

Del. Wright
Library

11 DEC 1950
AAA
✓

Ciskeian Missionary Council

Twenty-fourth Meeting

HELD AT

King William's Town

7th September, 1949.

*Wife Conferences
Munro Corrick*

THE LOVEDALE PRESS
1949

THE CISKEIAN MISSIONARY COUNCIL

7th September, 1949

MINUTES AND REPORT

The twenty-fourth meeting of the Council was held at 10 a.m. on the 7th September, 1949, in the Twemlow Hall, King William's Town.

1. **PRESENT** : Rev. M. Carrick, Mr. W. A. H. Chesters, Rev. E. Lynn Cragg, Rev. S. X. Dakada, Rev. A. Fasi, Mr. C. J. Grové, Rev. J. B. Johnson, Rev. G. Owen Lloyd, Prof. Z. K. Matthews, Rev. J. McCracken, Rev. S. Mdala, Miss M. M. Morrison, Mr. G. I. M. Mzamane, Rev. Dr. R. H. W. Shepherd, Mr. C. D. Zulu.

Apologies for absence were received from Rev. Dr. H. M. Bennett, Principal C. P. Dent, Rev. E. W. Grant, Canon A. E. Jingiso, Rev. S. M. Mokitimi, Ds. J. G. F. van Rooyen.

2. **CHAIR** : In the absence of the Chairman, Rev. Dr. R. H. W. Shepherd was elected to the chair.

3. **NEW MEMBERS** : The Chairman having constituted the meeting with prayer, welcomed those members who were meeting with the Council for the first time.

4. **MINUTES** : As the minutes of the 1948 meeting had been circulated, they were taken as read and approved.

5. **MATTERS ARISING FROM THE MINUTES** :

(a) **How far the Ciskei is evangelised.**

The Secretary submitted a questionnaire which was discussed in detail and it was agreed that a representative of each church represented on the Council should send the questionnaires out to the ministers of the church he represented and, when he had received them back, forward them to the Secretary.

6. **FINANCIAL STATEMENT** : The financial statement as at 7th September, 1949, was read by the Secretary. It showed a balance of £7 3. 4d. The statement was adopted.

7. **DONATIONS :** It was agreed to send a donation of £3 to the Christian Council of South Africa and £1 1. Od. to the Trustees of the Twemlow Hall.

8. **PAPERS :**

THE TRAINING OF THE AFRICAN MINISTRY

THE SITUATION IN THE CISKEI

By Rev. J. J. R. Jolobe, B.A.

IN the words of the report of the Tambaram conference of the International Missionary Council, the ordained minister "is the accredited teacher of the faith, rightly dividing the word of truth to the congregation ; he is the leader in worship, the minister of the sacraments, the shepherd knowing the sheep of God's flock by name and caring individually for their needs, the wise steward directing the affairs of the Church in its relation to the community, inspiring Christians to bear witness to the Gospel and to render every kind of service," and it is in connection with the last part of the statement that I am asked to speak, namely, the communities in which the ministers have to exercise their ministry in our area.

People in all lands are usually divided into town and country people and this applies also to the Ciskei and to many other parts of this country. In our purely rural areas African people live within the framework of their traditional tribal custom under their chiefs and headmen, making a living by tilling the soil and the rearing of livestock. Their mode of life and their way of thinking are largely determined by this main factor. In the case of Christians these are to some extent modified by their promised allegiance to the standard of life and thinking taught and demanded by the Church.

RURAL AREAS

In our rural areas the old and the new ways of life are often found side by side. Here there may be a predominantly Christian village and next to it we may

find a heathen community, or in the same location we may find Christian homes next to non-Christian kraals. Polygamy, superstition, ignorance and conservatism may be found alongside the monogamous Christian home marked by a thirst for education and a determination to progress. In order therefore to be able to direct the affairs of the Church effectively in relation to the community, a minister must not only be equipped personally by calling and training but must also have an intelligent appreciation of the life and thought of the community to which he ministers, and be able to assess correctly the forces that militate against the propagation of the Gospel.

In some "red" villages we find that elementary education is welcomed while the Gospel is consciously and deliberately rejected. There may be several reasons for this attitude. Sometimes this is due to the nursing of old grievances against the governments of the early days who are alleged to have deprived the people of their land. The white missionary was mistaken for an emissary of the government, hence the one-sided feud which has continued for over a hundred years against all agents of the Church, whether white or black, up to this day. Moreover, the delayed marriage of Christian girls because of the pursuit of higher education in their early years is mistaken for their inability to catch husbands, and a system that produces such a situation is condemned by the conservative African, who in his system knows no old maids. Besides this, occasional moral lapses in Christian communities provide a ready excuse against the acceptance of the Gospel to its clever opponents. If we add to these observations the natural hardness of the human heart against divine influences we can see in some measure some of the reasons for the continued rejection of the Gospel in many of our heathen communities.

