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Ms. Native Idiom Dictionary

Mission Book

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# Ciskei Missionary Council.

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## THIRTEENTH MEETING

AT

*King William's Town*

*16th November, 1938.*

THE LOVEDALE PRESS

# THE CISKEI MISSIONARY COUNCIL.

16th November, 1938.

## MINUTES AND REPORT.

The Council was constituted at 9.30 a.m., the Chairman, the Rev. R. H. W. Shepherd, M.A., presiding. The Rev. E. W. Grant acted as Secretary.

After Prayer :

1. *Minutes* of the previous Meeting, as circulated, were approved.

2. The following representatives were duly accredited by their constituent bodies :

*Methodist Church of South Africa :*

\* Rev. A. A. Wel'ington.

„ A. J. Cook, B.A.

p „ S. Mdala.

*Church of the Province :*

p Ven. Archdeacon Hanley, M.A.

p Rev. A. E. Jingiso.

„ W. S. Gawe.

*Congregational Union of South Africa :*

Rev. D. Tolmie Fraser.

Pastor Frank Briggs.

p Rev. F. C. Bota.

*Bantu Presbyterian Church :*

\* Rev. Mungo Carrick, M.A., B.D.

„ H. Mama.

„ B. A. Gasa.

p „ G. G. Ndzotyana.

*Dutch Reformed Church :*

Rev. G. de C. Murray.

„ G. W.S. Conradie, B.A.

*Lutheran Church :*

Rev. Frans Nickschtat.

p Secundus : Rev. G. H. Pakendorf.

Rev. H. Xatasi.



*Baptist Union of South Africa :*

p Rev. B. Pape, B.A.

*Moravian Church :*

\* Rev. P. Moths.

\* „ L. Ngqakayi.

*Church Order of Ethiopia :*

Mr. Mile Kika.

*African Methodist Episcopal Church :*

*Presbyterian Church of Africa :*

Rev. L. N. Mzimba, D.D.

„ V. R. Kwatsha.

*Presbyterian Church of South Africa :*

\* Rev. J. N. M. Paterson, M.A.

p „ F. Stakes.

*Free Church of Scotland :*

Rev. A. Dewar.

*The Church of Scotland :*

p Rev. A. W. Wilkie, C.B.E., D.D.

p „ R. H. W. Shepherd, M.A.

*Associated Heads of Native Institutions :*

p Rt. Rev. Bishop Ferguson-Davie, D.D.

p Rev. E. H. Roseveare, M.A.

*South African Native College :*

p Principal A. Kerr, M.A., LL.D.

*Student Christian Association :*

\* Mr. H. le Roux.

*Cape Education Department :*

\* G. H. Welsh, Esq., B.A.

p A. E. Puttick, Esq., B.A.

*Department of Native Affairs :*

The Secretary for Native Affairs.

p A. L. Barrett, Esq.

*S.A. Institute of Race Relations :*

\* Senator the Hon. J. D. Rheinallt Jones.

p Secundus : Rev. E. W. Grant.

*Cape African Teachers' Association :*

p Mr. W. Ncwana, B.A.

p Mr. S. Rajuili, B.A.

*Accredited by the Council :*

p Rev. W. E. Cordingley.

„ A. J. Antoni.

\* Mrs. E. W. Grant.

\* Miss J. Rogers.

p—Present.

\*—Sent an apology.

3. *Correspondence* was tabled relating to the following matters :

(a) *Student Christian Association* : It was noted that Mr. H. J. le Roux had been appointed to represent the Association on the Council.

(b) *Christian Council of S.A.* : Representation at the I.M.C. Conference at Tambaram. Noted.

(c) *Issue of Milk to Native School Children* : In this connection Mr. A. L. Barrett explained to the Council the significance of the purchase of a farm near Alice to be devoted by the Department of Native Affairs to the improvement of milk-yielding stock in the area, the surplus milk to be distributed to children in Native Schools. The extension of the scheme would be dependent upon the results obtained.

