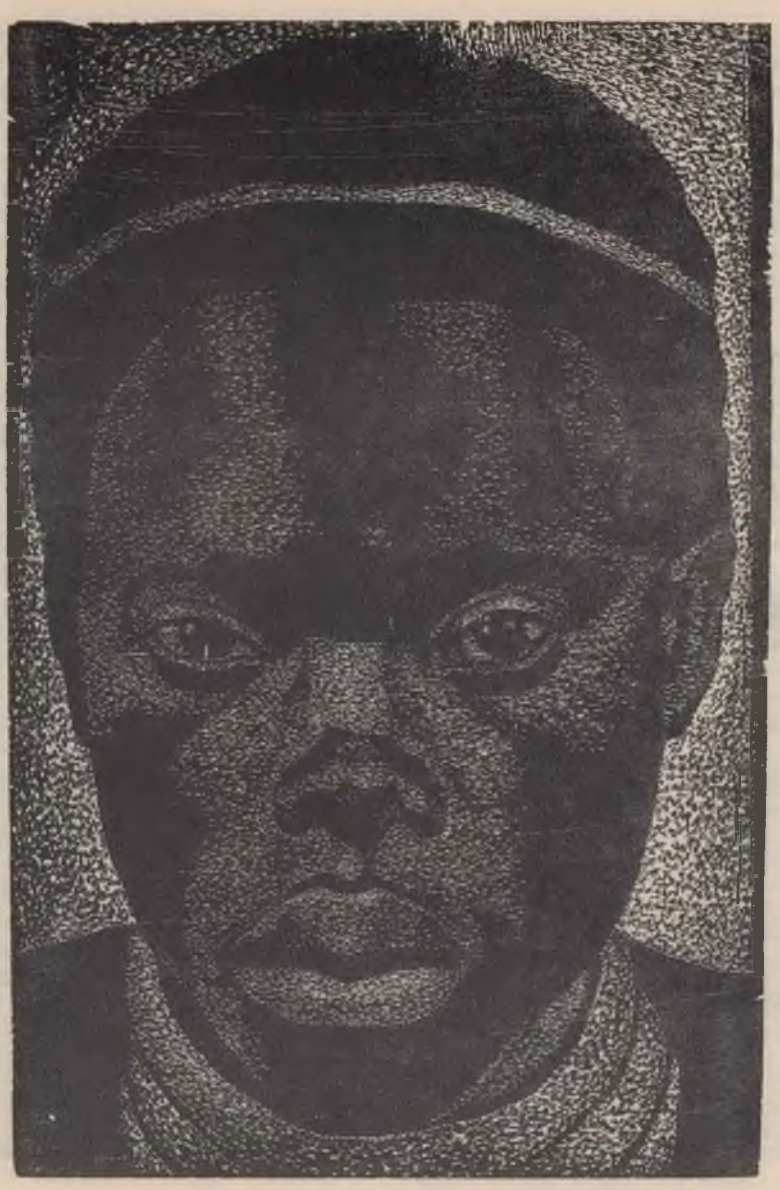
(ii) **Urban Conditions.** This feature appeared and a highly popular study of the Tsotsi problem was presented.

(iii) New and interesting news on Catholic Action throughout the country.

(iv) **African Customs.** In this connection several articles appeared on the highly contentious issue of Lobola. Many letters and discussions followed on this.

(v) **Coloured Teachers.** During the year an attempt was made to increase the number of readers of Lumen amongst the Coloured people. For this reason articles appeared on Coloured teachers and related subjects.

During this year Lumen reached a peak circulation of 5,000 copies.



. . . . . GUIDANCE TO AFRICA

1961.

Much the same lines as mentioned above were followed in the Lumens of 1961. So widely had the scope of Lumen extended amongst African leaders in South Africa that it seemed to extend beyond the aims of the C.A.T.F. A tremendous difficulty in this regard was the fact that Lumen was not only running at a loss, but also that it was using up all the funds of the C.A,T.F. For this reason Lumen became dissociated from the C.A.T.F. at the end of the year.

1962.

During this year all the marks, particularly of the three previous years, were more clearly traced in the Lumen of 1962. Relations between the various races of South Africa received even additional emphasis.

Thus it became clear that the purpose of Lumen was to present adequate reading matter to the committed Christian, and more particularly African Christians in South Africa and Africa. During these five years, therefore,

it can be seen that Lumen has presented a fairly adequate guide to any thinking African Catholic both in South Africa and indeed in many countries further north. During these five years Lumen has been read not only in South Africa, but also in the Federation, in the East African territories, and in West Africa, as also by many individuals in other parts of the world.

Lumen would not have been possible had it not been for the wonderful help of many people, and more especially of those who contributed towards the writing of Lumen. In this connection the following people may be mentioned more particularly:— **Archbishop Hurley** who scarcely failed, more particularly while Spiritual Director of the C.A.T.F., to subscribe. His articles were always informative, provocative and interesting.

St. Peter's Seminary:— Both the staff and students of St. Peter's Seminary always gave tremendous help to Lumen. They did this not merely by writing articles but also contributed such matter as the Words in Use in Church already mentioned. Two people, however, must be singled out from St. Peter's namely, Father Finbar Synnott, who has been perhaps the mainstay of Lumen in the last five years and Father Jerome Smith.

Mr. Drake Koka. For a number of years Mr. Koka was Secretary of the C.A.T.F. and also assisted in running the Leadership Schools. His articles were of much use in Lumen.

Mr. David Craighead has also contributed much, more particularly in the social and political fields.

Father A. Mabona presented, particularly in the earlier part of the five-year period, interesting information concerning Europe and more particularly, Rome.

Miss Elizabeth Appie has always had interesting and instructive things to say more particularly to the woman teacher.

Mr. W. A. Kgomo, the 'Man from the North', has also provoked discussions more particularly by way of his articles on Lobola.

Miss Mary Joyce Mabuzo must also be mentioned.

Mgr. D. Hatton, Director of the Propagation of the Faith, has never failed to give his quarterly contribution to Lumen.

Sister Theodula's articles on Catechetics were read by a wide circle of interested readers.

Although **Miss Jenny Liefeld** never wrote for Lumen, she must be mentioned very specially for the organization of the selling of Lumen. Jenny did much to popularise the reading of Lumen.

It is impossible to mention all the other contributors and sellers of Lumen, but, finally, the cover designer of Lumen must be mentioned — Mr. S. Konya's work has called forth comment throughout the country and has been one of the main exciting features in Lumen of the past five years.

At the moment discussion is going on as to whether Lumen is to continue in its present style and with its present purpose. If it does so, it is hoped that Lumen will continue to receive the support of so many people throughout this country and outside of it.

CATHOLIC AFRICA ORGANIZATION

Interested readers of Lumen should note that the brochure explaining the C.A.O. is still available. (Write to Father C. B. Collins, P.O. Box 941, Pretoria). This little work, priced at 10c. is essential both for anyone who is endeavouring to set up a C.A.O. committee or for anyone who belongs to it. The brochure is very readable and should be obtained by all those interested in the C.A.O.

Many people have asked for a summary of the findings and talks given at the last C.A.O. Conference held at Manzini from January 9—12, 1962. The usual bulletin giving these findings, discussions and talks (of the C.A.T.F. and C.A.W.F. as well as the C.A.O. meeting) will soon be printed. If any copies are wanted those interested should apply to the same address as the above. The price is not yet certain, but it will be between 15 and 20c.

WHAT DO YOU KNOW ABOUT . . . .

SOCIAL SERVICES ?

A. Social Security in General.

The words "Social Security" and "Social Welfare" are new, but the things they represent are not new. Every form of society, except some which have been excessively callous has had provision for the accidents of life among its members. This need has been written in the heart of man, a part of his social nature. The aged, the sick, the man who has lost his crop or his job, the widow and the orphan, all those who cannot provide for themselves but are members of the community must be provided for by the community.

