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Box 428, Durban.

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MR. Z. K. MATTHEWS, B.A., LL.B.

# Fiftieth Annual Report of the Natal Missionary Conference

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General Theme of the Conference :  
The Needs of Modern Native Life.

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## Foreword

By the Venerable Archdeacon A. W. Lee,  
*President 1930-1931.*

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This book contains the report of the proceedings of the fiftieth meeting of the Natal Missionary Conference. It is sent out to members of the Conference, and others, in the hope that those who were unable to attend the meeting of this year's Conference will find in it subject for thought and prayer, while to those who were, happily, able to be present, it will serve as a reminder of what they heard and said.

The Conference attempted to review the whole of the needs of present-day Native life in Natal. All the papers on special subjects were read by experts, and not one of these papers failed to interest, to stimulate, and to offer suggestions of value to the Conference.

Whether the aim of the Conference was adequately achieved it is for those reading this report to decide. Wide publicity was given in the daily press to many of the papers read, and this could not fail to arouse public interest in the grave matters discussed. If, then, Conference failed in all else, it did not fail in that one of its objects, which is to spread information about Native matters and to provoke thought. It is well that missionary work in Natal should thus be brought to public notice, for missionaries, apart from their God-given task of preaching His Word to the ignorant, are also engaged upon a work of supreme importance to the nation. If the national side of their work is emphasized in this report, the God-ward side is, I trust, never lost sight of.

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## Opening Session.

The fiftieth annual assembly of the Natal Missionary Conference was convened in the Wesley Hall, Durban, on Wednesday, July 8th., 1931. The meeting was called to order by the President; the Venerable Archdeacon A. W. Lee, at 9.15 a.m., after which the opening devotional Service was conducted by the Rev. H. Goodwin. Mr. Goodwin's message struck a deeply spiritual note, and gave to those present a sense of the Divine Presence and Companionship. It was a happy beginning for the Jubilee Conference. On behalf of the members the President in fitting terms thanked Mr. Goodwin for his helpful service, and then read the Presidential address, (printed below).

At the conclusion of the address the Rev. A. W. Cragg proposed that the address be submitted to the press, and also printed in pamphlet form for general circulation. To this the Conference heartily agreed.

## Business.

A short business session followed, at which Committees were elected as follows:— *Findings*: Rev. A. W. Cragg, Rev. H. A. Stick, and Dr. L. E. Hertslet. *Nominations*: Rev. H. Cotton, Rev. J. Hawkins, and Rev. F. Suter. *Constitution*: the Executive Committee. *Publicity*: the Executive Committee. The roll was then called, after which new members were elected.

*New Members*:— Dr. G. W. Gale; The Right Reverend Bishop and Mrs. Ferguson-Davie; Rev. Allen Lea; Dr. G. L. Kingon; Rev. T. Sililo; Dr. and Mrs. L. E. Hertslet; Rev. S. Holt; Rev. E. S. Gibbs; Mrs. Cragg; Mrs. A. W. Lee; Mr. Z. K. Matthews.

*The following letter from Dr. C. T. Loram was then read.*

The Secretary,  
Natal Missionary Conference.

Dear Mr. Lovell,

May I convey my greeting to the members of the Natal Missionary Conference and wish them success in their important deliberations.

The programme is particularly attractive and I am sure that the addresses and discussions will do much good.

May I also take this opportunity of saying Good-bye and thank you to my many friends among you. I am remembering the inspiration which you have given me and the many instances of personal kindness. Saying Goodbye to my missionary and teacher friends is the hardest part of the great adventure I am undertaking.

My sincere hope is that at Yale I may be able to help on the cause of missionary activity in Africa. God bless you all.

Yours very sincerely,  
C. T. LORAM.

Supt. of Education, Natal.

A motion from the Chair which was heartily supported by the Conference, authorized the Secretary to write a suitable reply to Dr. Loram.

### Apologies.

Apologies for absence were received, from Miss L. Graham (telegram), Rev. J. Sandstrom (telegram), Dr. G. W. Gale, and the Rev. J. Astrup. The President, in reading these, referred to the honours recently bestowed on Mr. Astrup, who has been created a Knight of the Order of St. Olaf (First Class), by His Majesty the King of Norway, and an honorary Doctor of Divinity by the Theological faculty of the Lutheran Church in America. Such recognition of one of our number, the President said, was gratifying to all missionaries, and would lead them to rejoice with their Lutheran colleagues.

### The Spiritual Needs.

At 10.15 a.m. the paper on "The Spiritual Needs of Modern Native Life" was presented. In the unavoidable absence of the author (the Lord Bishop of Natal), the paper was read by the Rev. F. Scogings. This was followed by a short address by Mr. B. V. Bartholomew, commending the work of the Christian Literature Mission. At 11.15 the meeting adjourned for tea, which was kindly provided by the ladies of the Anglican churches in Durban.

## The Economic Needs.

After tea Mrs. Mabel Palmer's paper on the "Economic Needs of Modern Native Life" was read, in the absence of the author, by the President. The reading of the paper was followed by a lively discussion. In the discussion an important part was taken by Mr. J. D. Rheinallt Jones, to whom the President extended a warm welcome. In the course of his remarks Mr. Jones emphasized the need of individual tenure in Native areas, and of extensive improvement in the social and economic conditions of life among urbanized Natives. He also referred to certain unsatisfactory conditions under which Natives worked and lived on the coal mines of Natal. The meeting adjourned for lunch at 12.40 p.m.

