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CHRISTIAN COUNCIL OF SOUTH AFRICA.

Secretary's Report to Executive, 5th October, 1943.

The following matters, which do not otherwise appear on the Agenda, are reported.

1. Correspondence.

a) Minister of Agriculture and Minister of Justice. The resolutions of Council (Minute C.7(d)) concerning the high cost of maize, and police action on the Witwatersrand, were conveyed to the Ministers concerned and duly acknowledged

b) The Prime Minister. In acknowledging a letter sent to him in the name of this Council immediately after the General Election, the Prime Minister said: "I hope I shall continue to have the benefit of your Council's advice and guidance in all the grave matters before the country."

c) Church Magazines. It has been suggested by the editor of one of the Church magazines that press reports of the meetings of the Council's Executive, containing a summary of the discussions, be furnished for publication in such magazines. This suggestion will be carried out.

d) Ministers' Fraternal. We have been asked to ensure that our publications are brought regularly to the notice of Ministers' Fraternal throughout the country. With this in view, a register of such Fraternal, with names and addresses of their Secretaries, is being formed.

e) Native Marriage Laws. Our attention was called to a Minute from the Secretary for Native Affairs to all officers of his Department outlining suggested legislation dealing with the regulations governing Native Marriages and Customary Unions. As the matter appeared to be one of considerable importance permission was sought and obtained to circulate copies of the Minute to all our affiliated Missions and to other interested people. The Secretary for Native Affairs informs us that he will welcome the expression of the views of Churches and Missions on this matter. The questions involved are to be discussed at forthcoming meetings of the Transkeian Missionary Conference and the Ciskei Missionary Council.

f) South African Temperance Alliance. A request was received that the Alliance be permitted to have representation on the Executive of this Council. After consultation with our President the Alliance was informed that our Constitution would not allow of such representation; but that we hoped to work in close co-operation with the Alliance whenever possible. The Alliance asks for definite indications of our desire to co-operate whenever the opportunity occurs.

g) World-wide Communion Sunday. Correspondence from the Federal Council of Churches in America on this subject was submitted to the President. Time did not allow of the receipt of literature and the setting up of a necessary organisation for this year. Furthermore, it was felt that such an observance is rather a matter for the authorities of the several Churches than for this Council.

h) The Foreign Missions Conference of North America seeks our co-operation in plans for the World Day of Prayer on February 25th, 1944, and sends an outline programme.

2. Secretary's Itineration.

It was possible, in the course of a longer journey, to visit Tiger Kloof in July, and to help in drafting a programme for the activities of our Youth Movements Section, in discussion

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with the Rev.D.P.Anderson and our vice-President, Rev.A.J.Haile. East London has been visited, and an address delivered to the inter-racial Ministers' Fraternal. As a result, plans are afoot for the formation of a Christian Council Auxiliary in East London.

At King Williams Town special services were held in two of the European Churches and an address given to the Ministers' Fraternal. The ministers of the town are to take up study circle and other literature published by the Council.

The annual meeting of the Transkeian Missionary Conference is to be visited shortly before the Executive meets, when the question of closer relations between that Conference and the Christian Council will be dealt with. The Ciskei Missionary Council is to be addressed on the same subject in November.

In November the Secretary is to address the Rotary Clubs of Johannesburg and Pretoria. Other meetings in the Transvaal will be arranged during this itinerary.

An invitation has been accepted by the Secretary to be present and to deliver a series of addresses at a special meeting of the Natal Missionary Conference in July next year. The Conference is to meet shortly after the Christian Council Conference on "Evangelism," and is to deal with the same great topic, following up the work of the larger Conference.

3. Publications.

a) Both editions of "Christian Reconstruction in South Africa" (the Report of the Fort Hare Conference) were completely sold out some weeks ago.

b) There has been a steady demand for our new Study Series. Altogether more than 3,000 individual pamphlets have been sold. Since the May meeting of the Executive a notable addition to the series has been made in the form of Sister Frances Mary's "Plea for Investigation of the Principles of Religious Education."