The Catholic doctrine implying this is expressed in two ways: first of all economically in the principle that the wealth of the earth has been given for the subsistence of all on earth. So the first charge on the wealth of any community, before anyone has additional income, is to provide food and clothes and housing and health for all its members. If the individual, for no fault of his own, cannot do it, then those around him must surrender part of their wealth to help. It becomes much more difficult if he will not work. What penalties a state should inflict upon such a person, whether he should be allowed to eat, I do not wish to discuss here. I am talking of the genuine case. And even if a man refuses to work, still his dependents cannot be penalised, but must be provided for by the community.

Apart from the economic question of where the funds are to come from the same principle is expressed **socially,** i.e. as to who shall do the necessary services, take responsibility for looking after the sick and orphans and aged, in the natural duties of justice, loyalty and generosity. This also includes giving to people who are distressed or deserted a degree not only of help, but of friendship and companionship. We must emphasise here that these duties are all duties of nature, not only demanded of us by the revelation of a new form of love in Christ, which increases such duties greatly, but does not institute them. They were instituted by God in making men, according to the Catholic Theologians, one family, united in a solidarity that makes all humans as parts of each other, and imposes on all the duty of mutual service according to the needs of others. Again it implies the principle; nothing a man has, neither his time, nor his energies, nor even his emotional capacities, are for himself alone. He owes not only service but friendship to those around him according to their need.

ALL MEN, ONE FAMILY

Pope John XXIII has used again this grand concept in his latest Encyclical: "The solidarity which binds all men, and makes them members of one family," according to him obliges nations to help each other. We are in the final resort all blood relations of one another in Adam, only some of us are more distant cousins to each other than others. Just as a family is bound to support and tend its sick, so are we finally bound to provide home and life for each other, the obligation falling naturally upon those nearest each other, but being such that if anyone has no family around him, someone else, even if it be from the opposite end of the earth, must take to him the place of family.

This natural brotherhood of man, which is not imagination but hard fact implying definite duties, is increased immeasurably by the unity which is made in grace, a share in the divine life, a part of the life of Christ, which makes a still closer brotherhood in Christ. Both in so far as some are already united in him, and in so far as we are bound to try

In this article, Fr. Finibar Synott gives much useful information concerning Social Aid in South Africa. Fr. Synott lectures at St. Peter's Seminary.

. . . . THE CHURCH'S GREATEST NEED !

and draw those not yet so united in him, i.e. the unbeliever also, into the new brotherhood, this new law of love doubles a Christian's duties in natural human solidarity and loyalty. But lest anyone should say "I am not a Christian, I am not bound to any such thing," we must emphasise always the natural duty.

It is one of the greatest tragedies of the recent history of the Church that Christianity spread over the world at a time when the Western European nations that professed it had suddenly developed a new form of industrial-capitalistic economy in which they had seen things change so quickly that they were utterly confused, had lost the sense of natural solidarity, and assumed it to be impossible to provide as a body and as a social unity for the needs of the poorer and distressed. I say

a tragedy, but these things have, of course, their place in God's providence, so perhaps a better word for it would be a mystery. But it is a fact that just as the Western nations, colonising and leading the world, spread around it a harsh system of individual competition in matters of wealth, an example of selfishness, so in this matter they spread a system that had not yet adjusted itself to providing the needs of life for all in that harshly competitive world. It was assumed that the needs of the poor and unemployed could be sufficiently provided for by individual acts of charity. The whole idea of wealth as being fundamentally common in use, and the obligation of communities to provide for the distresses of their members, had to be laboriously restored in the last fifty years, when the world was in danger of going Communist because of the un-brotherliness of it all, by the development of social welfare measures: pensions, grants, free hospitalisation; social insurances and so on.

THE UNIVERSAL CUSTOM

This was a temporary unnaturalness however. In simpler ways of living all over the world, as the teachers know for instance by memory of Zulu social law, the obligation of supporting the widow and the orphan and the incapacitated as a direct natural obligation and duty was always understood. In African custom it was the duty of the nearest male relative in authority to provide for the widow and the orphan, the man wounded in hunting or war, the family whose house burned down, the house whose crop had failed and so on. The social code of the people disgraced a man who did not so provide, and his chief would have been brought in to correct him. You find the same custom from China to Peru, all round the world, except as I have said in some societies whose problems of survival had led to a lack of natural sense, as for instance the Bushman groups, which had to follow game at a trot for days, could not manage aged people and left them to die of exposure. This sense was often far from perfect. As you know African clans often exposed one of twins to die, as solution of the problem of feeding them could not be visualised. But even in primitive tribes where you might be smelt out for witchcraft and victimised the following day, or which permitted many brutalities, you were sure of a house over your head and food while you lived. Tribal life, and rural life, had a similar system of providing by the group all over the world.

The provision of social welfare services in the European civilisation has an interesting history. In the tribes or clans which occupied Western Europe, the system was similar to the Bantu system: people were provided for by their nearest in kin, or by the clans, which close unities. Later in the country the clan turned into the Barony, and the feudal landowner came to have the duties not only of an owner of land, but of a civil magistrate and chief. In general he was supposed to provide still used for some pensions, for those on his land. But in addition to both of these the Church, from the time of the first Christian Roman Emperors, three hundred years after Christ, had been used by the Kings of Europe as a social welfare minister. The Emperors found that the Bishops of the fourth century A.D. had built large hostels for travellers, hospitals, orphanages, old age homes, etc., and started to endow these. This custom carried through into the Middle Ages, and the Church had not only voluntary offerings for such purposes, but taxes, called tithes, which the people had to pay for the general support of the Church and its works. So we find, in the thirteenth century, for instance, that Bishops, monasteries and other Church bodies, which also had large properties, were expected to provide not only food for the hungry, and hospitals, and hostels for pilgrims, and such special services, but even to provide bridges in their district and alms houses for the aged, etc. As municipalities grew, these too, began to provide poor houses, hospitals, etc. But the sudden industrial development of the late eighteenth and nineteenth centuries increased the populations of towns, and disturbed the balances of country life The Church was disestablished in most places, i.e. her funds were no longer a regular percentage of public money, but private contribution only. So the poor of Europe, and where the form of European society repeated itself, were left between two stools. The function of the Church was taken away from her, and nothing proportionate to the new needs substituted, until the Social Welfare system of pensions, grants and insurances from public taxation developed in the last fifty years.

B. In South Africa.

South Africa has in general adopted the system used throughout the democratic systems of the world of providing for the main social disabilities and accidents either by grants or pensions made directly from tax money, or by assistance from taxes to schemes already in existence, or by compulsory insurance: i.e. in the latter case the person is compelled by law to set aside a part of his income in a fund from which, if he is disabled or suffers serious loss, a support will be paid to him.

For Europeans these services in South Africa compare favourably with other modern countries. But, as is so often the case in this country, a good principle fails to be carried out satisfactorily when it crosses the colour division line.

We will consider first what is available to Africans, then needs yet to be met.

(1) **Old Age Pensions** are available to Africans after a Means Test: i.e. an amount is fixed which it is considered they need for bare subsistence, and if they have not got this much income from other sources, it is made up in part or in total from the Pension.

Disability and Blind Pensions are given in the same manner, and according to law can be given anywhere in the country. Moreover, a fact not generally known, they are available from the age of sixteen. **Lepers' Grants** are also given.

The existence of these grants is something to recognise as good. But there are various disadvantages connected with them known to me. You may know others. First the rates are very low, varying from R0.24 a year in rural areas to R0.65 in large urban areas. Secondly, the method of checking up on the persons concerned is very bad. The people applying for them usually have to appear themselves, and we hear horrifying tales of old and infirm people crawling in utter exhaustion, or being tied on to ponies and reaching the pension offices in the state of a hospital case. It should be much easier to obtain a power of attorney for someone else to represent them, or, as is done with Europeans, for some acknowledged social figure such as a minister to sign a statement that they are alive, and so enable someone else to go and draw the pension for them. A question the congress members may be able to answer better than I is whether the means test is usually well applied, or whether as in the matter of maintenance grants there is an evasion of paying out grants on the grounds that the rural people are living in the Bantu manner, and so their nearest male relative is responsible for them.