## The Medical Needs.

The afternoon session commenced at 2.30, when the Treasurer's report (appended), was presented and adopted. This was followed by the reading of two papers on "The Medical Needs of Modern Native Life." The first, on *Urban* conditions, was presented by Dr. A. B. Taylor. The second, on *Rural* Needs, was written by Dr. G. W. Gale, and read for him in his absence by Dr. McCord. In the discussion that ensued important questions were raised by the Rev. Allen Lea and the Rev. A. W. Cragg. These questions were dealt with by Dr. McCord and Dr. Taylor. Dr. Hertslet also spoke, and submitted a draft resolution which was referred to the Findings Committee. Mrs. Ferguson-Davie then spoke on Child Welfare work among non-Europeans, and endorsed what others had said regarding the need for properly trained Native practitioners and health visitors. Dr. Backenstoe followed, and gave some interesting information about the medical position in his field (Alfred County), with special reference to the valuable work being accomplished with Native mothers by Native Nurses. Bishop Ferguson-Davie spoke next, and expressed the opinion, based on his experience in the Orient, that in matters of medical needs among the Native people the initiative would need to be taken by the Missions. Mr. Cragg replied that such initiative had already been well taken by such workers as Doctors McCord, Taylor, and Backenstoe. The suggestion was then given from the Chair that the medical members of the Conference explore the

question of a *medical survey*, the results of which would be reported to the next Conference (1932). The matter was referred to the Medical Members and the Findings Committee. The Session was adjourned for tea at 4.15 p.m., which was graciously taken care of by the Wesleyan ladies.

### **Business.**

Business was resumed at 4.15 p.m., and consisted of the election of officers for the year 1931-32, as follows —

*President*; The Rev. Allen Lea.

*Vice-president*; Dr. A. B. Taylor.

*Secretary-Treasurer*; The Rev. O. E. Lovell.

*For the Executive Committee*; Miss E. F. Clarke,  
Mr. Z. K. Matthews, B.A., LL.B.

Several resolutions were then brought before the Conference, and will appear in the Section under "Findings." During the session, Mr. H. Jowitt, Director of Native Development in S. Rhodesia, was accorded a hearty welcome by the Chairman. The Conference adjourned at 5.30 p.m.

### **Public Meeting.**

A public meeting was held at 8 p. m. in St. Paul's Parish Hall, the President occupying the Chair. The speakers were Miss Dorothy Maud, of the Ekutuleni Mission in Johannesburg, and the Rev. Allen Lea, ex-President of the Wesleyan Conference. A programme of music was provided by a combined Zulu choir.

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The session for July 9th was opened at 9.15 a. m., and began with a brief but inspiring devotional service led by the Rev. G. C. Van Rooyen. The service was greatly appreciated by all present, and deserved the warm thanks expressed by the President.

### **Business and Discussion.**

The Secretary then read a rough draft of the Minutes, covering the proceedings of the previous day.

After a brief discussion the Minutes were referred for confirmation to the incoming Executive. Dr. Hertslet reverted to the matter of the medical survey which was discussed the day before, and asked whether the survey should include the work of non-missionary practitioners. The Chairman gave it as his opinion that something in the nature of a complete survey would be more effective and useful, and for that reason recommended that the survey include government as well as missionary medical activities. The Rev. H. A. Stick agreed with the Chairman, and suggested that the survey be still further extended so as to include private medical enterprises among the Natives as well as government and mission medical services. The Rev. J. D. Taylor proposed that the question be left to the Special Medical Committee, and urged that full discretionary powers be given to them in determining the scope of the survey. In this he was supported by the Rev. Allen Lea. The Conference agreed to this proposal without the formality of a resolution.

### **The Educational Needs.**

At 10 a. m. Mr. D. McK. Malcolm read his paper on "The Educational Needs of Modern Native Life." In the opening section of his address the speaker emphasized the need of reorganizing the various Native Services, and advocated the co-ordination and unification of the several government departments in one comprehensive department. Such a department might be described, he said, as the Department of Native Development, and would comprise under one enlarged service the separate departments now operating respectively as the Education Department; Department of Agriculture; Department of Health; etc. In this connection Mr. Malcolm laid stress on the need of a broader view of Education. The idea expressed by the term Education, he declared, must include more than school work, and should extend itself until it covered every department of Native life, adult as well as juvenile.

At the conclusion of the paper the Chairman expressed the appreciation of the Conference, and warmly



thanked the speaker for what was felt to be a most significant and timely address. The Chairman then led to the discussion by stating that he personally would welcome some plan of reorganization such as Mr. Malcolm had outlined, and also expressed the conviction that christian unity and co-operation among the different missions was greatly needed at the present time. At the suggestion of the Rev. A. W. Cragg, the Chairman then invited Mr. H. Jowitt, Director of Native Development in Southern Rhodesia, to speak on the subject. This Mr. Jowitt consented to do, and briefly recapitulated the steps that led to the formation of The Department of Native Development in S. Rhodesia. Continuing, Mr. Jowitt said that one result of the creation of the Department was the greatly enlarged sphere of opportunities for workers among the Natives. Besides this, a considerable stimulus had been given to agricultural, health, and other services. Community work had also been accelerated, and was helped forward by the training and provision of "Jeanes teachers." The Chairman suggested that the Conference formally endorse the plan as outlined by Mr. Malcolm, and take steps to secure the support and co-operation of the South African General Missionary Conference. Mr. J. D. Rheinallt Jones then spoke, and counselled the Conference to propose to the General Missionary Conference the adoption of a general educational policy. After some further discussion the Conference adjourned for tea, which was graciously provided by the Presbyterian ladies.

### **The Political Needs.**

Soon after 11.30 the Conference reassembled to listen to the paper prepared by Mr. Z. K. Matthews, B. A., LL. B., on "The Political Needs of Modern Native Life." It was felt by many that the paper was a noteworthy contribution to a noteworthy conference. After brief discussion the meeting adjourned at 1.45, the proceedings being concluded with prayer by the Rev. J. Hawkins.

The afternoon session was opened by the Chairman at 2.30 p. m., and devoted 30 minutes to the consider-

ation of certain resolutions presented by the Findings Committee. These will be found below in the section devoted to Findings.