A document prepared at the request of the Executive by the Study Group in Cape Town (the Rev.Fr.Bull and the Rev.E.Lynn Cragg being largely responsible for its drafting), entitled "A Statement of Christian Belief and Principles," has been submitted to the officers of the Council and others. Certain small emendations which have been suggested are to be submitted to the drafting Committee, and it is then proposed to circulate this statement freely, as No.6. of the Study Series.

The Rt. Rev. Bishop Lavis of Cape Town has addressed the annual meeting of the Cape Peninsula Church Council on conditions among the Coloured people. The MS of the address has been offered to us for publication. It is a most challenging and revealing statement. It is suggested to the Executive that permission be sought from the Paper Controller to publish this address as No.7. of the Study Series.

From various quarters come suggestions for pamphlets on the following subjects:

The African Criminal.

Methods of approach to African people - a pamphlet for the guidance of African Evangelists, Teachers and others.

The Christian Attitude to Marriage.

c) "The Christian Council Quarterly" reaches 1250 people.

d) Almost 3000 copies of the Council's Report of two years' work, "A Fellowship of Faith and Service," have been circulated.

e) From Senator Edgar H. Brookes has come a suggestion that the Council issue a periodical in the nature of a "Newsletter" for

the use of missionaries, particularly those in isolated places, who are in need of fellowship. Such a periodical could, it is suggested, become a medium for the discussion of common problems and the interchange of views. An attempt is being made to ascertain the opinions of missionaries as to whether this need could be met in the pages of the "South African Outlook."

4. Other Christian Councils.

Christian Councils have recently been formed in Nyasaland and in Kenya. We are in close touch with them, and with a growing number of correspondents in S. & N. Rhodesia and Belgian Congo, as well as in more distant parts of Africa.

Edward W. Grant.

Hon. Secretary.

LOVEDALE, C.P.
21st September, 1943.

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THE CHRISTIAN COUNCIL OF SOUTH AFRICA.

SECTIONAL REPORTS TO EXECUTIVE,
5th October, 1943.

I. EVANGELISM. Convener: Rev. Dr. J. Dexter Taylor.

The report of this section is in the form of the proposed programme for the 1944 Conference, to which the Council in May, 1943, gave general approval, and which was referred back to the Executive for detailed consideration and action.

The proposals are as follows:

General subject of Conference: Evangelism.

Lines of action suggested:-

1. Study and Prayer Groups to be organised now to undertake thorough research on such subjects as the following:

- Religious Life in South African Homes.
- Religious Life in the Universities and High Schools.
- Religious Education and Worship in the day-schools.
- Religion and the Wage Earner.
- Religion and the Educated African.
- Religion and the Youth of all Races.
- Religion and the Returned Soldier.

2. A group of our leading theologians and philosophers to be asked to co-operate in preparing what might be called:

- A Theology of Evangelism; a Doctrinal Foundation for Aggressive Evangelism in Our Day.
- The Doctrine of Christ in the Light of Modern Knowledge.
- Christ's Doctrine of Man Tested by Modern Conditions.
- The Doctrine of Sin and Its Application to S. Africa today.
- The Church and the Challenge of Today.

3. Plans of Action to be considered:

- Church Attendance Sundays.
- A National Christian Mission.
- Shop Services in all Industrial Centres.
- The Provision of Chapels or Prayer Rooms at Universities where private devotion may be encouraged and where united services of worship may be held under the direction of different churches in rotation.
- United Easter Sunrise Services in all possible centres.
- A Three-Year Plan of Evangelism.
- A Press Campaign of Evangelism.
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- Formation of Evangelistic Cells.
- United Evangelistic Campaigns in Urban Locations and Mine Compounds.
- Special Services in English for Educated Africans.
- An Evangelistic Team to tour rural Native Areas.

II. EDUCATION. Conveners: Dr. Alexander Kerr.

Rev. P. E. Goldie, M.A.