(2) **Widows' and Maintenance Grants.**

These are paid in towns even to Africans. That is, a widow who had only minor children, and was unable to work, could obtain a small grant until recently. This is now being evaded in two ways. In large locations widows are often refused the right to have houses, and obliged to remarry or return to their theoretical Bantu area, unless they have an adult son to take over the house. In rural areas they are being treated as dependents of their husband's relatives according to Bantu custom, and are considered to be provided for. The proportion of grants allowed in the case of Europeans and other non-Europeans for minor children of widows is not given either.

Here there seems to be a grave injustice. If a woman has lived for many years in a town location, and her husband worked for and in that town, she has an established right there. It may be cruelly difficult for her to give up all her friends, go to a Bantu area where she is a stranger and possibly unwelcome, perhaps if she is a Christian, be subjected, with her children, to a pagan brother-in-law's whims, lose contact with schools, etc. In fact, if she has been married in community of property she should now be treated as the guardian of, and householder for, her children. The same applies to women moved to reserves from farms. As regards the woman whose home is in the reserve area, while some of these objections have less force, still it may be an undue subjection for a Christian woman.

It seems that a very grave lack in the present social welfare system for Africans is a proper provision for the maintenance of widows who cannot work, because of commitments in looking after a family of minors, and grants proportionate to their needs. The old system in which the widow and children fitted into the land work and general balances of the clan has now gone, with the reduction of African lands and cattle to a fraction only of what is needed for support.

(3) Apart from the state pensions and grants South Africa has the system of covering industrial accidents and loss of work by **Workmen's Compensation** and **Unemployment Benefits.** The first is available to all who are injured while working legally for another person. It varies according to the degree of in-

(Continued on Page 24)

MALNUTRITION - A NATIONAL PROBLEM

During the past few months there has been much dispute in the press and in many interested circles as to whether malnutrition is a national problem in South Africa, or particularly among the African peoples. Two factors have sparked off this discussion. The first is the setting up of the Nutrition Corporation of South Africa Limited (Kupugani). This non-profit organization has been doing a tremendous amount of good by endeavouring to bring either free or reduced price foods to Africans more particulary in the rural areas. Much of this valuable work has been reported in the press.

The second factor that has sparked off the dispute is the appearance of an Institute of Race Relations brochure. This little work written by Karl Keyter is called "Industrial Feeding of African Workers". This brochure raises tremendous probems and is well worth the attention that it is obtaining. A summary of its contents is as follows:—

I

WAS

HUNGRY

The Purpose of the Investigation. An investigation, lasting from June to October, 1961, was conducted to examine the following questions:

1. What are the reactions and attitudes of African workers to industrial feeding and how do these influence support of any feeding scheme?
2. To what extent does dietary deficiency exist among unskilled African labourers who are not fed at work, and to what extent will feeding improve their health?
3. Is industrial feeding likely to increase factory production?
4. To what extent do canteen facilities exist in Pretoria, Germiston, and Johannesburg, and how can industrial feeding be extended so that all workmen in a particular industrial area, and not only in a particular factory, can receive the benefit of adequate feeding?
5. How can industrial feeding, together with other measures, overcome the wider problem of malnutrition in the African community at large?

Brief Summary of Information Obtained.

1. Reactions and attitudes of unskilled workers not fed at work.

(a) Of 1,037 workers questioned in Pretoria and Germiston, 1,034 stated that they would find extra money more acceptable than food.

(b) Of 692 workers questioned in Pretoria, 39 per cent. (270) said they would neither support a canteen with reasonable prices, nor one providing free food; 13 per cent. (90) said they would support a canteen with reasonable prices, but would not accept free food; and 48 per cent. (332) said they would be willing to accept both.

(c) Ignorance of food values:
Of 730 workers in Pretoria, 713 considered thick maize porridge healthier than brown bread; 250 considered mealie rice healthier than potatoes; and 246 considered fermented maize gruel healthier than sour milk.

2. The worker's health.

(a) Lower-paid non compound workers tended to reduce on their home meals, when they were fed at work.

(b) Higher-paid compound workers bought fruit and milk more frequently than did lower-paid workers.

(c) As the size of an urban African household increases expenditure on grain products also increases; expenditure on vegetables and milk remains constant; and expenditure on meat fluctuates.

(d) Of 600 unskilled workers in Pretoria, 20 per cent ate no vegetables and 29 per cent ate them less than five times a week; 32 per cent drank no milk whatsoever and 70 per cent drank it less than five times a week; 61 per cent consumed no fruit and 81 per cent consumed it less than twice a week.

3. Increase of factory production.

One firm reported a 40 per cent rise in production within four months after introducing a feeding scheme, and another firm reported a 53 per cent decrease in absenteeism over a three-month period.

4. Extent of canteen facilities.

Questionnaires were sent to 870 employers in Germiston, Pretoria and Johannesburg. Of these, 36 per cent replied from Germiston, 30.1 per cent from Pretoria, and 35 per cent from Johannesburg.

(a) The small firm: There were hardly any canteen facilities at smaller firms employing 10 to 20 workers. Of 34 such firms in Pretoria who replied to the questionnaire only two fed their workers; of 16 Germiston firms only one; and of 40 Johannesburg firms only two.

These firms did not regard feeding as feasible because their workers were either continually on the move or too few to justify the expense.

(b) The larger firm: At firms employing 20 or more workers, canteen facilities were more prevalent in Germiston than in Johannesburg and Pretoria. Of 38 Germiston firms who replied to the questionnaire, 21 fed their workers; of 66 Pretoria firms 18 did so; and of 104 Johannesburg firms, 16.

5. Industrial feeding and other measures as a means of combating malnutrition.

The Church in Africa

OCTOBER 21st was held as Mission Sunday throughout the world. This day is usually set aside as a day on which people make a special effort to assist the Missionary Church both in prayers and by means of finance. The official news service of the Congregation de Propaganda Fide (called 'Fides') carries certain reflections for Mission Sunday. The following is an excerpt from the particular issue of Fides that is relevant to Africa. It must be noted that the figures given for Catholics in Africa do not include several million Catholics who did not come under the Sacred Congregation de Propaganda Fide. This excerpt is brought to you by the Right Reverend Monsignor Desmond Hatton, Director of the Society for the Propagation of the Faith in South Africa. (P.O. Box 1928, Pretoria).

"In Africa, during the past two years the political situation was one of change in which former colonies or trust territories became independent nations. Though the transfer of authority went smoothly in most places, these political changes had there repercussions in the Missions and in some places disturbances wrought havoc in missionary work. The normal flow of new and fresh missionary personnel has been slowed down and missionaries already on the spot are overburdened.

On June 30th, 1961, Catholics in African territories ecclesiastically dependent upon the Sacred Congregation "de Propaganda Fide", numbered approximately 22,000,000 against 17,740,000 in 1959. In 1961 there were approximately 12,500 priests in the territories under question against 12,000 in 1959; Brothers in 1961 numbered 4,800 against 4,680 in 1959 and Sisters, for the same dates, numbered 22,000 and 21,400. The need for more priests, Brothers and more Sisters — missionary and local — increases each day not only to bring the light of the Gospel to the millions who must still be evangelised but also to deepen the religious life of Catholics. The

Faithful of newly independent nations must be prepared spiritually to meet their responsibilities in new conditions of life in a rapidly changing society. Mission schools, mission hospitals and social undertakings of all kinds must meet higher and higher standards.

The work of the Church is not exclusively in the hands of priests, Brothers and Sisters. Lay missionaries, whether they be in Africa or elsewhere, are no longer so few in number that the arrival of each one is announced in our papers. Their number is constantly growing, but they work so unobtrusively that their presence is too often ignored. A recently published photograph of a dozen smiling Grail members in Uganda was a kind of revelation to many newspaper editors, but really you will have to travel far in Africa, Asia and Latin America if you want to follow the missionary work of the Grail. You will have to go far to follow the Mission Helpers of Los Angeles and the Medical Missionaries of Würzburg to say nothing of the Catholic Auxiliaries. We have singled out only a few organizations, but there are others like the Papal Volunteers and there are the individual lay apostles who give their services directly to mission superiors.