### **The Social Needs.**

At approximately 3.30 p. m. Miss Sibusisiwe Makanya was called upon to read her paper on "The Social Needs of Modern Native Life." In the ensuing discussion Archdeacon Lee said, among other things, that he agreed with Miss Makanya regarding the need of a trained, educated, and decent Native police force. Speaking on the question of the treatment of Natives by European officials, the Chairman stated that he had personal knowledge of cases where Natives had been subjected to gross insolence by junior clerks in the offices of magistrates and of other government officials. The position, he felt, was getting worse instead of better. Members of the Conference endorsed these statements. The suggestion was then given from the Chair that each member of the Conference make a note of such cases as observed, together with definite data as to time, place, and the parties concerned etc., and forward an appropriate report to the proper authorities. Continuing, the Chairman said that he considered it most deplorable that experienced Native Commissioners in Natal, who understood the Native and who had been successful in the past in upholding the authority of the government and the prestige of the white man, should be replaced by men who lacked the necessary qualifications and experience. The discussion concluded with an appeal, voiced by the Rev. S. Holt and the Rev. J. Hawkins, for a strong and continued emphasis on the definitely evangelical and spiritual side of mission work. Both of these members, while not condemning the principle of social service in mission work, considered it necessary to continue regarding the redemptive work of Christ as the foundation and as the main motive of missionary enterprise.

The session was adjourned with prayer at 4.20, at which time members proceeded to enjoy the tea and other refreshments, for which the ladies of the Congregational churches had kindly assumed the responsibility.

## **Business -- Resolutions.**

The Conference was called to order by the President at 4.45 p. m., and proceeded to deal with the Findings and Resolutions.

The Resolutions that follow were passed in the usual way.

### **Funds on Deposit with the Natal Building Society.**

"That the money at present on deposit with the Natal Building Society, in accordance with the original intention of the donors, be reserved as a guarantee fund for a future Native Industrial Exhibition."

Proposed by Rev. A. W. Cragg.

Seconded by Rev. J. D. Taylor.

### **Economic and Social Needs : Life on the Coal Mines of Natal.**

"That the Executive of the Conference get into touch with the Joint Councils of the Coal Mining Areas of Natal, and arrange for an investigation of the economic and living conditions prevailing on the mines, and that the result of such investigation be placed at the disposal of Mr. M. Davies, and that the Executive be asked to take any necessary action if conditions are found to need amelioration."

By the Findings Committee.

### **The Need of a General Educational Policy.**

"That the Secretary of the Conference be instructed to write to the Secretary of the General Missionary Conference of South Africa, calling his attention to the urgent need of an Educational Conference, and that the Executive of the General Missionary Conference be requested to arrange for a special educational session to be held during the next General Conference in July 1932."

By the Findings Committee.

## **On the Suggestion Regarding a Department of Native Development.**

“That the Conference places on record its deep appreciation of Mr. Malcolm’s able paper on “Native Development,” and that it be an instruction to the Secretary that he submit to the Standing Committee on Native Education of the S. A. General Conference, through Mr. J. D. Rheinhardt Jones, an outline of the scheme for a Native Development Department with its various activities, for their investigation, with a view to report and action at the next S. A. General Conference.”

By the Findings Committee.

## **The Presidential Address.**

“That it be an instruction to the Executive to arrange for the printing in pamphlet form and distribution of the Presidential address.”

Proposed by Rev. A. W. Cragg.

Seconded by Dr. W. A. Backenstoe.

## **The Native Police.**

“That the authorities be urged to adopt new methods of providing the Native police force with:

(a) A greater general education; and,

(b) Some training in their special responsibility to the Bantu public; and that action in this matter be taken by the Executive Committee.”

Proposed by Miss Sibusisiwe Makanya.

Seconded by Rev. H. Cotton.

## **Messrs Bakers Ltd., Durban, and Their Native Employees.**

“That the Secretary forward the following to the press:

Appreciation Expressed of a Durban Firm’s Humane Treatment of Native Employees.

Miss Sibusisiwe Makanya, of Imbumbulu Mission Station, and travelling Secretary of the Bantu Youth League, read a paper before the Natal Missionary Conference on

THE SOCIAL NEEDS OF MODERN NATIVE LIFE.  
In speaking about the responsibility of European employers to their Native employees, she said, among other things:

It is refreshing to see at least one firm in Durban, that of Bakers Ltd., who have erected a hall for their Native employees. I have visited this place and was agreeably impressed with what I saw there. A committee has been organised under the chairmanship of Mr. Lynch. All members are Natives, each having been elected for a particular duty. They have recreational and educational activities, for example: concerts, games, bioscopes, night school, etc. There is a spacious courtyard where they can sit and enjoy the sun, wash and dry their clothes. Their sleeping rooms are well ventilated and in every way sanitary. This is a fine example of what large employers of Native labour may do."

Proposed by Rev. H. A. Stick.

Seconded by Rev. A. W. Cragg.

### Medical Survey.

"That a Committee be appointed to make a survey of the health conditions and the medical services available among the Native people of Natal and Zululand, and that the Committee be authorised to arrange, at its discretion, for the extension of the survey to all South Africa, in co-operation with the Executive of the General Missionary Conference; the Committee to be empowered to make such use of the results of the survey as they consider useful. The Committee is to consist of those herein named, as follows:- Dr. A. B. Taylor, Convener; Dr. J. B. McCord; Dr. L. E. Hertslet; Dr. W. A. Backenstoe; Dr. G. W. Gale; Mr. J. D. Rheinallt Jones; Dr. J. Dexter Taylor."

By the Findings Committee.

## Medical Needs.

The following proposal emanated from the discussion on the question of medical education.