(a) Relations with the Christian Education Movement.

The Conveners suggest that the Christian Education Movement should be given official recognition by the Christian Council so

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that it becomes virtually the Education Section of the Christian Council as far as education among Europeans is more particularly concerned.

The reasons for making this proposal are briefly as follows... The C.E.M. has already established itself in the Transvaal and Natal, and has established harmonious relationships with ecclesiastical and educational circles. It has a whole-time paid worker, and has succeeded in getting things done and in stimulating thought and action by Christians engaged in the work of education. C.E.M. and the Christian Council cater for and deal with the same sections of the population, and there is no need of two independent bodies trying to do the same work.

The Aims and Objects of the C.E.M. are as follows:-

1. To work out the meaning and implications of a Christian education for a democratic South Africa.
2. To do all in its power to foster and improve religious instruction.
3. To stimulate interest in the ethical side of education, both social and personal.
4. To bring together parents, teachers, clergy and youth leaders, and to give them practical help in discharging their respective functions in Christian education.

More detailed printed statements of the work and policy of the C.E.M. will be available at the forthcoming meeting of the Christian Council Executive. One of the your conveners is on the Executive of the C.E.M.

The following statement has been generally approved by the Executive of the C.E.M. and will be submitted to the Council of the movement at its meeting in the middle of October. If possible we would welcome a decision, or at least an expression of opinion, on this matter at the October meeting of the Christian Council Executive.

A memorandum on relations between the C.E.M. and the Christian Council of South Africa is submitted as follows:-

1. C.E.M. would welcome the closest possible connection and co-operation with the Christian Council, so that it becomes virtually the Education Section of the Christian Council, so far as European education is concerned.

2. At the same time C.E.M. wishes to preserve its identity and independence, and its lay or non-ecclesiastical character, in the belief that so it can best make its contribution to the cause of Christian education in S. Africa.

3. C.E.M.'s activities and development should continue to be directed by an executive committee in Johannesburg elected from its own Council or Governing Body. It would submit a report of its work to the Christian Council Executive once or twice a year, and consult with it on any major question of policy.

4. C.E.M. would continue to raise and administer its own finances, have its own whole-time worker or workers, run its own book-room, and issue its own periodical.

5. C.E.M. would welcome the help of the Christian Council in establishing it in parts of the country where it is not at present known, and in gaining new members and financial backing. At the moment the C.E.M. is not in a position to offer its services freely to all and sundry without financial return.

Meanwhile the C.E.M. has been asked by the President and Secretary and the Education Conveners of the Christian Council to represent its views to the Committee appointed by the Minister of

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Education to inquire into and report upon various aspects of adult education in the Union. The C.E.M. committee dealing with this matter proposes to give its views on the purpose, nature, and scope of any adult education provided by the State, urging that it should have an ethical basis and be related to the Christian foundations and assumptions of our civilization. It also intends to plead for State recognition, and possibly for some measure of assistance, for approved schemes of adult education provided by voluntary agencies; and to urge churches and Christian bodies to work out and initiate schemes of specifically Christian adult education.

(b) Conference on Native Education.

The Christian Council was represented by the Rev. A. Cardross Grant and Mr. Nhlapo at the Conference arranged by the Institute of Race Relations.

It is recommended that the Executive express its concurrence with the findings of that Conference and that a communication in support of them be sent to the Minister of Education. The Conference recommended as follows :-

1. that the time has come for Native Education to be financed from the General Revenue of the Union;
2. that the principle of compulsory education should be applied as soon as practicable;
3. that as a first step all existing schools should be adequately staffed and equipped;
4. that as a second step accommodation and equipment should be provided for all voluntary school-goers;
5. that as an ultimate aim compulsory education should be from 6 - 16;
6. that compulsion be instituted first in the urban areas and in those rural areas which desire such compulsion;
7. that a per caput subsidy of £7 per annum is desirable;
8. that the Institute of Race Relations be asked to ascertain from the Provincial Education Departments their estimates of the rate at which expenditure on Native Education could be brought up to £7 per pupil per annum;
9. that representations to be made should include provision for an annual increase of 10% in the enrolment in African schools.
10. The Missions cannot be expected to meet the demands for expansion in Native Education. We, therefore, advocate a State System of Education, with due provision for voluntary schools. This involves, in general, State finance, control and administration of Native Education.