Local Catholics in many places in Africa are entering the ranks of the lay apostolate, as Young Christian Workers, as Legionaries of Mary and in youth and student organizations. The East African Lay Apostolate Congress that took place in Tanganyika with 135 delegates of 35 dioceses of East Africa may be pointed out as an outstanding example of interest in this field of Catholic activity. These meetings were reported in the press throughout Africa and elsewhere and the Permanent Committee for International Congresses of the Lay Apostolate which has its headquarters in Rome has just published a 125 page report on the proceedings of the congress.

A new kind of Catechetical Training School has been started in the Diocese of Mwanza (Tanganyika) and imitated elsewhere. This new venture prepares not merely a Catechist but a Catechist-family by a period of training in which the Catechist, his wife and children live at the centre and follow a regime that aims at forming not only a Catechist to teach by word, but also a Cathchist-family that will teach by example. Simple as it seems, this training centre is a new departure that is full of hope.

Despite obstacles of different kinds there are bright spots even in places where very serious difficulties exist. It is thus pleasing to note that the University of Lovanium in the Congo (Leopoldville), which began its first academic year in 1954 with 33 students, this year has about 700 students among whom there are about 100 non-Congolese Africans and about 60 non-Africans. Lovanium is the only Catholic institute of higher learning in Africa with an international standing. The Catholic school system in independent Congo, despite difficulties of finance and personnel, has about 1,400,000 pupils in primary schools that are administered by the Missions. Since 1906 all Catholic primary schools have been staffed by Congolese teachers, about 40,000, who courageously remained at their posts even in regions where regular payment of their salaries was doubtful.

At a recent Conference, two talks were given on Leadership. Both present highly interesting angles to the problem of their training.

ARE LEADERS BORN ?

THE following notes on training of leaders are referred in particular to the training of Christian leaders or lay apostles among working people, as used by Young Christian Workers and its adult counterparts throughout the world.

Every Christian should be conscious of the great need and urgency of social and economic reform. While the social Encyclicals of the Church have stressed this they have also stressed that these reforms alone could never solve the social problem. There can be no real nor lasting solution without the restoration of the Christian ideals and morals among men. On the other hand the ultimate goal of all the economic and social transformation we are seeking is to put back the economic and social facts in their proper place. They should be at the service of man in the achievement of his earthly and eternal vocation. This is another principle which the Church has never failed to underline. The conclusion to be drawn from this is that to train leaders to bring about a social and economic transformation is not sufficient. We have to form and train leaders who will do this because they are fully Christian. We do not want Trade Unionists, Politicians, Mothers and Fathers who happen to be Christian; we want Christian trade unionists, Christian politicians, and Christian mothers and Christian fathers. Neither do we want Mr. X. elected to the Tenants' Association Committee because he is a Catholic. We want him elected because he is a first-class tenant and has shown a first-class interest in the welfare of the other tenants.

Lay Apostles Are Made Not Born.

In looking for people to train as lay apostles it is worthwhile remembering a few things which may seem even unnecessary to mention. The first is, while we have to choose people who seem to be the most likely material, we will definitely not find people with all the qualities ready made. Essentially we have to help people to improve what good qualities they do have and work to develop the ones they need. Secondly, there is no easy formula for the production of lay apostles. No short cut. A method or a movement will not train apostles automatically. It still depends on prayer, hard work and on personal assistance given to an individual. And even then there will still be failures, as with Judas .

Like by Like.

This is an important principle so much stressed by Pius XI and others. Nobody today questions the importance of a native clergy. The same applies to the lay apostolate. A person coming from outside no matter how great his goodwill, can never be as effective as those who belong. An apostle who belongs already knows, almost without thinking, the mentality and attitudes of those to whom he has to bring the Gospel. Therefore, in order to win working people, working people must be formed and trained as apostles.

Incarnate Apostolate.

The apostolate, though basically spiritual, is not independent of the social surroundings in which it is exercised. In other words, it is a spiritual apostolate which is incarnated in a certain social setting and which is affected by it. There is an intimate connection between environment, i.e. housing, working conditions, leisure activities, neighbours and fellow workers, and the spiritual life. An understanding of this is the key to understanding both the purpose and method of the modern lay apostolate.

The main element in the formation of a lay apostle is helping him to see the world as it actually is, to discover the Christian ideal for the world, and in the contrasting of these

two, to be stimulated to act to bring about the ideal. By the world we mean **his** world, the world in which he lives — his life, his street, his work-place, his home, his friends.

This must be a progressive formation, the aim of which is to make the whole life of the individual Christian ,to help him to Christianize his environment in order to make the Christian life possible, and to seek to win all for Christ.

Christian apostles, therefore, must be helped to exert an influence on their environment, both of things and of persons. Environment cannot be changed unless those within that environment can conquer it. There is no question of being indifferent to it, no suggestion of a toughening-up process to make people impervious to it. The whole sense of Christ's mission is against this attitude. The economy of the Sacraments suggests quite the opposite. Confirmation is not conferred on the individual in order to strengthen him in his passive resistance. The Holy Spirit comes to assist and direct him in his share of Christ's Redeeming work.

Movements Are Necessary For Training.

To influence the working world not only is individual and group formation and action necessary, complete movements are needed on a local, regional, national and international plane. Not only does the lay apostle need the support of his group and movement; he himself, in order to take effective action, has continually to be building teams to act with him. The world is so organized that an isolated individual or group on its own won't be able to make much of an impact. The movements of the lay apostolate, under the leadership of lay people, must also be there to ensure that the other means of sustaining the apostle are provided, for instance, the programme, the days of recollection, study days, retreats, etc. All these also will be designed to give a complete formation, apostolic, liturgical, spiritual, etc.

Training Through Responsibility.

In speaking to numbers of lay apostles we have particularly looked to see what helped them to "come to life." In practically every case the answer was the same; at some time or other they had been given responsibility. The undertaking of small responsibilities is the finest training for the assuming of larger ones. The leader learns by doing. His university or seminary is that of his every-day life. No amount of theoretical training beforehand can take its place. He can take lectures in swimming but until he gets in the water he will not learn to swim. Through this taking of responsibility the lay apostle can be helped to discover that he has a role in which no one can take his place. He has a Divine mission, a Divine responsibility.

The Enquiry Method.

The enquiry method is a method which has been developed in order to incorporate the fundamental aspects of training which we have mentioned. The following are the main three forms in which the enquiry method is used:

Gospel Enquiry: This consists of a passage from the New Testament which has a few points worked out to assist in the discussion of the passage. The discussion is aimed at helping people to discover the meaning of the passage and how it is applied or not applied in every-day life. Through the Gospel enquiry and its preparation people can be led to know, understand, love and imitate Jesus Christ, the Way, the Truth and the Life. Their knowledge must come by their own discovery (helped by the priest); and their love by a practical action of charity and service. They must learn through the Gospel the value of their life, their vocation, their apostolate. They must be helped slowly to discover Jesus Christ, love alone will kindle their zeal. They must learn to see in the Gospel story the strength and gentleness of Our Lord, His courage and generosity, His unshakeable loyalty to His friends, His patience, enthusiasm and love. They must discover also how well He understood and loved the working man and woman. All of this will slowly lead them to deep love of Our Lord and to a deep inward conviction of their place in His plan of redemption, now, in the 20th Century, in the providential place of their work and their neighbourhood.

Social Enquiry: The first purpose of the social enquiry is to help people to see their world objectively. Most people take their life for granted and haven't thought much about it. The social enquiry should help the leader to stand aside from the stream of life and look at it as it flows by. He or she, with the group, learn to see the world as it is, learn to view reality. It may be a physical thing like physical conditions at work and their effect on health; it may be a moral attitude, like the views of his friends on courtship and marriage; it may be religious like the number of people he knows who have any kind of

the Worker, the Saviour, the King; that His religious belief and practice. In this first part of the social enquiry, the SEE, the leader must learn to bring in facts showing the actual situation around him. These facts need not accentuate only the grim side of a picture; both the good and the bad must be noted if the true picture is to be seen.