"That it is the considered opinion of this conference that the present arrangements for meeting the medical needs of the Natives of Natal and Zululand are seriously inadequate. It again urges that steps be taken for the provision of Medical Education of suitable Natives in S. Africa, and for the supply of doctors and nurses in country areas who understand the Native languages, and for the subsidizing of mission hospitals and increasing such institutions."

No formal resolution submitted.

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Hearty votes of thanks were informally passed as follows:-

To the Wesleyan authorities for the use of Wesley Hall, and the Grey Street Church.

To the ladies who provided refreshments.

To those who addressed the Conference and prepared papers.

To the choir.

And to the Executive.

After prayer the Conference adjourned at 5.45 p. m.

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## Public Meeting.

At 8.0 p. m. a successful public meeting was held in the Bantu Wesleyan Church in Grey Street. The President occupied the chair, and Miss Dorothy Maud and Dr. J. Dexter Taylor addressed the meeting. Musical items were rendered by the combined Zulu choir. The large audience showed a hearty appreciation both of the speeches and of the choral selections.

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# **CHRISTIANITY AND THE BANTU FAILURE OR SUCCESS ?**

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**Archdeacon Lee's Presidential Address  
in Pamphlet Form.**

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**Price 3d. each.**

**Natal Missionary Conference,  
P. O. Box 428, Durban.**

# NATAL MISSIONARY CONFERENCE

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## Objects—

1. To promote Christian Missions in Natal and other parts of South-East Africa.
2. To encourage fraternal intercourse and co-operation amongst Ministers, Missionaries, and others interested in Mission work belonging to the various denominations; and to excite a deeper sympathy with Missionary operations amongst the public generally.
3. To further the education and general advancement of the Native people.

## Membership—

1. The Conference to consist of Ministers, Missionaries, and others connected with any Christian denomination, who shall be admitted by vote of the majority of the Conference. *Applications for membership may be made to the Secretary, who shall present them to the Executive.*

**Annual Subscription**—Payable in advance at the Annual Conference.

Bantu Members: 2/6.

European Members: Gentlemen, 7/6; Ladies, 5/0.

## The Annual Conference—

Held in Durban about the beginning of July.

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Date.....

Rev. O. E. Lovell, Hon. Secretary,  
P. O. Box 428, Durban.

Dear Sir,

1. Please send me.....copies of the current Annual Report at 6d. each post free, for which I enclose.....in (stamps, postal order).

2. Please submit my name to the Executive as a candidate for membership so that I may be nominated at the next Annual Conference.

Yours faithfully,

.....(Rev. Mr. Mrs. Miss).

Mission.....

Office or position.....

Address.....

.....

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# NATAL MISSIONARY CONFERENCE

## *Treasurer's Report*

OCTOBER 1, 1930 — JULY 7, 1931.

INCOME				EXPENDITURE			
Balance from previous year - -	17	11	0	Printing and postage (last year's reports)	16	4	11
Subscriptions -	24	12	6	Printing letterheads, etc.	2	9	6
Refund & Donation re Arthur Smith Hall	3	7	6	Stamps (S.A.G.C. questions, Conference, general.	2	6	4
				Stationery & Stenography	1	4	6
				Telegrams - -		1	5
				Exchange on cheques	2	11	
				<b>Conference Expenses :</b>			
				Arthur Smith Hall	3	2	6
				St. Paul's Hall	1	1	0
				Speakers' travel	3	10	6
				Circulars	4	2	6
				Advertisements	5	8	0
				Tram Tickets Choir	4	6	17
						9	0
				Balance in Hand		5	12
						5	
	<u>£45</u>	<u>11</u>	<u>0</u>			<u>£45</u>	<u>11</u>
							<u>0</u>

On Deposit with Natal Building Society £273 14 10.

Audited and found correct :

*(signed)*

N. S. BALL.

*(signed)* O. E. LOVELL,

*Hon. Secretary-Treasurer.*

*(signed)* ALLEN LEA,

*President 1931-32.*

# The Presidential Address.

## Introduction.

This is the fiftieth occasion upon which missionaries representing many of the churches working in Natal have met together for the purpose of strengthening themselves by united prayer and conference for the great task of winning the Zulu people to Christ, which still lies uncompleted before them.

In this inaugural address I cannot do better, it appears to me, than to touch lightly upon some of those aspects of Native life which press hardly upon the consciences of people like ourselves whose desire it is to devote our lives to the advancement of the Zulu people.

There is much in Native life today which gives cause for deep reflection and for some alarm. Tendencies are observable which cannot fail to have a lasting effect upon the future of the race. I shall try to deal with some of these in this paper. The task I shall try to carry out is one which must lead to some apparently harsh criticism of present-day methods of dealing with Native life, criticism of ourselves as missionaries as well as of governmental and public bodies. Let us remind ourselves as a preliminary of what is to follow that no amount of honesty of purpose can excuse weakness of method. The more lofty our purpose is, the more careful scrutiny we should be prepared to devote to the methods we use to achieve our purpose, and the more patient we should try to be under the criticism of others.

## Civilization: its Effects upon Native Life.

For nearly a hundred years the Zulu has been subjected to the double processes of the disintegration of his old ways of life and a re-integration into the life of a civilized people. His contact with modern ways of life has broken down for the ordinary Zulu much of what was best in his old ways. But the same contact has introduced him to much else that is good and worthy to which he could not have attained while still bound by old custom and law. On any sane reckoning he must be held to have gained by both disintegration and re-integration. It is obvious that the old communal tribal life could not hold

out indefinitely against the assaults of modern civilized ways. Tribalism can only be a phase in the upward trend of mankind, it cannot be a permanent form of civilization. All communities pass through it, only the stagnant and reactionary remain in it permanently.