In some of our rural Christian communities we find changes creeping in. Absolute loyalty to the standard of life once adhered to is declining. Reversion to the old ways of living is noticeable. Encouraging signs are, however, not wanting. We are witnessing these days the introduction of higher education into the rural areas. But you cannot have highly trained teachers with university education,

together with large numbers of young people pursuing higher education, without an appreciable amount of influence being exerted on the mode of life and the way of thinking of a community. If we add to this the influence of those people who have received the education or the experience gained by having been at one time or another in large industrial centres for work, it will readily be seen that it is inevitable that gradually the simple outlook which was once the characteristic of country people should be affected. Moreover, the Christian religion with its individualistic approach tends to foster the slackening of tribal bonds, with the result that its products, if not strongly wedded to Christ's way of life, may find themselves with less restraining influences than the non-Christian who is still attached to his primitive way of life.

As part of our rural population we have the *farm communities*. These are composed of people who have cut adrift from the main stream of the life of the rest of the people. Although these people still cling to tribal sentiments and to a nominal allegiance to the chiefs, in practice they are detribalised. They recognise no other authority except that of the owner of the farm on which they reside. Whatever moral sanctions they adhere to are only those of the community usage hammered out by experience and common sense from varying customs and from what they have learned of European practice by observing the way of life of their masters and their families. If a farm community is Christian and has facilities for the education of the children, it becomes most amenable to progress. Perhaps the amalgamation of the best of Western usage with the best from African tradition helps to bring this about. It must, however, be pointed out that it is easy for a minister who has been newly appointed to work in a farm community, to forget that although it may be largely African it is not entirely so. The common interests of both employer and employees have to be studied when innovations are made. The people on the farms are there for the sole purpose of meeting the farm owner's needs for labour, and farm work is peculiar in that it knows no stated hours of work such as are observed in

urban industries. From dawn till late in the evening in some cases the people have to work. If a farm rears live-stock and runs a dairy, Saturday afternoons and Sundays may also be work days, with the result that the usual ordinary hours for Church services cannot be observed. Not to recognise these facts may force the people into a divided allegiance, against their better judgment. Such a situation can easily make unacceptable a ministry which otherwise would have been fruitful had these simple but important facts been observed. Usually many farm owners welcome the agencies that help their workers to be happy and contented, and if they themselves are Christian they do all they can to help the Christian cause. But should the farm owner be unsympathetic to the cause and the majority of his workers be opposed to the extension of the Gospel on the farm, then all the tact that a minister can muster will be needed in order to maintain even the services for that minority who make up his flock.

The great need of the people on the farms is *the need for schools*. Many difficulties lie in the way of their establishment. The distances between one farm and another often make it impossible to get the required minimum number of children for a school to qualify for a Government grant. Where the numbers warrant the establishment of a school the lack of public land for the erection of the school may present another problem and this can be an insurmountable difficulty, unless one of the farmers volunteers to allow the school to be put up on his farm. This is usually determined by the attitude of the white community to the education of African children.

In our rural areas there is yet another kind of community which is coming into being, that is, the people who live on the *Trust Farms*. As we all know, with the aim of easing the congestion in the existing rural areas, the Government is buying farms where the landless Africans may rent plots for ploughing purposes and for putting up a home. Many people in their need are flocking to these farms as the last place of refuge. They go to them as individual families from various tribes and without their headmen. The authority on the farms is vested in the representatives of the Native Affairs Department. These

new communities are almost similar to those on the private farms with this main difference, that the people here do farming on their own. They are freer than the people of the private farm communities. But the dangers of their position socially, lie in the fact that they are launched out into a new life with neither the salutary sanctions of tribal custom nor the checking authority of a private farm owner.

In all the rural communities the economic conditions have deteriorated with the passing of the years. The general cost of living has increased immensely, while the average income of the people has declined or has not kept pace with the demands made upon it by the needs of the times. The result is that poverty is common. Although the people are rich in the things of the spirit like kindness, sympathy, generosity and humanity in general, they have become poor in material things. If the support of the Church financially is not strong on the part of those who are Christians it is not because of wilful neglect. It is because the people themselves have to do with very little money and, after paying their living expenses, they have not much left over. It is sad to note that in some parts of the country these adverse circumstances have dulled the desire for the propagation of the Gospel by local congregations in their areas.

It is true that the Native Affairs Department is doing its best to raise the economic condition of the people. Its Agricultural Department teaches the people better methods of tilling the soil and of rearing live-stock. Rehabilitation schemes are being introduced. But often these reforms are misunderstood and consequently opposed. A Church worker should impose upon himself the additional duty of trying to understand not only the advantages of the proposed schemes but also the reasons why the people sometimes oppose them. If he enjoys the respect of both the community and the officials who work in the area he can render his people an invaluable service by acting as an unofficial interpreter of one party to the other. With his strong backing of the most enlightened section of the community he can be of help in influencing indirectly the whole community as regards the attitude to be adopted

in such affairs. This then is the general situation that a minister meets with whose parish lies in the rural areas.