Then in the second part of the enquiry, the leaders make their judgment on these facts. This is then the confrontation of the real with the ideal: Such and such is the attitude current about marriage, divorce or contraception; but the Christian ideal, the Church's teaching is such and such. This or that industrial process is bad for the health of the worker; judgment — man has a right to bodily integrity because he is a human person. Only such a percentage have any time for religion, but man has a duty to worship God because . . . In this way the judgment is made.

If the enquiry has been done properly, the outcome should be inevitable. The clash of the real and the ideal, the contradiction between what is and what should be, must lead to the idea of action. Together they plan what can be done and action is carried out individually or by the group.

The enquiries serve a double purpose in the training of a leader. They train his judgment, teaching him to exercise the virtue of prudence daily; and they also train him by doing — his training must never be a purely intellectual exercise.

Review of Life.

The Review of Life is that part of the meeting in which: (1) The decisions made and actions carried out are reviewed by the group. This is vital for there to be any sense of purpose or direction in the apostolate of the leader. Whether actions have failed or not is of secondary importance; the leader has to learn that their success depends on God. From the Review must come plans and decisions to do better. It also encourages an awareness of the fact that the apostolate is carried out in every-day life not only at meetings. (2) The second and most vital part could be called Facts of the Week. This gives a chance for problems, situations or opportunities currently arising during the week to be discussed. Here one is able to tell whether the leader has really grasped the apostolate or not. If he has he will bring up things from life which he did not do previously because he accepted them as inevitable and as part of life. Once again the process of See, Judge and Act is used on these facts. The group has to work out a Christian judgment and action without the aid of the guiding lines of the Social Enquiry. Here is an excellent opportunity for training also.

GROUP DISCUSSION

CONCLUSION.

One of the four marks of the true Church is that she is apostolic. Without apostles the Church would not be the true Church. Our Lord placed so much importance on the training of apostles that He spent the greater part of His public life doing so. How could He spend so much time with so few? Obviously the few were being given a full Christian formation in order that the many might be reached. Today the need is the same. The priest cannot be everywhere. That is not his vocation in any case. He represents Christ. More than ever it is necessary for him to take people from the mass in order to train them to be the leaven within that mass. The world of work, of politics, of leisure, even the home, is closed to the priest. If these are to be Christian, lay apostles are needed to make them Christian. Some say, but there is a shortage of priests. The answer is that the shortage will continue and grow worse unless there are lay people who make homes which are capable of producing priests.

In spite of what seems an obvious necessity, it would still appear that the training of lay apostles is regarded as a luxury. One hopes that this situation will not continue for much longer. The future of the Church and the world depend on this. If we haven't the time or money it simply means we haven't the time or money to save the Church.

ANOTHER WAY

IN putting these points together I have assumed three things. The first is that we are considering training as a preparation for mature, responsible Christian living, and that programme outlines should indicate basic formative lines upon which growth can continue. The second, that education towards responsibility combines the aspects of impression and expression, that is, that actual experience plays a valuable part in any formative process. And finally, that our concern here with the subject is part of a much wider design which aims to establish possible relationships, through responsible, articulate men and women, between spiritual and temporal action in the setting of our local needs. As a direct result of this last, we seem faced with the charge of creating certain fundamental frames of mind, the first of which is probably the conviction and understanding that the supernatural should pentrate the temporal without undergoing change —- Christianity has a value in itself and cannot be confused with its necessary incarnations. Penetrate the temporal it must, however; hence the need for preliminary clarification of ideas as formative basis upon which foundation our life lessons and experience can build.

Broadly then, with the formation of a person towards maturity and responsibility in mind, the following are possible aspects of a training plan.

CONTENT.

Intellectual Background.

The doctrine of the Mystical Body and the meaning of membership in the Church; an awareness and acceptance of the concept of the community of mankind

The liturgy as the layman's way to sanctification with special study of the Mass, the Sacraments and the prayer life.

The consequence of the Sacraments of Baptism and Confirmation together with a concept of Apostolate and the Papal writings on it.

A concept of Vocation, with a study background of Marriage especially.

A concept of Work, combined with an understanding of commitment and duty.

Personal Background.

The spiritual life of the layman; concept of liturgy in personal life; prayer; practice of virtues, etc.

Character Formation.

An understanding of the field of natural ability and professional training as an outlet for apostolate.

Social Background.

Concept of our world in its **historical setting.**

An awareness of social and economic principles, problems and possibilities.

The teachings of the Church on these principles.

Cultural and Recreational.

These to fill a need in man for the harmonies of speech, music, colour, line, movement — in the form which each man knows he needs.

Sport.

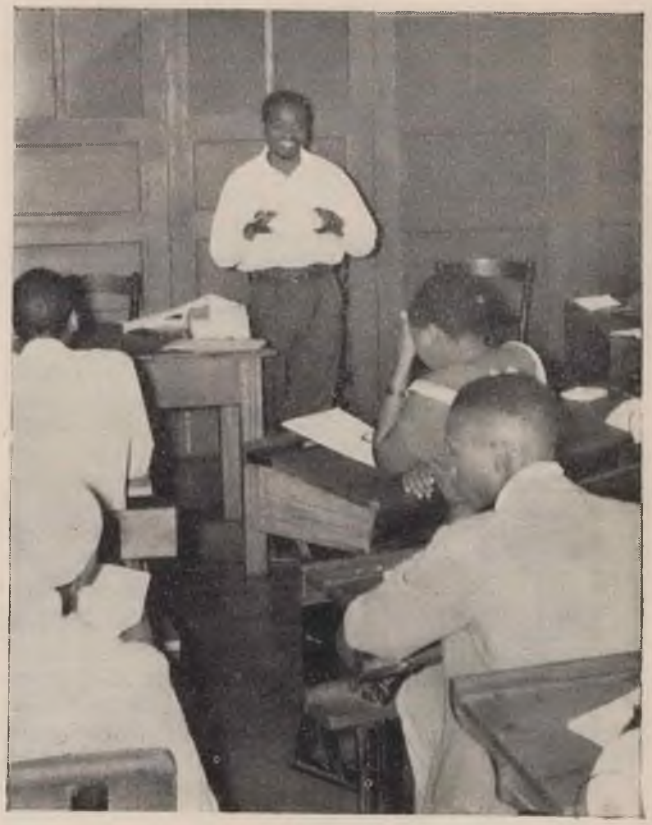
Each person's capacity is his own. In any formation programme each one digests what he can. While the majority have the possibility of becoming mature and the ability to express that in some sort of responsible way, there are some for whom it is possible to stand on a "soap-box" — that is, they have the God-given ability to lead the minds and hearts of others.

These may need extra help. Besides a vision of the meaning of life and also of the task in hand, a knowledge background, a certain understanding of themselves and people, they will need practice and supervision in leading — in discussions, in forming conclusions, in handling people, in confidence, in openness, in flexibility, in method and in all the practical aspects which come under the recognised definition of "leadership."

METHOD.

Training is possible through weekly or fortnightly meetings, through concentrated study weekends, study weeks, or longer periods. It is fed where personal contact is impossible through correspondence.

The basis of any successful form of training is the provision of an expression for every impression worth retaining. An answer to the question "how"? a reduction of an idea to its practice, the point of actual experience is the point at which an idea begins to grow. In every training programme, therefore, much attention is given to the provision of "doing", to the point of experience, e.g. the offering of the Mass with the maximum participation possible, catechism lessons in a needy location, research projects for actual figures in social problems, and so on.



Lumen has always emphasized Leadership Training for Africa

Team work with all its forming potential — combination of ideas, planning, division of responsibility, charity, and so on. is very valuable as a training method. Even a lone wolf can contribute his research material for a team project.

The cultivation of a spirit of community, exchange, communication, as an expression of solidarity in Christ, can also be regarded as a tried and successful training method, one that is also urgent in our times.

CONCLUSION.

In the process of forming people who will be able to help towards the incarnation of Christianity in their own world, from ist narrowest to its widest circle, two things seem vital. The first is a breadth of vision implying a rejection of smallness in any form; it is a deliberate cultivation of that eschatalogical hope, an absolute conviction of our personal and communal redemption. And the second is that we prepare to do our best as artisans of the temporal order safeguarding always the primacy of the spiritual.