But there is a danger that a people brought into intimate contact with the heady wine of our European modes of life will throw aside too rapidly the old in their eagerness to drink in the new, and that with the old they will cast away much of what is individual to and characteristic of their race, sacrificing it for seeming advantages which turn to gall in their mouths. The introduction of a new people into fresh modes of life should be a cautious and slow climb rather than a leap. Until a firm hand-hold has been obtained on the higher rung the feet should not be freed from the lower. Otherwise a fall is always possible. There are many of us who feel that the process of detribalization has been much too rapid and drastic, and that the casting-away process has involved the loss of much that was fine and good in African life, much which was dignified and characteristic, much which could with advantage have been carried over into the new life. There are some people, and I confess to being of their number, who still hope that steps may be taken to revive, in some degree and with due allowance made for differences of outlook, the better features of tribal life so that they may not be wholly lost to coming generations of Zulu people.

With these preliminary remarks I will pass on to the consideration of my main subject, which is the statement of some of the difficulties in which we find ourselves today when confronted with the facts of Native life, and some suggestions for the avoidance of these difficulties. I divide my subject-matter under the two heads of:

(1) Religion and Education, and (2) Politics and Economics.

### **Is Christianity a Failure Amongst the Bantu ?**

#### **1. Religion and Education.**

After the many years, a full century in some parts of Natal, of missionary effort, how does the South African Native stand in relation to Christianity? Has he

shewn himself capable, in spite of some popular opinion to the contrary, of assimilating Christian truth, and of reacting to its demands upon his moral life? No one here will hesitate to reply that he has fully shewn that he can be a Christian. Indeed, any other reply to such a question is unthinkable, whether it be asked of the Zulu, of the Esquimaux, or of any other race of mankind. The claim of our faith to be universal would break down immediately if it were proved that there existed a race of men for which it was unsuitable. The old prejudiced statement, which was more common fifty years ago than it is today, that the Zulu could never understand Christian doctrine and never live the Christian life was far more a criticism of Christianity as it was then misunderstood, than of the Zulu. There has never yet been found a kind of man to whom Christ's life and Christ's doctrine made no appeal, and in whom they aroused no response.

Among the Zulus they have aroused a striking response. Christian teaching has had, and is continuing to have, an effect upon the lives and morals of the Bantu of this part of S. A., which is far in advance of what we had any right to expect. Even where the faith we teach is not accepted in its fullest demands by the surrender of the will and heart to the claims of Christ, there is yet evident under its influence a gradual sublimation of Native thought and belief.

### **Strength of Christian Movement.**

The strength of the Christian movement in South Africa does not lie so much amongst the great men of the nation, or amongst the intelligentsia, as among the many thousands of quiet, law-abiding peasant men and women who live out in the country. These people are never heard of outside their own small circles. They make no appearance in newspapers, they are not clamant of their needs. They are very apt to be over-looked in any estimation of the progress of the people. Yet they are the stuff out of which the future civilized Christian Bantu race is to develop. We missionaries know them well, they are our pride and our joy in the Lord. Rural magistrates know them as part of that vast inarticulate mass of Bantudom which forms the background of their

official lives. The police, happily, do not know them at all except when one of them figures in a court of law as among those desperadoes who wittfully drive cattle over the imaginary lines drawn by East Coast Fever regulations, or as one of those Bolsheviks who endanger the peace of society by neglecting to shave the tails of their cows when told to do so by a grandmotherly Minister of Agriculture.

But there they are, the nucleus of the future Christian South Africa on the Native side.

### **Its Comparative Failure.**

Let us not forget them in what is to follow. For, like it or not, we must acknowledge our comparative failure to evangelize the bulk of the people in Natal. Counting heads is the last snare into which we, as reflecting Christians, will allow ourselves to fall. Numbers mean, or should mean, little to us in our campaign. Majorities are not always right, in fact they seldom are in the Christian sense. But apart from numbers, we should honestly face up to the question whether the comparative failure to recommend our teaching to large masses of the people is not our own fault, or the fault of the methods which we adopt. We shall all acknowledge it. We are all conscious that we do not succeed as we ought. The quality of the Christian ethic we produce is at fault perhaps more than the quantity. We know that this is true. Why is it true?

I will give three reasons why I think we do not produce either enough Christians or good enough Christians.

#### **Reasons for our Failure — Failure in Life and Example.**

1. The quality of our own lives and work often falls below the point where it will constrain others to follow our example. Our lack of love for, and sympathy with, the people whom we seek to guide is too evident to them. Our haste and impatience revolt them. Our insistence upon points, important enough to us but comparatively trivial upon any broad view of our undertaking, repels them. We cannot sufficiently emphasize the need of real dedication to our Lord in our own lives if we are to

attract people to Him. I will not labour this point. We are all conscious of our continual need for re-dedication, for re-creation, for a new surrender of ourselves to Him who must be at once the reason for our work and the means by which we carry it out. Let us lay afresh to heart His own declaration, seeing in it the new meanings which all of us need to learn. "I am the Way, the Truth, and the Life." The way by which we ourselves walk and lead others to walk, the truth which illuminates us and those we teach, the life which we live and confer by our living upon others. This point is one more suited for the quiet of our own communion with the Master than for the stress of a public meeting. Let us leave it at that.

### **Failure Through Sect Rivalry.**

2. But intimately bound up with this first point I am trying to make is a further one. How much of our failure is due to the sense of unreality which follows, and is bound to follow, the strain of rivalry existing among the different competing sects and kinds of Christians working in the field? Go wherever you may, in town, village, hamlet or open veld, you find that half your labours are stultified by the existence across the street, the road, the lane, or the valley, of a place of worship dedicated, it is true, to the honour of the same God, but following other and too often bitterly hostile methods of serving Him. We have grown accustomed to this state of division. There are some who see in it what is called a healthy rivalry. There are others who feel that the whole Christian message can never be delivered by only one Church. But most of us as practical Christian men and women, and above all as practical preachers of the Christian faith, can not really acquiesce with quiet consciences in such a state of affairs. We are stifled by it. Our message is emasculated by it. Yet we continue to tolerate it. There is in this fact ample ground for a real searching of heart amongst us all. Is there any organised body of Christian people who can plead innocence in face of this particular catastrophe? Are some bodies more guilty than others? Are we not all equally concerned in it? Ought we not all to do whatever we can to end it?