It is clear that Head Office and the Inspectorate need to have a larger staff of trained Africans for professional and administrative work to ensure closer and better direction of the schools.

It is of the utmost importance that the co-operation of the African chiefs and people and of the Missions be maintained and extended in the administration of Native Education.

(c)

(c) Religious Instruction in Native Mission Schools.

A circular on this subject has been addressed to Church and Mission authorities, Missionary Superintendents and School Managers. The circular points out that appeals are being made by Inspectors to Mission authorities to give to religious instruction its rightful place in the life of the schools. It is recognised that one reason for the lack of effective supervision is the excessive number of schools with which some Managers are trying to cope.

The following suggestions are put forward in the circular for the consideration of those concerned:

That Churches and Missions consider the possibility of employing supervisors who have received special training to give religious instruction in schools. These might be either missionaries seconded for this work, or African teachers whose character and gifts justify their being specially appointed. It is felt that the training of such teachers for the work of religious instruction is not beyond the bounds of possibility.

Comments on these suggestions are being received.

III. MEDICAL WORK. Convener: Dr. Neil Macvicar.

National Health Services Commission.

The memorandum submitted to the Council in May has been amended in accordance with the decisions of the Council. The memorandum is to be submitted to the National Health Services Commission in Johannesburg on 6th October as the evidence of the Christian Council, by a representative deputation of medical missionaries, together with the Secretary of the Council.

Meals for African School Children.

The Convener of the Medical Work Section has prepared a memorandum on this question. Copies have been submitted to the Native Affairs Department and to the Chief Inspectors of Native Education in the four Provinces, in the hope that, though some quite different scheme may be adopted, some of the suggestions contained in the memorandum may be found helpful.

IV. LITERATURE. Convener: Rev. Dr. R.H.W. Shepherd.

The supply of literature to Non-European troops has continued to receive attention. Typical of the appreciation felt for the Christian Council's efforts is a letter of date 14th August from a Chaplain in the Middle East who writes:

"Many many thanks for your part in the sending off of those two fine parcels of books from Lovedale. They have at last reached me here this very week. How delighted we are to have them. Already letters lie on my table asking for them, and before I have been able to classify and distribute them, the men have come and sat in my tent reading intently." He goes on to refer to hundreds of men from backward parts of South Africa who are feeling the impact of the Gospel, and he declares that the demand for Bibles and Testaments is continuous.

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The Director of Non-European Army Services, Pretoria, has informed us that there are now three times the number of Native Military Corps men in the Union that are in the Middle East, and has suggested that the Union troops should receive increased attention. Representations are therefore being made for a further grant from the Native Affairs Department as the first grant for libraries is now exhausted. Meantime another two libraries are being established, one at Potchefstroom Military Hospital and another for 360 Non-European personnel at the Air Station, Standerton. It is obvious that the Military, Red Cross and Books for Troops authorities appreciate the specialised knowledge of existing vernacular literature possessed by the Christian Council.

In reply to representations made to the British and Foreign Bible Society regarding the shortage of vernacular Bibles and Testaments, we have been informed that the Society has been able to secure shipping space for several large consignments. We also know of a Mission Press in the Union which has recently been asked to print Gospels in Mendi and Nyanja.

With the brightening of the war situation, measures are being taken to prepare for the days when new publications will again be possible. Many unpublished manuscripts wait the return of normal conditions. It is hoped at a future meeting of the Executive to indicate the lines of a comprehensive programme of advancement in vernacular and other publishing.