URBAN AREAS

Urban communities have a character of their own. Detribalisation is more advanced in the towns than in the farms. Although the people in the industrial centres are proud to state the tribes to which they belonged before coming into the urban areas, we find that their allegiance to tribal custom is only nominal. Their tribal public conscience has weakened whilst no other public conscience has taken its place. The outcome is that those who are naturally inclined to be anti-social follow that course without any other restraining influence except that of the law, which usually acts after the event. Irregular unions with their crop of children born out of wedlock are common. Juvenile delinquency presents a more serious problem than in the rural areas. An abrupt contact with new ways of living and thinking often unbalances a newcomer fresh from the country. But Churches in the large urban centres are usually stronger numerically and financially than those in the country. They are more alive spiritually too, I think, and more active in the propagation of the Gospel. In fact the only revival meetings held in some country churches are usually initiated by young men who have caught the spirit of evangelisation in the town churches. It must, however, be mentioned that town congregations in their zeal and whirl of activity are more amenable to breaking away than country congregations.

The question may be asked, why it is that town congregations being strong, as they are stated to be, are not able to help in building up an effective Christian public conscience in the community? In answer to this I think it is not incorrect to say that the floating character of the town population militates in some measure against this. The residue of the people who are in the same locality all the time is too small to affect the lump composed of the people who come and go, and of those hundreds of others who are non-Christians. In fact this impermanence of a town congregation is one of the factors a minister has to deal with all the time. It taxes his pastoral power

to the utmost. He has not only to help the new-comers to adjust themselves but he has also to be on the track of people as they change from one place to another. But, above all, he has to protect his flock against religious and secular ideologies which seek to win the people from their loyalty to their Church. Moreover, a town minister must always be aware of political and social trends of thought that jostle one another at frequent intervals in the urban areas. He must also appreciate the high level of intelligence of the people which is, I think, the result of the contact with European people and the better facilities for education enjoyed by the people in our urban communities. It must also be mentioned that merit alone forms the basis of respect and love for the European in the towns. The same attitude is adopted by the non-Christian towards the African Christian. So it is in the midst of such cross-currents of thought and attitudes that a minister has to exercise his ministry in our towns.

Economic conditions vary. Those of the people who are secure in their employment and are earning fair wages are usually comfortably situated, but those who earn low wages or are unemployed have a difficult time to make ends meet, with the result that one may see in our locations comfortable homes beside squalid hovels which spell abject poverty. Under such circumstances a minister has often to play the part of an unofficial welfare officer, trying to bring the unfortunate people of his community into contact with official relief or rehabilitation schemes. If the rural minister has sometimes to act as a bridge between the people and the Government officials, it is much more so in urban areas. The situation in our country towns is a compound of what obtains in the country and in the cities. Factors of what has been said of either community are found in the country towns in a greater or lesser degree. But I think that poverty is more prevalent and general in the country towns than in the big industrial cities. Almost all the people get poor wages and, having to live on money only, while clothing and food cost as much as in the cities, the people can only manage to eke out a miserable kind of living on their inadequate incomes. In closing, may I say that a sharp line between the

country and the town cannot, however, be drawn these days? The country is in the towns and the town is in the country. We find bits of each in either and a minister, in order to be of service to his community, must have such a broad training and outlook that he may be able to adjust himself easily to whatever locality or situation he is called to serve.

THE SELECTION OF CANDIDATES FOR THE MINISTRY

By Rev. E. Lynn Cragg, B.A., B.D.

SO far as I have been able to ascertain, the selection of candidates for the ministry in most Churches depends partly on the local Church and partly on the central authorities.

1. In the Methodist Church, with which I am most familiar, anyone wishing to enter the ministry must first become a local preacher. For twelve months he is on trial as a local preacher, during which time he preaches in the churches of the circuit, and before he is admitted as a full local preacher he must preach a trial sermon and pass an oral examination in doctrine before the local preachers' meeting of the circuit. After a period, usually of twelve months, as a full local preacher, during which he has continued to preach in the circuit, a candidate for the ministry must be recommended by the circuit quarterly meeting, which consists of the ministers of the circuit and the lay men and women, leaders, stewards etc. In this way every candidate for the ministry has had first to give proof of his preaching ability, and no one comes into the ministry unless his life and Christian work have commended themselves to the local churches who know him best. In spite of this precaution, some who pass these tests prove unfitted for the work of the ministry, but the responsibility for ineffective ministers really rests with the laymen of the Church, without whose recommendation no one can take a step forward into the ministry.

Subsequently the candidate must pass a written examination in general subjects, and in Theology and the Bible,

being exempted from general subjects if he has passed the Junior Certificate. He must also be examined orally in Christian doctrine in front of the District Synod, and preach a trial sermon. If recommended by the District Synod he must finally be accepted by the Conference, the supreme governing body of the Church, after which he may be sent straight into the active work of the Church, or go to College for theological training. Each accepted candidate is on probation for six years, part of which time is spent at College and part in Church work, where his studies are continued.

In the Presbyterian Church similarly, candidates must be approved by the local Church Court and by the Presbytery before being accepted and sent for training by the Assembly. The Junior Certificate standard is required for entrance. The Congregational Church also requires Junior Certificate or a teachers' certificate from African candidates and Matriculation or a two years' teachers' course after Junior Certificate from Coloured candidates. Every candidate must be recommended by his local Church and by the District court to which his local Church belongs, which investigates his ability and subjects him to a preaching test. If he is finally accepted by the Assembly of the Congregational Union, he goes through a period of probation lasting five years, part of which is spent at College and part in Church work.