We cannot, indeed, end it by yielding cherished principles of belief and conduct, or by glossing over what we hold to be half-truths or untruths. We shall never end it by controversy, much less by declaiming against what others hold dear. But it is incontrovertible that the nearer we draw to Christ the nearer we shall draw one to another. If He is the way, the truth, and the life He will assuredly guide us by His way into all truth, and the truth shall make us free to live the life.

### **Some Suggestions.**

Meanwhile there are certain broad principles of conduct of which we might all with advantage remind ourselves, and of which we should be conscious in the carrying out of our work. Christian courtesy between churches and their representatives. The avoidance of embittered controversy. Unwillingness to intrude upon each others' spheres of action without previous brotherly consultation, and never without good reason shewn. The refusal to accept members of other churches who are under discipline in their own bodies. These things cannot cure the evil but they will do much to mitigate it. Lastly, the continual fervent prayer that our Lord will, in His own good time, give back the spirit of unity to His church.

### **Failure through Antagonism to Good in Native Life.**

3. Our unnecessary antagonism to much that is good in Native life. Many of us do not try to recognise the good there was and is in the old tribal ways of life. There was in it, for instance, much practical religion, courtesy, kindness, consideration for the old, loyalty, honesty, honour of parents, sympathy with the suffering, to name some of the qualities we find amongst the Zulus in their pre-christianized state. Yet only the other day I was told at a meeting of Natives in Zululand that there was nothing belonging to their heathen state of life which could be taken over with advantage into their Christian life. That is a very unnatural state of affairs. You may think that they know more about heathenism than I do, and this may be true. But no amount of such knowledge can disguise the facts of the case. They were mistaken.

And they had been led astray, as I hold, by Christian teachers. Why should they be taught to despise old ways? This is one of the very things which antagonize thoughtful Africans who have not yet become Christians.

We are in such haste to make converts that we too often disregard the obligations of family life into which many of our people have entered and which they ought to discharge faithfully. Yet we teach them to disregard them.

I cannot think that any lasting conversion to Christian principles is possible where family obligations, even of a heathen character, are definitely set aside. I cannot think that we are acting wisely in so frequently disregarding the authority of the chiefs. Our tendency is to disintegrate much more successfully than we build up. We are breaking up the old life of Africa, which was not by any means *all* bad, and we have not really anything adequate to put into its place. If this is not the case, how are we to account for the very wide-spread demoralization of the youth of the nation? How do we account for the spread of prostitution, for the increasing number of unmarried mothers, for the large floating population of youths in urban areas who acknowledge no family obligation, who neglect their parents and leave them in hunger while they themselves waste their money in self-indulgence? It is impossible to account for them in any other way than that our teaching, together with the example set them by much that is bad in our European ways of life, has broken down all the old customs under which they formerly lived, and has failed to replace them by anything effective. We will return to this point later, the immediate need being to accept with contrition the accusation that our methods have often hastened the catastrophe which we are considering. It is often said that this process was inevitable. People murmur comfortable platitudes about breaking eggs to make omelettes, when what they are really trying to justify is the breaking of human hearts to make progress. Could not the same end have been gained without this terrible waste of young life? Is the Church a Juggernaut which rides triumphantly on over the crushed and maimed souls of those who fall in her path?



We missionaries must accept our share of the blame for the present state of affairs, and we should sit down to think out if, even now, something cannot be done to remedy it. May I make the following suggestions.

### **Some Suggestions, Preparation for work.**

1. That every missionary who is to work in this field should be required by the society employing him to take reasonable pains to learn sufficient of the language, the mentality, the customs, and the ways of life of the people to enable him to understand and to uphold what is good in their lives, and to refrain from destroying what can never be replaced. Our Lord spent 30 long years preparing Himself for His three years' ministry on earth. We reverse the figures and count it long if we spend three years in preparation for a thirty years' ministry.

### **Uphold Authority of Chiefs and Parents.**

2. That we take more pains to uphold the authority of parents and chiefs even when their authority appears to be used in ways which are against our immediate interests. We all have experience of a parent or chief who refuses to allow us to teach his children or to begin active propaganda in his ward. We are all tempted to over-ride this authority and to press on with our work in spite of it. It is commonly said that the whole progress of the people should not be delayed because some ignorant father or chief stands in the way. But is this really the right attitude to assume towards this matter? Is the progress we make in this manner of sufficient value to justify us in beginning our work by teaching children to disobey their parents and adults to disobey their chiefs? Do we not lose more than we gain by these methods? As we all know, Native life is largely built up on respect for elders and obedience to lawful authority. Once this is upset, once the foundations of the structure are removed, the whole building is in danger of collapsing. Patience, courtesy, and sympathy are really more powerful weapons in our armoury than an impetuous disregard of the prejudices of others. In saying all this I am aware that I lay myself open to attack in various ways. You will say

that if this attitude had been observed from the beginning Christianity would have made little progress in the world. You will say that rebellion against improperly-used authority is sometimes better morality than obedience to it. You may remark that all reformers have been stigmatized as rebels against the accepted order of things, as despisers of parents and kings. All these things are true, but I submit that the circumstances with which we are dealing today in Natal render a wise and statesmanlike patience with a slow-moving people of more lasting value to the Christian cause than a ruthless destruction of accepted standards of life can ever be. That this statement is not baseless can easily be seen when the results of this destruction are so obvious all around us.