V. YOUTH MOVEMENTS.

Conveners: Rev. D. P. Anderson, M.A.
Mr. J. Nhlapo, B.A.

This report is in the nature of an appendix to the Outline Plan for a Youth Council which was referred from last Executive and Council to this one for full deliberation. When the broad principle is approved we are ready to go ahead in implementing our proposals.

We would like to add, for your consideration, these points which have emerged from the valuable criticisms and suggestions contained in the replies to our circular:

- A. That the Youth Council would in reality be a Youth Organisations Council, or Youth Movements' Council.
- B. That as speedily as travelling facilities permit we should organise a Conference each year on 'Swanwick' lines. In fellowship, regional activities could be initiated and leadership trained.
- C. Instead of separate booklets New Leadership might feature in a supplement or special section the work of the different youth movements as well as dealing more fully with other subjects.

Having these suggestions and those in the previous outline in mind we ask the Executive, after adequate discussion, to decide:

1. Whether such a Council should be set up.
2. Whether the general aim of co-ordination commends itself to the members as the right principle on which to work.
3. What arrangements might be made to put its work on a sound financial basis.

There was also an important suggestion that the Christian Council should sponsor in its Study Series a pamphlet on Youth.

VI. WOMEN'S WORK.

Conveners: Mrs. J. D. Rheinallt Jones.
Mrs. L. S. Creed.

Mrs. Creed reports progress in the work of the International Club in Cape Town. The Club is being increasingly used as a headquarter by visitors from suburbs and from other parts of the Union. Lectures are arranged on subjects relating to improvements in housing and living conditions, diet, &c.

The report calls attention to the growth of strong feeling among Coloured people respecting the Coloured Advisory Council and the segregation issue. Suspicion concerning the intentions of the Government now that the General Election is over has prepared the way for the agitator. The Church is coming under the criticism of the younger and educated sections. A statement from the Church is called for demanding that the principles enunciated in the Atlantic Charter shall apply to all sections of the community in South Africa.

The report suggests that the time may have arrived when the interests of the Coloured people should be directly represented on the Christian Council by a coloured woman.

CHRISTIAN COUNCIL OF SOUTH AFRICA.

Meeting of Executive, 5th October, 1943.

The following draft of a proposed open letter to the Prime Minister has been prepared by the President of the Council, His Grace the Archbishop of Cape Town, in consultation with the Emergency Committee in Cape Town. It will be considered by the Executive.

BISHOPSCOURT,

CLAREMONT.

8th September, 1943.

Sir,

While it would be improper for such a body as the Christian Council of South Africa to express opinions on matters purely political, we believe that it is within our proper sphere of action to express our thankfulness that now you have been returned again to power, we may confidently trust that the determined intention of the Government over which you preside is not merely to carry on the war till Victory brings Peace, but also to promote the establishment of just and equitable relations between the constituent peoples of this great country and the social welfare of them all.

We are fully aware of the various difficulties which stand in the way of carrying into effect a constructive policy of justice to all and help to the neediest. The enormous power of vested interests and the stubborn influence of racial prejudice on the one hand combine with distrust and misunderstanding on the other to hamper beneficent effort.

But as those who, although professing various denominational loyalties, are at one in the belief that the Fatherhood of God has relation to all men, and that the bearing of one another's burdens is a paramount law for peoples professing the Faith of Christ, we are in no doubt as to our duty to urge in all ways open to us the obligation of the more educated and privileged Europeans to their depressed fellow citizens both Native and Coloured. We desire to support with all the influence which we can exert all efforts on the part of the Government to expedite reforms in social conditions. We rejoice to note the keen interest which the Minister of Native Affairs has shown in the Native peoples by personal visitation of their territories. We trust that this interest will be equally shown in the Natives employed in urban areas, and especially those employed in Government undertakings.

We believe that economic considerations, however important, are subservient to justice and that it is urgent to remove as fully and quickly as possible all just grounds for suspicion that Native Labour is being exploited to serve strong financial interests.