In the Church of the Province candidates for the ministry must be recommended by the priest of the local Church and by the Bishop of the Diocese, and then undergo training at a Theological College before being ordained Deacon, with a further period of training before ordination to the priesthood.

Recommendation by a local Church Court or priest, and endorsement by a central authority are thus required before a man can enter the ministry ; Junior Certificate is a generally accepted standard, and churches differ in their requirements about tests of preaching ability and Christian doctrine.

2. The quality of candidates naturally varies, but it cannot be said that the quality of African candidates at the

present time is altogether satisfactory. The educational standard in many cases is not high, and the better educated youth, and graduates, do not show much desire to enter the ministry. Many accepted candidates are of an age when study is not easy; many are married and find it difficult to support their wives and families during the period of training and probation. Some seem to lack a real sense of calling and to be defective in a truly spiritual outlook on life and on their work. This leads us to ask: what are the motives which lead young men into the Christian ministry? It should be said, however, that if laymen complain that the best men do not enter the ministry the answer lies with themselves. Why do not they, the better educated and supposedly better type of men, themselves enter the ministry? Why do not the laymen in Church Courts exercise more care in the type of candidates they recommend? Why is not the life of the Church, which is composed chiefly of laymen, of such a standard as to produce the right type of minister? Ultimately the Church gets the ministers it deserves, for it is the laymen of the Church who are the recruiting ground for the ministry.

3. The motives which lead men to enter the ministry. One must not here make hasty generalisations, for there have been and are many ministers of varied types, some of great ability and spiritual gifts, and some who have made great sacrifices and endured much hardship in the work. The true minister is one who is called of God, but a man may deceive himself as to whether his calling is really of God or of his own mind, and for this reason the Church tests his call in various ways. In the Methodist Church, for instance, the traditional phrase has been that a man must have gifts, graces and fruits, i.e., be able to show results of his work as a lay preacher in conversions. Yet one's impressions are that a number of men enter the ministry for other reasons than a truly divine call. Until recent years the ministry of the Church was one of the few professions open to Africans where they could reach a standard of living higher than the average labourer, and at the same time enjoy a professional status and a position of privilege and authority among their people not open to

many in ordinary life. I believe these motives—economic gain, professional status, and the opportunity of leadership and authority sometimes showing itself in dictatorial attitudes and contempt of the laity—have too often been present in men who have entered the Christian ministry. More than once recently I have heard the opinion expressed by African ministers that, now that teachers' salaries have been considerably raised, we shall not get the best men for the ministry, but only the inferior type of teacher. (Many ministers have come through the teaching profession.) If this is true it is a sad reflection on the motives which have led men into the ministry. It is at least true that to-day there are many more openings for educated Africans than there were in the past, and many occupations more economically attractive than the ministry. This is really a good thing, for a minister who has chosen his calling for love of gain or status rather than by a call of God to sacrificial service is not a true minister of Christ. The fact that so few graduates enter the ministry is another indication that salary and professional status have influence in the choice of profession, and for educated men these can to-day be found more advantageously in other professions.

Another factor which influences both the quality and the quantity of the ministry is the general level of spiritual life in the Church. The Church to-day is to a considerable extent being influenced by trends in the world and is becoming more politically than spiritually minded. To many people the chief function of Christianity seems to be to promote social justice, and economic and political factors weigh much more heavily than spiritual ones in the lives of many members of the Church. How far this is justified or excusable it is not my business to discuss, but a Church which is more political than Christian will not produce ministers with a high sense of a spiritual calling and consecration to evangelism; and people whose outlook on life is largely determined by economic factors will not produce ministers who are willing to make sacrifices and forgo economic gain. Here we have a vicious circle, for if ministers are more keen on economic and political aims than on truly Christian and spiritual ones, their Churches will tend to follow the same line, and those

Churches will, in turn, produce more ministers whose outlook on life is so determined, or will fail to produce ministers at all.

4. We come to the question : what methods can be adopted to secure enough ministers of the right quality, and what methods of selection should we apply ?

Some will argue that the economic position of the ministry must be improved so that it may compete on more equal terms with other professions, and so secure the more educated young men. Actually, although there are professions more fully remunerated than the ministry, it is still true that the minister, taking into account not only his stipend, but his house, fees of various kinds and other privileges, is better off than a great many people in his congregation. The raising of remuneration can come only from congregations themselves, and as long as Church members are themselves often very poor, ministers have no right to demand more and more from their own poor people. The raising of the economic level of the whole people ought, of course, to result in a raising of the salaries of ministers. But I believe we have no right to try to make the Christian ministry so economically attractive that it can compete with other professions. To do so would be to secure the worldly-minded rather than the spiritually-minded man. The call to the ministry must always be a call to sacrificial service, not to status and privilege and gain, and while the minister is entitled to a reasonable standard of living, the Christian appeal is to the motive of love for Christ and for his people, not to selfish advantage.

Another suggestion is that there is need of more propaganda among young men in high schools, training and university colleges, to present the claims of the Christian ministry. This should be a constant endeavour on the part of those responsible for the spiritual oversight of such places. But it must never be in the sense of holding out the ministry as a desirable profession, but in presenting to youth the call of the love of Christ and challenging them to sacrificial offering of themselves to Christ's work. In the present state of feeling among African students where political and economic considerations seem in most

cases to outweigh all else, we need not expect a great response to the call to sacrificial service in evangelism and the spiritual work of the Church. But we may still hope that, if the Christian gospel is faithfully preached, some will hear the call of God.