Ultimately, and we remind ourselves that we are dealing in this matter with age-long issues, our cause will benefit more from a patient sublimation of what is best in Native life than it will from a hasty campaign of individual conversions based largely upon a disregard of these good elements. Individual conversions will follow patient mass teaching.

### **Better use of Education.**

3. By a more careful use of school education as a means of fitting our pupils for the life most of them will lead. Here is a difficult matter. No one wishes to prevent Zulu boys and girls from receiving the best kind of education that they can possibly obtain. The only question to be settled is, which is the best kind of education for them? The question is complicated by the fact that there have come into existence two kinds of Native pupil, the one which comes from homes of long-civilized people, and the one which comes from homes where civilization has hardly got a footing. The former kind of pupil rightly demands the utmost he can get of civilization and refinement. He is accustomed to it, knows how to use it, and would be miserable without it. So a certain standard of life is provided in many of our Natal Native Boarding Schools. But to these schools go many boys and girls from the second kind of home, and the results upon them of the unaccustomed luxury, for it

is luxury to them, is often upsetting, and sometimes disastrous. This is the process which is going on. Can nothing be done to alter it?

#### **Some Suggestions—Raise Standard of Elementary Education.**

The Education Department is contemplating the raising of elementary education of Natives to Std. 6. This is a step in the right direction. It will mean that pupils are not obliged too soon to leave home at a great expense and to go to Boarding Schools, where they are too apt to lose touch with their home life. The later in life they are compelled to leave home the better chance they will have to stand out against temptations such as those described above.

#### **Lessen Expense of Boarding Schools.**

2. We simple country missionaries often think that the demands made upon pupils in Boarding Schools to buy books and clothes might with advantage be lessened. No doubt we are quite wrong about this. We are prepared to be told so with some vigour. But are football boots and three sorts of arithmetic books really essential to the proper education of young people?

#### **More Local Boarding Schools.**

3. Would not the encouragement of smaller boarding schools in the remoter country parts, schools which could be run quite simply with Native matrons and staffs, be better in the long run than the increase in numbers of pupils in the larger schools? These larger schools are of course indispensable to the cause of Native Education, and they will continue to flourish. But if each magisterial division had its own Boarding School, taking pupils up to the J.C., or vocational training standard, simply run and cheap, perhaps some of the difficulties enumerated would be lessened.

#### **More Instruction in Handicrafts.**

4. There is very little use in pointing out that less book-learning and more instruction in handicrafts would be better for most of the pupils in Native schools, because the majority of Native parents have made up their minds

strongly in favour of the book-learning, and also because all branches of Native education are so disgracefully starved by the Government that it is useless to advocate a course which could only be carried out at a large additional expense to the Department. But it is not improbable that Native parents will soon realize that the present kind of education is leading nowhere in particular, and they may soon begin to demand another kind. It is also not unlikely that the country may soon make up its mind that Native education, to be of most use, must be carried on at a bigger expenditure of money. It may sound widely improbable if I say that I believe that in a few years' time the Union Govt. will spend far larger sums on this part of its administration of the country than it is doing now, but nevertheless I do believe it and expect it.

### **Politics and Economics.**

How are the Natives of Natal being dealt with in regard to their political status? The answer to this question is plain and simple. They are not being dealt with at all. The whole political situation has been allowed to drift into chaos. This neglect is not a result of any preconceived plan so much as the result of a refusal to face up to an admittedly difficult situation. Let us begin our consideration of this point by reminding ourselves of three or four elementary axioms which are generally received by civilized people as under-lying all enlightened government.

### **Axioms of Government.**

1. Government must be for the good of all the people governed.
2. Self-government is the highest freedom.
3. A governing class which rules for its own benefit is destined to fall.
4. "Native interests should never be at the mercy of the majority vote of an elected body composed wholly or mainly of non-natives."

This last principle of government is a quotation from Professor Julian Huxley's illuminating book, "Africa View," which I recommend everyone here to read.

Any consideration of these axioms must inevitably lead us to the conclusion that, before attempting to bring order out of the present political chaos, we in South Africa must drastically alter our principles of government. Can we pretend that government has been carried on since Union for the good of all governed? Have we ever adopted the principle that self-government leads to the highest form of freedom? For ourselves, yes, but not for the Native. Are we not in danger of courting the disaster which, we learn, lies in wait for those who use government for their own benefit? Lastly, have we yet made any serious attempt to remove the government of the Natives from the chances of a majority vote of an assembly in which they are meagrely represented by men of another race?

#### **Suggested Self-Government for Natives of Natal.**

It will serve no useful purpose here to range over the whole field of government in the Union. We shall do better to confine ourselves to our own province. What can be suggested?

#### **What Chiefs might do.**

I suggest that increased powers of government be given to all Zulu chiefs who, either by their past conduct or by their present standard of education and efficiency, have shewn themselves capable of using such powers. The power of a good chief is always used on the side of law and order. He can be of the utmost use to the government, in keeping order, in setting an example of decency of life, in encouraging progress, in forwarding education. The vast bulk of the Zulu people is still indissolubly wedded to the aristocratic principle of government. Why not allow them to continue in it? Under the safe-guards imposed by the presence of wise and experienced Native Commissioners, chiefs could do a vast deal more to improve the condition of their people, and to deal successfully with the elements which at present threaten the whole community, than they are allowed to do at present. I will not attempt to define exactly in what directions their powers should be thus increased. That is certainly

a process which should be undertaken by a council of experienced Native Commissioners. But everyone who is familiar with the subject knows that there are many ways in which the powers of the chiefs can be buttressed and increased.