We are concerned about the situation created by the recent legislation to arrest Indian infiltration in Natal and the Transvaal. Some of us regret deeply that the Indian community, in reaction to what seemed to them unfair legislation, adopted a course which you, Sir, felt compelled to resist as unconstitutional. But in spite of this, we still

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hope that some way will be found to allay the natural anxiety of the Indian community, and to provide by mutual agreement a just solution of a complicated problem.

We hope to see such action with regard to the Coloured community as may lead to the removal of the sense of frustration which at present so many of the best of them feel. The adoption of the Atlantic Charter to be real anywhere must apply to all. We believe that a systematic "policy" of segregation by law is quite fatal to this. The cultural and social differences between the Europeans and the Non-Europeans will we believe, persist and demand in some respects different provision for the different races. For instance in primary schools it may be most wise as well as most effective to provide separate education. But everything should be directed towards enabling the Non-Europeans to develop and use to the full their capabilities, and therefore in the higher branches of education as at the Universities the Non-Europeans should have the same opportunities as Europeans of learning from experts and of attaining professional qualifications. In the realm of industry we can find no justification of a system which allows such very limited opportunities for Coloured persons to engage in skilled trades side by side with Europeans.

Finally, believing that the two prime necessities for the good of the country are health and education we beg that no isolationist policy will be allowed to prevent the use of duly qualified doctors and teachers from overseas to man these essential social services especially in territories where the need is greatest. At the same time we would welcome augmented subsidies to assist South African students who would otherwise lack the means to become qualified.

These considerations we put before you, Sir, as our duty not merely because we believe that along such lines lies the hope of progress and prosperity in South Africa, but because of our conviction that only in such ways as these can we fulfil our obligations as a Christian community.

With all respect, Sir,

We remain,

Your obedient servants,

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Meanwhile the C.E.M. has been asked by the President and Secretary and the Education Conveners of the Christian Council to represent its views to the Committee appointed by the Minister of

Education

Education to inquire into and report upon various aspects of adult education in the Union. The C.E.M. committee dealing with this matter proposes to give its views on the purpose, nature, and scope of any adult education provided by the State, urging that it should have an ethical basis and be related to the Christian foundations and assumptions of our civilization. It also intends to plead for State recognition, and possibly for some measure of assistance, for approved schemes of adult education provided by voluntary agencies; and to urge churches and Christian bodies to work out and initiate schemes of specifically Christian adult education.

(b) Conference on Native Education.

The Christian Council was represented by the Rev. A. Cardross Grant and Mr. Nhlapo at the Conference arranged by the Institute of Race Relations.

It is recommended that the Executive express its concurrence with the findings of that Conference and that a communication in support of them be sent to the Minister of Education. The Conference recommended as follows :-

1. that the time has come for Native Education to be financed from the General Revenue of the Union;
2. that the principle of compulsory education should be applied as soon as practicable;
3. that as a first step all existing schools should be adequately staffed and equipped;
4. that as a second step accommodation and equipment should be provided for all voluntary school-goers;
5. that as an ultimate aim compulsory education should be from 6 - 16;
6. that compulsion be instituted first in the urban areas and in those rural areas which desire such compulsion;
7. that a per caput subsidy of £7 per annum is desirable;
8. that the Institute of Race Relations be asked to ascertain from the Provincial Education Departments their estimates of the rate at which expenditure on Native Education could be brought up to £7 per pupil per annum;
9. that representations to be made should include provision for an annual increase of 10% in the enrolment in African schools.
10. The Missions cannot be expected to meet the demands for expansion in Native Education. We, therefore, advocate a State System of Education, with due provision for voluntary schools. This involves, in general, State finance, control and administration of Native Education.

It is clear that Head Office and the Inspectorate need to have a larger staff of trained Africans for professional and administrative work to ensure closer and better direction of the schools.

It is of the utmost importance that the co-operation of the African chiefs and people and of the Missions be maintained and extended in the administration of Native Education.

(c)

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