Not only in schools and colleges but in the general life of the Church the call to service in the ministry must be presented. We do not want a snobbish idea that a minister must be only of a certain class or standard of education. There is still room, and always will be, for young men of all classes and all levels of education to enter the ministry if God really calls them, and we must not limit our call to educational institutions. Ultimately the supply of the ministry depends on the spiritual life of the Church. Christian ministers and laymen must seek to develop the spiritual life in all our churches, and then young men will be moved to offer for service. It is still necessary to present the specific call to service in the ministry of the Church (for there are many other forms of Christian service) to those whom the minister considers suitable, and this may be done both publicly and individually. A lookout should be kept for young men of the right type who may be led to consider the call to the ministry if properly presented to them.

The call needs testing. It is not in my opinion the most satisfactory method for young men to go straight to College with a view to becoming ministers. The method adopted by various churches, of requiring recommendation by the congregation or the local minister, is valuable. I am naturally biassed in favour of the Methodist practice by which a candidate for the ministry must first have proved himself as a lay preacher and commended himself to the congregation by his Christian service in the Church and the quality of his life. Tests of this sort are needed, as well as educational tests, and the testing of a candidate's ability to preach by a trial sermon, and of his Christian experience by personal testimony, ought to be valuable as to securing the right type of minister. If they fail, as they sometimes do, to prevent the wrong type entering the ministry, the fault is not so much in the method as in the people who apply them.

What is necessary, I believe, is not so much new methods or new tests, but a more faithful endeavour on the part of both ministers and laity to encourage suitable young men to offer for the ministry and to watch and test them carefully to ensure that they really are suitable. In the end I come back to my conviction that the supply and quality of the ministry depends on the spiritual life of the whole Church and of its present ministers, and without a deep spiritual life in which Christianity is seen as a gospel of redeeming love and a call to sacrifice, no amount of rules and tests will produce a really Christian ministry.

THE TRAINING OF CANDIDATES

By Rev. M. Carrick, M.A., B.D.

THE question of a survey of Theological Training was first raised by the Tambaram Conference of the International Missionary Council in its report. "The World Mission of the Church" (pp. 77-83). A tentative effort to gain interest in such a survey was made in the columns of the "South African Outlook" of November and December, 1939. Interest in such a survey was not then sufficient to make the attempt to carry it out worthwhile. The International Missionary Council Research Department last year took the initiative in the present survey, by asking Theological Schools to submit returns to a questionnaire. During the latter part of this year the local missionary councils are preparing surveys, which will be co-ordinated by the Research Secretary of the South African Christian Council and submitted to the parent organisation.

The Foundations Of Theological Training

The foundations of theological training are three : experiential, Biblical, academic.

1. **Experiential.** The first requirement of a would-be theological student is an adequate and personal religious experience of Jesus Christ as his own Saviour and daily Companion. Without the awareness, convincingly held, that he has been redeemed *from* a situation of real and deadly personal and social evil, *to* a new life of positive

and powerful goodness, *by* the ever-living and ever-present Saviour, no man can do the work of the ministry. This, of course, should be the common experience of all Christians, and in the case of the ministerial candidate there must be added to it a sense of divine guidance to this special work, a vision of the spiritual needs of man as individual and as a member of society, which will fill him with desire to serve his fellows in the name of God. Our estimate of the spiritual qualifications of the men who come for training may be far astray—it is after all a very private and individual matter—but this sense of spiritual depth and urgency is often lacking. It has not been unknown that men who embarked on a course of theology came to the knowledge of Christ through their studies, but it is not the normal way. Theology is an intellectual attempt to systematise and explain our religious experience. If a man has no basic experience of God in Christ, and that experience is not growing from day to day both in thought and practice, then he does not have the raw material of theology in him; what he understands of a theological dissertation, may enter his rational mind, but cannot become part of his personal equipment for his life work. To recall the words of Carlyle: “To teach religion the first thing needful, and indeed the only thing, is to find a man who *has* religion. All else follows from this, but without this nothing will follow.”

In order that the emphasis on the development of Christian experience in minister and people be kept before the students there is need for special attention and time to be given to devotional training, and also to the practical expression of what is being taught.

Firstly, the theological course ought to provide **training in personal spiritual discipline** and seek to inculcate habits of devotion. It is fatally easy for students to think that when they are placed ministers they will be able to plan their time of devotion more adequately than when they are at College; they will not, unless these habits have already been begun. It is also too easy to be carried away by the intellectual demands of the course to the neglect of the life “in Christ.” The Hostel Chapel at Iona House, Fort Hare, is an attempt to meet this need;

alternatively one or two private prayer rooms would be a decided help.