4. *Sunday School Work.*

Rev. E. W. Grant stated that no reports had been received in terms of the resolution of the 1937 meeting of the Council. He suggested two practical steps that might be taken :

(a) The holding of a co-operative Sunday School Teachers' Training Course at the Lovedale Bible School during the short Day School vacation in the Spring of 1939.

(b) The development of Wayside Sunday Schools and the use of pictures in connection with them. Successful experiments along these lines were described.

After discussion, it was *resolved* :

(1) That the resolution of 1937 be re-affirmed, as follows :

“The Council would emphasize the paramount importance and need of Sunday School work. It calls upon the Churches represented to make use of the modern methods in Sunday School organization such as training in worship, classes graded



according to age or ability, dramatization of Bible stories, and pictures. As a means to this end the Council desires to emphasize the importance of a weekly Teachers' Class conducted by the Missionary or some other qualified person at which open discussion amongst the teachers will be encouraged and demonstration lessons given.

"The Council would further urge that the syllabuses, lesson helps and other literature made available by the Churches and Associations interested in Sunday School work be made more use of. The Council urges that the respective Churches arrange for the more efficient organization of Sunday School work through the appointment of qualified organisers. For the following-out of the command of Christ to 'Suffer the children to come to Him' the Council feels that the Churches should encourage a spirit of adventure in seeking children who, through herding or other causes, are at present outside the reach of the Sunday School.

"The Council would ask its members to report to the Secretary during the year any steps taken to carry into practice these resolutions."

(2) That hearty support be given to the holding of a Training Course as suggested; and that Rev. E. W. Grant circularise constituent bodies through their representatives, with a view to their ensuring as far as possible the attendance of their Sunday School teachers.

Dr. A. Kerr suggested that, wherever possible, conferences should be held with gatherings of Ministers, Teachers, and others with a view to stimulating interest in Sunday School work.

Mr. S. Rajuili undertook to raise the question in meetings of the Teachers' Association.

The Chairman and the Acting Secretary reported on the meeting of the *World Sunday Convention Council* held at Bloemfontein on 2nd and 3rd November.

After full discussion it was *resolved* :

"That the Ciskei Missionary Council commends the World Sunday School Convention at Durban in 1940 to the prayers and support of the European and non-European Christians of South Africa.

"It regrets the indication of racial discrimination accepted by majority resolution of the Council at its meeting at Bloem-

fontein on 2nd November, and conveyed by the official reports in the newspapers, inasmuch as it represents in effect the attitude of one only of the Churches of South Africa. This attitude is not shared by the Christian bodies represented in the Ciskei Missionary Council."

#### 5. *Re-organization of the Christian Council of S.A.*

The Council listened with interest to statements by the Chairman and by the Rev. Dr. A. W. Wilkie, relating to the measures which had been taken to render more effective the work of the several Standing Committees of the Christian Council.

The attention of members was called to the opportune publication of the *Christian Handbook of South Africa*.

#### 6. *Adams Missionary Conference.*

Dr. A. Kerr reported on the General Missionary Conference held at Adams Mission in July 1938. The representation of English-speaking Missionary Societies had been quite inadequate. Matters of great importance had been dealt with. The vigilance and keenness of the African delegates had been noteworthy.

#### *Devotional Session.*

The morning session of the Council closed with a Devotional period, when worship was led and an address given by the Rev. A. E. Jingiso.

#### 7. **The Church's Place in Native Education.**

Discussion of this subject was led by Dr. A. Kerr, Principal of the S.A. Native College, who outlined as follows the Church's present share in Native Education :

(a) Through its district missionary it supplies the local management of the village schools. This involves the engagement, dismissal and payment of teachers, the ordering of supplies, the keeping of returns, accounts, etc. It involves also the supervision of Biblical instruction. It means the care of the fabric and provision of equipment. It involves personal inspection of schools.