Mr. David Craighead completes his observations commenced in the issue before last. So provocative that it must be read.

CHRISTIANS IN POLITICS —

AND SO ON

THE Church is an organism as well as an organization. Its hierarchical organization is evident in its Bishops and Priests and Sacraments; its internal quality is evidenced in the vitality which each individual Christian has in the complete whole. The Church should permeate the world through its members, and what its members do or fail to do in applying moral values is the Church in the world. The Church is not separate from the world, it is of the world, and attempts to transform it.

The Church must not only take moral principles into the world, it must also have its finger on the emotional pulse of its people, aware of their needs, sharing their aspirations, guiding their decisions. It is concerned with the totality of life. It must get to grips with any problem that is the problem of its members. It must be present, through the laity, in every aspect of society.

If the lay Catholic is content to hide his head in the sand and watch the world go by, then he is not a Catholic. As a cell of the Body he is dormant. If the structure as a whole is to play its proper role, the individual must be activated. He must go into the sphere of his environment with a rush and a fervour and a thirst for social justice.

Where moral values are involved the Church in its hierarchical structure plays its full and direct function, dealing both with principles and with their application to practical conditions.

Once the moral principles are accepted, the technicalities and political and practical life are outside the competence of the Church (taking the word in a legal sense). The Church can neither train its subjects as politicians nor accompany them into the political arena. What the Church as an institution can do, is to train the lay Catholic conscience to a sense of its political responsibility and to the requirement of applying moral forms in deciding political questions.

In a country such as South Africa, the Church does not set out to form tame African lay leaders concerned primarily with respect to authority, but militant capable leaders with a burning desire to form Christ's Kingdom within the social order. Note here the difference between the religious and the political approach. In the religious order, the concept of what has come to be called Christian Trusteeship is a very real one and marks the stepping stones to orderly change. Under the careful guidance of Rome each step is watched and is brought to a successful conclusion. First, teachers and Priests, then later Bishops, are appointed among the African people at the first signs of suitable candidates being available. The pace of development is forced as fast as possible without actual danger. The directives issued from Rome in the form of encyclicals and other documents indicate clearly that the goal is viability and responsibility at an early date. Where risks are involved, they are accepted.

Not so in the political order. Power and the ability to govern spell privilege and special treatment. The group controlling the government will automatically grant special rights to itself. It will often be resistant to radical change. The ability to rule is the key to a

high standrd of living for the group. It will sometimes even exploit the ruled.

This epitomises the difference between the two orders and it is well for Christians to realise that the techniques that apply in the religious order are not always effective in the political order.

The Christian searches for the life of Grace. When he fails in the moral order he still endeavours to reach the goal set by his standards. The political order, however, deals with men as they are, how they actually react in given circumstances, not as they should be. The statesman who seeks the greatest goods of all must allow for men as they act in the world, with all their weaknesses and greeds. He must be a realist. The political order must be so arranged that human greed is not allowed to result in the exploitation of one group by another. Herein lies the real challenge to the ingenuity and integrity of men of good-will.

THE PROBLEMS OF THE LAY AFRICAN CATHOLIC.

The African Catholic who is anxious to employ his energy in political activity faces a particularly difficult situation. His emotoinal pressures lead him to identify himself with the desires of his own people. These desires are usually for a changed social order. The changes that have swept Africa like a hurricane have vitalised black South Africans political movements. These changes have brought into sharp relief the contrast between what is and what could be; the contrast between the rigidity of the economic colour-bar in the South and new economic improvement in the North; between the absence of the voice of the black man in the affairs of Government of the Republic and the advance towards complete independence in the rest of Africa.

The African in South Africa is now involved in a movement that will end only when he achieves relative equality as a human being. It is a struggle against frustration and despair, against an inner nihilism as much as against an outside oppressor. It is a struggle for social justice and basic human rights; it is a struggle in which the African has no weapons and no strength except numbers, and numbers alone are unable to force the issue. It is a struggle in which most doors have been closed, and in which the exploration of new avenues leads to new restrictions.

In the midst of this struggle the Christian wishes to play his part by bringing all the richness of his Catholic heritage in the hope of being instrumental in forming a better order of things. To have any influence at all, he must identify himself fully with the movement, must accept its policies and directions. To remain in any way aloof is to be branded as a traitor and to lose all chance of influencing the end results. Yet to be committed means involvement in aspects of the movement that are not all satisfactory.

African Political Movements.

The African National Congress had a history of fairly reasoned activity and outlook. It aimed at a multi-racial society. Nevertheless it was subject to strong pressure from neo-Communist groups within its ranks who had been seeking for some time to take over full control and who held many of the executive positions. Their most powerful opponent was the President, Chief Albert Luthuli, a man of a stature and broadness of outlook rivalled by few in Africa, among both black and white. Nevertheless he was neither young nor in good health. When Luthuli's influence disappears what happens to African political thought?

. . . . . *EVERYONE MUST BE COMMITTED*

The Pan-African Congress expressed its ideal of a multi-racial South Africa where men of all races would be welcome to work in unison provided they accepted the basis of full equality. Nevertheless it was a uni-racial organization, restricted to Africans, rejecting members of other races and advising its members to seek advancement only through their own strength and organization. It included leaders imbued with fine ideals of human dignity; it also contained some leaders and not a few members who were straight anti-white nationlists. It had some clear, well-defined and well thought-out policies but its

economic policy, if implemented, would have reduced the country to chaos and starvation. Both these organizations are now banned and their banning has resulted in a fragmentation of African political thought. The stage is ripe for new leaders to seize the stage.

Competing with these two forces, or rather with the two tendencies within them of communism and black nationalism, was the idea of human dignity and basic human rights contained in what has come to be called in South Africa "Liberalism". The term embraced in past times that group of European politicians who tried to obtain alleviation of legislation affecting the black man from motives of abstract moral requirements. They failed to achieve anything concrete because in the last resort they compromised the principle and yielded to expediency.

To-day the idea of liberalism can be said to cover the whole range from the Progressive Party, with a good moral basis but a qualified franchise policy which is unacceptable to Africans, through the Liberal Party which has adopted a policy of universal adult franchise and is exhibiting a rapidly increasing African membership, to the more moderate elements of the now banned African National Congress and the Pan-African Congress.

Within this picture, what is the proper sphere of activity for the lay African Catholic? The work of the Liberal Party would seem to be close to many of his ideals. Its chief function is to spread the idea of liberalism, of human dignity and a Bill of Rights, of the sort of non-racial society that could exist in South Africa, of the changes in legislation needed to ease its birth, of the laws necessary to govern it, of practical ways of meeting the many difficulties, that will necessarily arise before the goal can be even partially achieved.

The Liberal Party may play some part in a "liberatory" movement, but it can neither lead nor direct it. The control of that movement lies within those more radical groups that have no inhibitions, and now that they are banned, nothing to lose. The Catholic African wishes to identify himself with the struggles of his people, to assist the movement, to guide it along the right channels, to see that it seeks to attain an acceptable goal. If he does so he becomes part of a movement that contains many aspects that are undesirable, and which he is yet insufficiently powerful to guide. He needs more strength of able co-workers. The Church is the fountain of his strength. It recognises his dilemma, his agony of soul. Yet it can do little to help. It appears alien, European, indifferent. It has bred a Nkrumah, a Lumumba, who drew their inspiration from the teachings of the Church, yet found it appearing so restrictive that they left its household. Had they been able to look deeper, they might have found that the Church was the real foundation of their aspiration, yet did not allow for the full flowering of the very ideas it propounded.

True enough, the Church as an institution does not have the competence (in the legal sense) to involve itself in the technical political arguments of the day. The Church lays down moral norms and forms a Catholic laity to work them out in practice. All too often, African political leaders want the Church to come out in direct support of their policies and when it does not do so, blame it for opposing African political aspirations. It is not the function of the Church to intervene directly, or even attempt an evaluation of different leaders and forces (except insofar as moral norms are involved).