At Fort Hare we have had a weekly Devotional Class, led by both staff and students ; this has recently taken the form of a sermon and training-in-worship class. I feel that more than this is necessary, and that in addition to the pastoral Theology class on spiritual self-discipline, the personal contact between lecturer and student must be such that intimate counselling of each individual becomes possible and natural. Where a lecturer is responsible for 19 theological students, a considerable programme of lecturing, and supervision of a large hostel, this intimate and less obvious work gets pushed into the background. I am coming more to the view that in addition to the academic course theological students should be given a full year at a centre of their own, preferably in the language area in which they will work, for the purpose of learning and practising the arts of the spiritual life, the leadership of others in private and corporate worship and other practical training.

Secondly, hand in hand with academic study there must go some **practical expression** of the things being taught. Pastoral Theology which is conducted in separate classes at Wesley House and Iona House, Fort Hare, includes training in worship and seeks to relate the Worship to the fundamental doctrines of the Church—it deals with the Word, the nature of preaching, sermon construction, etc., and with the Sacraments as the means of grace, the revelation of the Word to eye as well as to ear, and with the Church as the Body for which Christ died, which is the shrine of His Holy Spirit and the witness to His Will and Action among men. But all this can be merely academic unless translated into worship which tries to express its full meaning and power.

Fort Hare students are at present engaging in practical work at the week-ends, both in the conduct of Church services and in Sunday School work ; for this they receive preparation in class and some supervision when accompanied by their lecturer. But I feel there is need for a more carefully prepared plan of such week-end activity by the Department of Divinity. It is largely a matter of

staff and time, for the week-ends provide almost the only opportunity the staff has at present to try to keep not too far behind the voluminous output of theological literature.

An opportunity is open in the vacation periods for the Presbyteries and Synods which have students under their care, to exercise some oversight of them, by meeting them personally, requiring exercises and sermons and the conduct of worship, and by allocating holiday tasks. A report on their attainment should then be sent to their lecturer. It cannot be too strongly emphasised that it is not the function of the staff of a theological school or college to select the students for training; that is the duty of the Church itself through its courts, and it requires constant supervision of students in training. The regular reports of the Divinity staff on a student's academic attainment or personal suitability, should be scrutinised by the Church, which must act on its own light in the matter.

Further, it is mainly through worship that the faith is applied to individual and social life; and here the problems of **city and village life** as well as of **rural conditions** demand both imaginative teaching and bold experiment. We must confess that we have hardly begun to relate the worship of the Church to the specific problems of rural life, as has been done in India by the Rural Missions movement.

Despite the opportunities of week-end and vacation training, I think that one complete year of practical work linked with devotional training is necessary.

A further advantage of this additional year's training would lie in the opportunity of united family life and the training of the minister's wife not only in the women's work of the congregation but also in appreciation of the significance of the vocation upon which she and her husband have entered. Most churches at one time provided some training for the wives of theological students, and while it no doubt presented its own problems, I am disposed to think it worthwhile and should be reconsidered.

2. **Biblical.** It was the missionaries who taught the African people to read, and that mainly for the purpose

of Bible reading, recognising, as we all do, that a spiritual life not nourished at this source will soon dry up. Yet it seems that when the average pupil reaches adolescence and begins to look out on life he leaves the Bible behind him ; modern education, especially on the scientific side, is having an adverse effect on Bible study by African youth ; a new adjustment to the Bible is necessary. Whether either of these causes affects our candidates for the ministry the fact is that they too do not have the knowledge of the Bible which they should have. It would not be inaccurate to describe some of our Biblical examination papers as odes on the recollections of Bible stories heard in early childhood. The mind of the candidate for the ministry ought to have been captivated by the Bible before he comes to college for training—but in many cases this is not so. There is little virtue in being able to reproduce all the arguments for Christianity, if the Biblical evidence is poorly presented because knowledge of the Bible is decidedly thin. Whether we contend that the Bible is the Word of God, or that the Bible contains the Word of God, or that the Bible is the record of the Word of God, we all recognise that the Bible is necessary to the understanding of the special revelation of God in Christ. Ours is a Biblical faith. We are the people of the Book.

Probably most of our educational institutions are providing courses of study of the Bible in training and high schools. Whether an adequate foundation is laid in the primary school may be difficult to determine. Whether the Bible holds the place it should in the Christian home may not be easy to assess. But the fact remains that there is weakness somewhere in the Biblical education of students for the ministry. An entrance examination in knowledge of the Bible ought to be held at the beginning of each academic year, since this would ensure some systematic Bible reading and study during the vacation.

Ministers already in the work are finding out their lack of thorough Biblical knowledge ; one of them in one of our churches is proposing the setting apart of someone as Bible instructor, as if this were something different from the task for which each minister has been trained.

Appreciation of the need is the beginning of the remedy, but the roots of this deficiency go deep.

3. **Academic.** There has been in our theological training a tendency of disparage academic qualifications. I place them third because I believe the other two are the **sine qua non** of the pastoral ministry ; but the day has come when some special emphasis has to be given to the academic aspect of the foundations of training.

(a) We live in a world that is much more compact than it used to be ; thoughts and ideas originating in one part are now the property and the problem of all of us ;

(b) The Christian Church is world-wide in its influence, and the standards not only of theological training, but also of practical life and witness, can be compared on a scale never before dreamt of.

(c) The social situation, already described for you, makes necessary sound training of some at least, and indeed a growing number of our African ministers, in the highest educational calibre.