(b) The Church supplies, maintains and equips the Institutions for the training of teachers. This may mean anything from running a small concern for under 100 pupil-teachers, to a large unit in an institution with many hundreds of students. The Church chooses the personnel which performs this vitally



important service to the State, houses them and surrounds them with conditions favourable for the prosecution of their work.

(c) The Church also provides the majority of the secondary schools and all of those attached to boarding establishments. In co-operation, as all its work is, with the Education Departments, it has created a system of secondary education. In the Cape, in addition to buildings and equipment, it has hitherto found one-third of the salaries of secondary teachers.

(d) The Church has provided schools for arts and crafts, i.e. it has provided the only apprenticeship training, or the nearest substitute for it, that has been available for Native craftsmen. This applies also to household and nursing training for women.

(e) It has naturally provided the whole training of Native ministers who have been till now, apart from missionaries, almost the only social workers amongst Natives in the country.

Dr. Kerr maintained that that is not a sound state of affairs in which all education is in the hands of the State. A system which brings in different traditions is of more value, though it may not be schematically perfect. In Native education all primary, secondary and technical education had been initiated by the Church. In the first instance its purpose was to assist evangelisation by making people literate. The intention throughout has been to impart "fulness of life" to the African people, and to fit them to fill a place in a truly Christian civilisation.

The speaker commented as follows on the points indicated in the outline above :

(a) Purely religious instruction is a vitally important factor in any true education. We are alive to the weaknesses of the present system as it has evolved, e.g. dependence on the personality of the missionary, the lack of sufficient available time for supervision, relations between missionary-managers and teachers, etc. Yet we are able to think with gratitude of the part the Church has played in Native education, and of the lengths to which pupils may go.

(b) It is only recently, even in countries overseas, that the State has undertaken the training of teachers. The necessary equipment can still best be given by the Church.

(c) In South Africa, Native Secondary Schools have grown in number from two to thirty-six in a remarkably short time. In the most advanced countries in the world, only about ten per cent of pupils reach secondary education. In this country the efforts of the Church in this respect have been strongly supported by the Officers of the Education Department.

(d) Mission Churches have done pioneer work, first, in demonstrating that Native women can fill a place in the nursing profession ; and secondly, in instituting technical training. The Government is following up these efforts, for instance in agricultural training.

*The following questions were then debated by the Council:*

(a) Is the missionary force prepared to continue to exercise the close one-man supervision of the primary schools that it has done in the past ? Is this work comparable in any way to the evangelizing work that is admittedly the chief task of the Church ?

(b) Does school work take up too much of the missionary's time ?

(c) Has the Church resources to meet the demands of extended primary education ?

(d) How can the interest of the Native people be engaged in schools ? Can they be associated in any way in the management ? Has any use been made of the ordinance permitting the establishment of school boards for the joint control of schools ? Can Native Local or General Councils stimulate education in their areas ?

(e) What do you understand by the secularisation of education ? Is denominational control of education the only practicable method of conserving Christian idealism and training in Native education ?

(f) Is the Church prepared to undertake the burden of providing for primary education in the Native townships where there are from 20,000 to 120,000 people ?

(g) What adaptations of missionary endeavour in education will be necessitated by the peopling of the released areas ?

(h) Is secondary education in townships a suitable sphere for Church agencies ?

(i) Are missionary institutions adequate for the production of all the craftsmen that will be required by the Native population ? If not, how are such to be trained ?



(j) If the Church were compelled by increasing pressure on its resources to relinquish any of its Native educational work, which portion, primary, secondary, industrial, teacher-training, women's work, should be handed over to other agencies ?

(k) Are you satisfied with the present degree of efficiency in Native village mission schools ? With all aspects of institution work ? With the type of teacher or industrial training given ? With the courses and content of the secondary schools ? Can you suggest any improvements required ?

(l) How is employment to be diversified in order to absorb all the trained workers who are likely to be the products of the educational system ? What opportunities for work are likely in the near future to present themselves to Natives with

(a) primary school, (b) secondary, (c) industrial, (d) College and professional, training ?