For all this, it is still true that Churchmen have tended to remain so aloof from the political world as to discourage the laity from engaging in it, and by their very coldness and lack of appreciation of political forces involved, to allow the impression to be created that the Church as an Institution frowns on forces striving for political change. All too often the Church has appeared to be wedded to the status quo, priests to be too conservative, too frightened of the changes in the social structure implicit in their own teachings. The seed was planted, but it bore fruit in other than Catholic hands and often became distorted as a result. For Africa, this is an age of change and of the acceptance of new ideas and new structures. Beyond all, it is a finding for the African of himself as a complete and full human being, striving for and capable of achieving maturity and responsibility.

If the Church as an institution seems to fail to meet these needs, then it is for individual European laymen to understand the needs of the African laity, and help them across the boundaries of colour, working 'with' them but never 'for' them, appreciating their difficulties, sharing their hazardous work and assisting where special assistance is required, particularly against intimidation.

(Continued on Page 27)

How Christians Think

1. Useful Knowledge.

Catholics often say they want to know more about the great mysteries of their faith. But about one of these they are inclined to lose heart. Can we know anything, apart from the few simple statements of the Catechism, about the First and Last Mystery, the life of God within Himself? — the Holy Trinity, It seems too far removed from us plodders on earth to grasp anything of this eternal glory.

A very practical man, St. Augustine, who preached much to ordinary congregations, said this of this mystery of the Holy Trinity:

In no matter is it harder to learn even a little.

In no matter is it easier to fall into error.

In no matter is even a little learnt more useful.

The last word is interesting. We are inclined to feel that the useful doctrine is that about which we can do something, like the commandments and the examples of Christ. It is like Martha. She thought it was more important to feed Our Lord than to listen to Him, while Mary sat and listened.

But often a person who spends time in the meditation of high mysteries does more even in the practical world than one who is too much occupied doing things. He may come out like a fire from this solitary contemplation of God — like St. John the Baptist from the desert — and do more in a short time than others in much time. He may learn far more not only about God, but about himself and other people.

"Look into Me, and see the beauty of my rational creature," said God to Catherine of Siena in her Dialogue. We cannot even understand humans without understanding God.

2. TheTrinity within Man.

God has various ways of revealing Himself. In the Scriptures he revealed the mystery of the Holy Trinity by words and by actions. Our Lord gave us three names in which to Baptise, and from various words of the New Testament the Church made the clear statement of the Doctrine of the Trinity of Persons in One God as we have it in the Catechism.

NOT LEARNED

IN BOOKS

ALONE !

The Holy Trinity was also revealed in the history of the Redemption in Scriptures. First the people knew of the One, the Creator, whom they also knew as a Father, in the Old Testament. Then they saw Jesus, and He said He was the Son who was with the Father before the beginning of all things. When He was dead and risen again there came to them the Holy Spirit whom Jesus had promised to follow Him, and complete His work. They saw as it were in action how the Son comes from the Father, as His image, and how the Holy Spirit comes from both. In many other incidents in Scripture the Three Persons appeared in a symbolic way, as for instance when Jesus was baptised, the voice of the Father was heard, and the Holy Spirit came down in the form of a Dove.

But even before these things God had planted on earth an image of Himself, and even of the Mystery of the Three Persons, in man. This is mentioned in some Catechisms, but not in a very full manner since it is not a matter defined as clearly by the Church as the doctrine of the Three persons, and particularly it is not so sure in what manner the image of the Holy Trinity is in Man. But it has been the subject of meditation and thought of many of the great saints and theologians of the Church, and is very commonly taught in the following form.

3. **A Table.**

We have to help ourselves by very prosaic means in trying to obtain some clear knowledge. So I am going to put mystery in an abbreviated form.

A. **The Father,** in the Holy Trinity, brings forth the Son.

The Son, is still one with the Father in one life of God.

The Holy Ghost, comes from both, and is in the one life of God.

(Even so, no one is "after" the other in time, all are equal in eternity, power and glory.)

B. **The Father,** having no body, brings forth the Son by a spiritual generation.

The Son is called the Word, as if born like a thought in the mind.

The Holy Spirit is shown as a spirit of love, like a fire.

(When we ask where there can be a likeness to this in Man we find that in the actions of his soul —.)

C. **The Memory,** the storehouse of the soul brings forth

Understanding, or thought, upon which follows

Will, Love, the impulse to reach our and act.

So, say the sants who have thought upon this, it looks as if there is indeed an image here. We have to be careful about it, not to exaggerate. For all of God is Love, and our Lord called the Holy Spirit the Spirit of Truth; Truth, Wisdom, Light, it is also all of God. But if we follow this meditation it is illuminating.

4. **How does your Soul Work?**

We are usually more surprised by things that happen less frequently, even if they are less wonderful. So we are more surprised by a jet aircraft being made than by the miracle of the birth of a child from a man and woman, who could never make a child if they had all the wisdom of the world.

In the same way we are not surprised at what we are, at the Shape of our soul and how it works. Just as God could have made many different creatures, or the ones he has made in different forms, so it is with us.

Why, unless to express something in God, to manifest His Glory, are we made so that we bring forth thoughts, that upon seeing we move to desire and love and act? We might have been something different. This is what we are.

We can go further, since we know that eternal life is for man to be brought into the Life of God, and can say the soul of man is made to suit the presence of the Three Persons living in it. If you see a glove of certain shape you can know it is for a hand of that shape. So the soul of man seems to be made for the indwelling of God.

5. **God and Ourselves.**

The first value of this is to help us a little in reflection upon the mystery of God himself, to help us to pray, to help us to think about the Holy Trinity. If it causes only more desire to know that is the first thing. For this is a Mystery that can never be fully seen by man. But God has promised to those that desire — not to those that are clever, but to those that love and seek to know even if they cannot read — some further gift of knowledge of such mysteries by the Gifts of the

Holy Spirit, by Understanding and Wisdom beyond the measure of man's abilities.

The second value is to understand ourselves and others. As we must learn this value by seeing Christ in ourselves and others, by loving Him in all His brothers, so we must learn by seeing the Image of the Holy Trinity. We sinners, and our friends (and enemies), sinners, are alike in this. We are an image of God's interior life, immortal and burdened with freedom by which we can increase or destroy the image of God in us. We are so to speak launched into time and space until we are ready to be called back to the Mystery of which we are a likeness. Already, to those united to God by Christ, the gift of the indwelling of the Three Persons has been given; to many who appear far from Him now as well as many that show more of His likeness. We must honour, serve and love, in each other, God whose temples we are.

★ ★ ★

AN AFFAIR OF THE KNEES

jury and disablement for work, and if there is total disablement can only be a lump sum of three hundred pounds, or R25 annually. This is obviously quite insufficient for a man who may have a family. Unemployment Benefit is only available to those who earn regularly R360 a year. Since only a fraction of the African population earn this, and those who are already poorest and need it most cannot obtain it, this service is as yet of little help to Africans.

The whole of this system of limitation of grants for Africans, and limitation of the standards of the grants so that they are only about one-third of what is available to Coloureds, and one-sixth of those for Europeans, is based in part on the theory that Africans are still living tribally, and so do not need modern social welfare measures. This, however, is simply not true. The reserves are now wholly dependent on the cash wages of the men who leave them to work in towns, mines and industries. The age of tribal subsistence economy has gone, and the lands proportionate to it no longer exist, and Africans as a whole, eighty per cent or more in the whole union depend upon cash wages and need these services as others, the more so on account of their extreme poverty which makes saving almost an impossiblity to most.

In addition to this, it is stated that the Africans do not pay a sufficient proportion of the taxes to make it equitable to give them such services from taxes. The same is, of course, stated in relation to grants for education. But this is a vicious circle. The only reason that they do not earn more, and so cannot pay more taxes, is because they are not allowed to do skilled work, and so not able to earn a reasonable amount. Moreover, they have no effective industrial representation, so that they are paid, by the agreement of all experts, wages far below the level of their needs, and can make no effective protest against this. While it may be true at present that the tax money does not exist to provide these services in any markedly higher degree, it is only a further condemnation of the selfish, unreasonable system, which prevents them doing the work of which they are capable.