(d) The spread of education must not be allowed to leave the ministry behind, if it has not already done so. Some weeks ago I was told of a minister visiting a town, who asked to be directed to the Post Office ; after receiving the direction the minister engaged his youthful guide in conversation and told him if he came to Sunday School on Sunday he would tell him the way to Heaven ; " Huh, " said the little fellow, " you don't even know the way to the Post Office. " The moral of the tale is this : if the minister's general knowledge and information about this life is inadequate and untrustworthy, he is not likely to be regarded as a good guide for the hidden life of the spirit. It may be illogical that such a deduction should be made, but then man is not always a rational being. The youthful minister who exhorted his congregation of fisherfolk to " anchor on the rock " would have been well advised to resign his charge forthwith ; his general knowledge on that matter was not equal to that of his congregation, and his leadership in other matters was therefore called in question. Many of our African people are illiterate but knowledge of the world and affairs is reaching them, and some at least look to

the minister as one who is knowledgeable enough to interpret events to them. "The knowledge of the priest is the eighth Sacrament of the Church," said St. Francis de Sales. "The Lord needs no man's ignorance," was the challenge issued in the Church in Scotland when academic standards of theological training were not as high as they should have been.

The question of the academic standard of the training of the ministry must also be viewed in the light of the duties which devolve upon the trained minister.

(a). On account of the nature of the country, the scattered population, and the large number of illiterate people, it has been found expedient to use lay workers, as well the specialised ministry, to an extent with which many missions were not familiar in their home countries. There devolves on the minister the responsibility of training lay workers within his circuit or parish. To do this he must be a man "apt to teach" as well as one of sound academic training.

(b). The low economic level of the people and the scarcity of paid workers results and will result in continued dependence on lay workers. In my opinion we have not had sufficient regard in our training courses and in our distribution of ministerial staff to a distinction which is fundamental to the New Testament, namely, the distinction between preacher and teacher. In the "Apostolic Preaching and its Developments" Dr. C. H. Dodd has this passage: "For the early Church, then, to preach the Gospel was by no means the same thing as to deliver moral instructions or exhortation. While the Church was concerned to hand on the teaching of the Lord, it was not by this that it made converts. It was by *Kerygma*, says Paul, not by *didaché*, that it pleased God to save men." This distinction still holds good, and I believe our Church life would benefit by its application to our circumstances.

As a student is passing through his theological course it ought to be possible, especially for the man himself, though partly also for his lecturers, to observe whether his aptitude is for preaching or teaching and to have him located in order to employ his gifts to the best advantage.

Special additional courses of training could be devised for this specific teaching ministry. When we observe that the vitality of churches has been seen when their priests and ministers and missionaries have been largely withdrawn through the occasions of war or political subjugation, we realise that the real spiritual life of a Church is in the hands of the laity, not of the priesthood only; and therefore an educated Christian laity is fundamental to the life of the Church.

(c). The wide dissemination of political ideas—whether of African nationalism, which is as opposed to the internationalism of the Gospel as is the isolationism which it opposes; or of the new slavery of Communism—as well as widespread economic necessity, requires that the African minister must undertake intelligent training of his lay workers, not only in the meaning of Christian worship and the Sacraments and the life of the Church and youth work, but also in the application and relevance of the faith to every-day life and to the aspirations of the people.

(d). A further reason for the establishing of a sound teaching ministry is to be found in the prevalence and persistence of eccentric versions of the Faith.

In Schedule III attached to this paper the academic qualifications of students on entrance to the theological course is given. It will be seen that there is still too large a reliance on the lower qualified groups. In 1938 Fort Hare ceased to enrol sub-Matriculation students; it was recognised that the Church also required Matriculated men, but the more modest requirement of Junior Certificate was laid down as a minimum entrance standard if any real benefit was to be secured from the courses offered. One third of the students are, however, below that minimum.

When we consider also the essential duty of training and guiding lay workers which devolves on every circuit minister, we should realise that Matriculation is the desirable entrance standard, and secure more candidates with this qualification.

So long as our entrance standard to theology remains below the B.A. degree, academic studies will have to be combined with theological studies, and this is the present practice which we will describe below.

A common experience during past years has been the desire of students with the Junior Certificate qualification to secure the higher qualification of the National Senior Certificate, with Matriculation exemption if possible, since this qualification, unlike the College Matriculation Certificate, is recognised outside the College. This means that they combine with their theological and general studies private work for the National Senior Certificate. Four students are doing so this year. However commendable is their desire for a Matriculation pass, there is always the danger that they will do less than justice to the ministerial studies which they were sent to Fort Hare to follow.

Every Junior Certificate applicant should be informed of the requirements of the National Senior Certificate and urged to attempt it privately *before* coming to College; should he fail his studies should then be confined to the requirements of the College Matriculation Course, since he may be taken to have proved his inability to reach the Matriculation standard proper.

THEOLOGICAL INSTITUTIONS.

The Tambaram report, which drew attention to the need for this survey, mentioned three types of training institutions : Bible Schools, Theological Schools and Theological Colleges.