The following is a brief *summary of the discussion* :

*Questions (a) and (b).*

Opinion was divided on the question of retaining missionary control. It was strongly held by some, that control of Native education is of real value to the missionary, and that secularisation of education would follow its relinquishment. The value of denominational schools was stressed. Others maintained that the duties involved in the managership of schools robbed the missionary of time which is necessary to the effective prosecution of his other work ; and that the control of education should pass to the State. The suggestion was made that a specialist educational missionary is needed to relieve the present missionary-manager of this particular task.

*Questions (c), (f) and (g).*

The Rev. F. Stakes outlined the problem of providing education for the vast concentrations of population in urban Native Townships and Locations. Missions cannot, with their present resources, meet the present need.

Dr. A. Kerr suggested that in heavily populated municipal areas the School Board should take charge of Native education, developing it by means of loan and rent grant from the Government or in some similar way. The Church must secure representation on any such governing body.

The Rev. G. A. Pakendorf considered that urban schools should be under Government control, with facilities for the missionary to give religious instruction.

With respect to the new "released areas" it was considered possible that these may not be at first closely populated; in which case the question of schools does not yet become urgent.

*Question (d).*

It was held by some that in rural areas management by the Missions must sooner or later be modified by the formation of Boards on which headmen and other African representatives should have a place. Report was made concerning the successful working of School Committees in certain areas, in which parents co-operated with promising results. It was held that notwithstanding the fact that the Education Department recognises one person as Manager, such a person could make use of his local Church court or similar body to act in an advisory capacity.

*Question (e).*

Distinction was drawn between the use of the term "secularisation" to denote the dropping of religious education from the School syllabus, and the use of the word as indicating the removal of denominational control. Several speakers held that the secularisation of control is not likely to be attended by serious results. Others maintained that it would bring about the cessation of religious teaching in the schools. A representative of the Teachers' Association stated that African teachers recognise that religion is essential to true education.

*Question (h).*

Dr. Kerr considered that this question may be answered in the affirmative in so far as interest in secondary education is concerned; but that the answer is "No," in so far as denominational control is concerned. A conference of those interested is to be held in 1939.

*Question (j).*

It was considered:

- (1) That primary education may eventually devolve:
- (2) That secondary education will never be wholly missionary in control, but that there is a case for Church representation on governing bodies;



(3) That teacher-training should not be relinquished by the Church.

The remaining questions were held over.

8. *Public Missionary Meeting.*

It was *resolved* that the Executive arrange such a meeting in connection with the 1939 meeting of the Council, and that Native speakers be asked to participate.

9. *Election of Officers.*

*Chairman* : It was noted that the Rev. R. H. W. Shepherd, M.A., continues in office for another year.

*Secretary and Treasurer* : The Rev. E. H. Roseveare, M.A., was elected.

*Standing Committee* : The Standing Committee was re-elected as follows :

The Rev. A. A. Wellington.

The Rev. A. W. Wilkie, C.B.E., D.D.

Principal A. Kerr, M.A., LL.D.

The Rt. Rev. Bishop C. J. Ferguson-Davie, D.D.

The Rev. E. W. Grant.

The Rev. G. G. Ndzotyana.

10. *Other Competent Business* :

(a) *Finance* : The Acting Treasurer reported a balance in hand of £11 12s. 5d.

(b) *Missions and the State* : A letter on this subject from Senator the Hon. J. D. Rheinallt Jones was read, and the question was remitted to the Executive.

(c) *Resignation* : It was reported that the Ven. Archdeacon Mather found it impossible to attend the meetings of the Council and had written resigning his membership. It was *resolved* that a letter be sent to Archdeacon Mather expressing the Council's deep regret, and conveying its sincere appreciation of the valuable services which Archdeacon Mather had rendered to the Council through many years.

(d) *Thanks* : The sincere thanks of the Council was accorded to the Ven. Archdeacon Hanley for his kindness in allowing the use of Twenlow Hall for the present meeting ; and to the ladies who had provided refreshments.

*The Meeting of the Council was closed with Prayer.*

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