(4) Magistrate-Commissioners hold in addition to the grants already mentioned small sums for **Emergency Relief.** This is not much publicised, for the people are so needy they could not cope with the demands made upon them were it widely known. The sums are very small and only used for special crises.

(5) **Health and Hospital Services.** South Africa can show an impressive expenditure for these. It is becoming recognised in the democratic countries of the world that modern health services are so expensive that free hospitals for the poorer people are a necessity, or at least those in which they only pay a part of the cost of their treatment. The same general principle is being applied in the institution of state-aided clinics and health centres, the free provision of vaccination, etc.

Few districts in South Africa have no hospitals, either government or subsidised mission hospitals, and often additional clinics for outpatients ,within a distance it is possible for people to erach. These hospitals normally send ambulances almost any distance, at immense cost — e.g. to send an ambulance from Edendale Hospital to Underberg to take an African patient into the hospital, as is done ipso facto if a doctor calls for it, costs the taxes at least R10. The costs of keeping a man in hospital today, even with the relatively poor food and bedding that Africans receive, but with the attention of fully qualified doctors which they also receive, is about thirty shillings a day — nearly the same each day as the man pays in taxes for a year! One individual may so be kept for months, and in addition given operations that, should he pay for them, might cost anything from R50 to R500. We have to recognise here that something really is being **done.**

Yet even here we cannot help seeing serious failures. First of all the distances to hospitals and clinics, although not great, are often beyond the means of the people. Now is such a fantastically expensive service to be extended and multiplied? The answer is again the same: by permitting Africans to do work that will enable them to earn more and to contribute more to the taxation required, to pay a part of their individual hospital services as Europeans do now; by pushing up wage rates in existing occupations; by multiplication of smaller centres which can deal with lesser cases nearer the people's homes.

The lecture you are to have on malnutrition will show you another strange thing about this. The amount of money spent on keeping a baby with malnutrition two days in hospital would give the same baby a glass of milk every day for a year. If more of the

THIS PICTURE HAS BEEN PRINTED IN LUMEN BEFORE. NO APOLOGIES FOR DOING SO AGAIN.

money of the country was spent on prevention of disease by seeing that the poor had sufficient food, half the cases now dealt with in medical wards, T.B., malnutrition, gastro-enteritis, would never happen.

It is true that much has been done, but there is behind the present situation the illogic of causing people to lose their health by poverty and starvation, then spending lavishly on the cure of a few.

C. Individual Initiative.

Educated men with a social sense can do a very great deal in these matters in various ways. First, they can assist people with less knowledge by letting them know the grants that are available, which are often unknown to the more old-fashioned and less literate. If you keep these grants in mind, consider in your acquaintance, or in your district around, people who appear to be in destitution, assist them to get forms from magistrate's courts, make applications, etc., much more can yet be made of the facilities that already exist.

Questions such as that of the old and disabled who cannot get to pension-paying centres, the status of widows, malnutrition are such as are much more likely to get an easy hearing than matters with immediate political implications, more likely to make matter where both chiefs and politicians, who so often disagree, will be ready to assist local effort together. Moreover, they strengthen the bonds of wider political effort, concentrating on the direct necessities of mercy and life.

But when all this has been said, something else must be added. However much people may sincerely try to make Social Security and Social Welfare systems perfect they will always remain very imperfect. Neither pensions, nor insurance, can ever cover the multiple accidents that happen to man. Assure a man his pension and he may lose it on the way home (I have known of a case of a blind man who dropped his on the floor of the post office as he went out), or he may have it stolen, or he may get drunk and waste it. Insure his house against hail and it may be destroyed by white ants. Provide all with work through labour bureaux and some will still be too lazy to work. Put up a hospital, and some will not be able to reach it. Institute a perfect co-operative system in a district, and the whole district may suffer a flood or tornado. Make the most perfect form of economic organisation and some official will bungle it and the whole country suffer. There does not exist any infallible remedy for all social ills, and anyone who promises you one is a quack.

For this reason, however much we may insist on people helping, insuring and providing for each other in their community to the fullest degree demanded by natural justice, still there will be accidents, sicknesses, losses, catastrophes, mistakes and it will always be necessary for any system to be supplemented by the plain generosity of individuals and their personal service.

It is here that the **Works of Mercy** and of love as taught by Christ will always be necessary. To be ready to give money, to give time, to give study and energy to the needs of others is an absolutely essential part of the vocation to the love of God in man. To lend without despairing, to give a bed for the night to the traveller, to visit the prisoner, to assist the sick, to help others find work, to provide a vehicle to take some cripple to hospital, or a horse, to help a man rebuild his house damaged by a storm, to help a widow with the heavy work, to adopt orphans (for there are now African orphans in towns), to take them for their holidays, to invite a man you know is short of food to your own table not minding whether his coat is as clean as yours, to put money in the plate in Church for the works of mercy of the Church, to help simple people with passes and permits, to pay for the books of a child whose parents cannot send him to school, to help a physically weak man at ploughing or harvesting, to catch his lost beast for him, to mend his tap or fetch something for him from the store . . . the acts which make up for the failures of all social security will be necessary as long as men exist. To them Our Lord gave a very great value in the description of the Day of Judgment. I speak here only of the corporal works of mercy. There are, of course, also the spiritual.

In addition to this curing of the hardships of life by love, it must be remembered that there are some social services that can never be done as well by public action as by private. Few institutions, however good, can give to an orphan the same advantages as even a very poor home, where there is a family love to continue after childhood. Ancient people can be put in homes, but they far prefer a family that loves them, the feel of ordinary folks around. The sick would often be happier at home, with a little help from some neighbour, than in the best hospital in the world. A madman, or an habitual drunkard, or a gangster youth may resist all systematic and official

correction, and respond to the first real act of friendliness and love. There is no end to the Graces God gives, through Christ, in such work for his least ones.

It is even a fact, which they discovered in New Zealand, that if social security codes are too complete, and people made too secure, they lose their initiative and the sense of need to work, and the whole thing collapses. This is a stage a hundred years beyond anything yet provided for Africans in South Africa. But it is something to be thought of, as we energetically labour to get the balances of justice attended to in those services I have been speaking of.

Not only as individuals, but in Catholic associations, in an intimate manner, much more of these works of mercy could be developed. I cannot help feeling that every Catholic association, even if it has a specialised programme, would always gain greater zeal by the deliberate and orderly undertaking, as a body ,of some such special works of mercy; provision for people in temporary illness or loss of employment; work seeking for the unemployed; anything that demands of them as a body a special direct effort. It is possible to act too much as an enclosed body, and ignore outsiders, which is a mistake Catholics often make. But it is a fact that we do in a way owe services first among those nearest to us not only in kin, but even in faith. We owe it to the good name of Christ to make ourselves as much as possible a social unity corresponding to the spiritual unity we profess, an evidence of the truth of the Mystical Body of Christ. We must also be apostolic, and look outwards; have a full citizen sense and act with those who are our fellow citizens, whatever their faith or no faith. There is no real opposition here. If charity begins true at home, it will rapidly grow to absorb everyone.

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Human Relations.

It is true to say, however, that the chief failure of the European has not been in the directly political sphere, nor in the economic or educational spheres, but in the sphere of human relations. The white man has brought law and order and justice and a higher standard of living. With it he sometimes brought exploitation, greed and the abuse of power. Even these things, however, are part of a passing phase and are not the most resented — at worst the present position is better than what went before.

What is bitterly resented, and what strikes fire in the heart of the black man, is the failure of the white man to acknowledge his dignity as a man. The white man has brought much, but he has not brought love. He has not been willing to give of himself. He has accepted the African as a labourer, but not as a fellow-worker.

Even where white men have devoted their whole lives to serving Africa, often under the most trying conditions of climate, they have often failed to bring love. They have remained aloof and superior, asserting always the innate natural superiority of the white man. They have nearly always hurt the black man in his pride and his dignity as a human being and a child of God. There has never been the basis of equality as human beings. It is this that has bred bitterness.

If white Catholics in the political and public field cannot bridge that gap, then they will have failed in their function as members of the Mystical Body of Christ in South Africa.

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