### **Increase in their Responsibilities—Education for Chiefs.**

Apart from his work as a magistrate with a limited though useful jurisdiction, I would make him chairman of the school committee of his ward, and of the Native Farmers' Union, give him responsibility for the upkeep of the roads in his ward, with a sufficient subsidy from the P. W. D. to make it possible for him to get something done, allow him to be responsible for the dipping of cattle and small stock, for the eradication of noxious weeds in his area, for the issue of passes to permit movements of cattle, and for the other small but important public services which are now performed by other people. There is thus evident a large field of public service in which chiefs might usefully be employed. They would need education and training for the work, as would their headmen, who would fill minor offices under them. In order that this should quickly be made possible, the Native Affairs Dept. should oblige all chiefs and prominent head-men to send their sons to the Zulu National Training Institution, where already there are buildings, land, and staff ready to give them what they need. A large increase in the number of pupils in that institution would of course, make increases of buildings and staff necessary. There the boys could be trained in agriculture, stock-keeping, tree-planting, Native law and custom, besides undergoing ordinary school training. All this is not only possible, but is actually in existence today. The Govt. needs only to take the step of refusing to accept a chief or headman until he has undergone a period of training at its college, and, in a very few years the whole scheme could be put into working. Each chief should have his circle of advisers, thus forming a series of small local councils. These councillors would be appointed by the chief, the local Native Commissioner having the right of recommending and vetoing.

### **Paramount Chief of Zulus.**

At the head of these chiefs I would place Solomon ka Dinizulu as Paramount Chief, under proper safeguards as to behaviour, means of income, and such details. For whatever may be said of this chief this much may safely be advanced in his favour, viz., that in the very difficult position in which he has been placed for the past 10 years, and in the face of the repeated rebuffs and neglect which the Govt. has dealt out to him, he has shewn himself to be shrewd, peaceable, fair-minded, politically sagacious, and unswervingly friendly to the Govt. He occupies the most trying position in which any man can be placed. He has power, more than is generally admitted, without responsibility. I believe that if the proper responsibility were placed upon him it would steady him and give him that self-respect which would enable him to show the really good qualities of heart and mind which he possesses. He could become a real leader of his people in all paths of progress. A lover of peace himself, he could ensure peace for so long a time as would enable the old fighting spirit of the Zulus completely to be sublimated into the arts of peace. A friend of education, he could advance the true education of his people in ways which would not clash with their national characteristics and tendencies.

### **Growth of National Council.**

In time, out of the natural grouping of the chiefs together for mutual counsel and help, which should be encouraged, would grow the National Council of the Zulu people, a growth which would be inevitable and right as compared with suggestions which are put forward from time to time for the appointment of such Councils from above. It cannot be too strongly emphasized that in dealing with a people of such strongly-marked national and racial characteristics as the Zulus, the development of their own institutions must be left to themselves under guidance. Where many of the best-intentioned plans of governmental and other bodies have failed to find favour in the eyes of these people is just at the point where they are done *for* the people and not carried out *by* them.

It may be asked here whether this gift of increased self-government, for that is what these suggestions amount to, would not prove to be a danger to the whole European community. Would not a self-governing Zulu people use its powers in order to precipitate a clash with the Government? I do not believe that they would. There would always be the danger, just as there already exists that danger. But under present conditions the danger is intensified by the ignorance and credulity of the leading men. The danger is greater now, I submit, than it would prove to be under more liberal and enlightened conditions. That they would ever be led so far astray from their own interests as to become a political menace is very hard to credit. Just as we are realizing that South Africa contains and will continue to contain within its body politic black as well as white, so they are increasingly aware of the presence and the continuance of white as well as black. The position is inescapable. They as well as we must make the best of it. The growing discontent amongst them of which we hear so much in these days, is, except on the part of a few racial fanatics, due much more to economic and political reasons than to racialism. It is not the less dangerous for that, but, at all events, wisdom can remove the sources of political and economic irritation while powerless to change the colour of men's skins.

#### **Economic Position of Natives.**

The economics of the Native situation is precisely the most difficult and dangerous point of the whole matter. How do they stand, these children of Africa, in relation to the means of livelihood around them? Their situation is worse in this respect than it has ever been during their history. What with Colour Bars and Trade Depressions a very large number of them are facing a critical time. Their country is overstocked for the most part, some of it is already over-populated, much of it is unfit for cultivation. Almost no trouble has been taken to teach them the proper use of their land, though farming, as anyone knows who has tried it, is amongst the most difficult and onerous ways of making a living. In business or trade they meet with repressive laws at every turn. In the practice of any profession they are, in the



present stage of European public opinion, necessarily restricted to work amongst their own people, whose power of rewarding them for work done is so slight that they are unable to make a decent livelihood.

What is the way out?

We must recognise that this question cannot be answered in such a manner as to settle the whole matter for all time. The problem is not capable of a cut and dried method of solution. It is not static in the manner in which, for instance, a mathematical problem is static, where, given the right formulae, the problem is soluble and remains a problem no longer. Native economics, or any other economics for that matter, are dynamic. They deal with factors which refuse to "stay put" whatever solution may be offered to stick them in their place. The problem is not one of figures but of human nature, and it is as confused and fluid as human nature itself. We can, then, only offer, in answer to our question, certain elementary principles of right dealing which will guide us in our treatment of the matter in hand.

#### **Some Principles of Right Dealing.**

At the forefront of these principles ought to be placed the fact that administrative action of a repressive nature in economics invariably defeats its own end. In other words, economic problems are almost always intensified, and seldom solved, by the intrusion into them of political motives. This is a lesson which the present state of world finance, with its confusion of reparations and repayments for political purposes, should assuredly teach us. It is a lesson which we in South Africa have not yet learned. Our attempts at dealing with purely economic questions by the infusion of political motives have so confused issues that it is hard to see where politics begin and economics end.

#### **Repressive Action Harmful.**

Let us try to state an axiom. You cannot, by repressive action, alter the economic position of a country in any direction except downwards. If any considerable section of the community is depressed the whole community suffers with it. If by political action the Native workers of this country are deprived, wholly or in part, of their

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