I. Lovedale Bible School. In our South African nomenclature the term Bible Schools refers to the training of evangelists, usually unordained workers. In our area the Lovedale Bible School offers courses for men evangelists during a five-month term, which may be repeated for a second or third occasion. The courses include Bible Study, Biblical Theology, sermon preparation and Sunday School work. Practical work is undertaken at the week-ends, and a worthy little chapel provides opportunity for private and corporate devotion. A four-page monthly, "The Preacher's Help," is sent out in English, Xhosa, Zulu, Tswana, Sotho, Chizezuru, and Shangaan. Refresher courses for ministers have seldom been very successful.

A Course for Bible Women and voluntary women workers was also started recently on much the same lines as the men's course, but including also practical instruction in home-making. It lasts for four months in the second half of the year.

The school has been normally staffed by a Head, an African Tutor and a Lady Tutor.

Field work in the form of local conferences, varying in duration from one week-end to one week, is undertaken by the Lady Tutor in the first half of the year, and by the Head and African Tutor in the second half.

The standard of admission to the Evangelists' Course is very seldom higher than Standard VI, and the average is probably about Standard IV. Tuition in the Vernacular is therefore a necessity.

Lovedale Bible School was started through the help of a donor in Scotland through whose initial gift buildings were erected and the staff and expenses paid. It was hoped that as time passed the South African Churches which were using the School would accept more of the financial responsibility. The Church of Scotland carries the salary of the Head and, from next year, of the Lady Tutor, but grants from the South African churches are not adequate to meet the African Tutor's salary, the running expenses and the field work. The courses for resident students are offered at the sub-economic figure of £10.

From the first the desire and intention was to establish an interdenominational Bible School; although in a Presbyterian Institution the first Head was a Methodist minister, and the present Head is a Congregational minister. Steps are now being taken to try to secure the official co-operation of South African Churches in the School and thus continue its valuable services.

II. Theological Schools.

There are two theological schools in our area : that of the Methodist Church at Wesley House, Fort Hare, and that of the Presbyterian Church at Iona House, Fort Hare.

The Methodist Church began theological training at Leseyton in the Queenstown district about 1880 (though

a course had been held before that at Healdtown) and transferred the course to Fort Hare in 1920, making use of its theological funds to provide the salary of the Warden of the Hostel and lecturer to the theological students. The Presbyterian mission began courses of theological training at Lovedale before 1870, and was later joined by the Congregationalists for a short period; but the latter withdrew before the turn of the century and the Congregational Church has not since provided a tutor for its students.

The Presbyterian theological course was transferred to Fort Hare in 1920 along with its tutor, who became the first Warden of Iona House. Any churches desiring to make use of the accommodation and tuition offered for theological training have been welcome, so that in addition to Presbyterian and Congregational students, the Paris Evangelical Mission (Church of Basutoland), the Moravian Church and the American Board Mission have sent candidates for training.

As explained before, the normal entrance standard is Junior Certificate though the aim is to raise the standard to Matriculation as soon as possible. The theological course arranged by the College is called the College Matriculation Course. It comprises tuition in general school subjects: English, Bantu Language, Agriculture, Bookkeeping, Hygiene, and short courses in the elementary philosophies, Logic, Economics, Psychology and Ethics. The theological courses approved by the College Senate are Old Testament Introduction, and Exposition of selected books; New Testament Introduction, and Exposition of selected books; Biblical Theology and Church History. This work is spread over a two-year course and an effort is made to keep the standard as near Matriculation as possible.

Students who have passed first papers in Biblical Exposition are required to do the work of subsequent classes, which study different books of the Bible. In this way it is hoped to inculcate by example, and by practice in exposition of several books, sound methods of Biblical study.

Members of the College staff or University Education Diploma students are responsible for the general school

subjects, except that the Wardens of Wesley House and Iona House are responsible for teaching the Elementary Philosophies, as well as the theological courses. Only a marked degree of co-operation in tuition work makes it possible for two lecturers to cover all the subjects of the theological syllabus, in addition to such training in Pastoral Theology and Church Discipline as their respective churches require.

Periods of tuition per annum in the various courses are as follows:—

General School Subjects.

English	4	periods per week; a two-year course.
Bantu Language	2	„ „ a two-year course.
Agriculture	2	„ „ a one-year course.
Bookkeeping	1) „ „)alternating annually with Agriculture.
Hygiene	1) period per week.
	—	
	10	
	—	

Theological Subjects and Elementary Philosophies.

Old Testament Introduction	1½	
Old Testament Exposition	1½	
New Testament Introduction	1½	
New Testament Exposition	1½	
Biblical Theology	4	a two-year course.
Church History	2	a two-year course.
Elementary Philosophies	3	two short courses a year
Pastoral Theology	6	3 periods by each lecturer
	—	with his own group.
	21	

These courses are organised on the basis of 3 periods per week for one session of the year. There are 30 teaching weeks, divided into 2 sessions of 16 and 14 weeks each.

Each lecturer is thus required to teach a minimum average of 10½ periods per week throughout the year. I believe it would be better if we could revert to a previous practice

whereby the Wardens also provided the tuition in English. The medium of instruction is English and all the text books are in English. I think we can claim to have secured sufficiently suitable text books in English for this course. It would be well if we could adopt the practice of conducting some examinations in the students' vernaculars so that some estimate might be formed of their ability to convey into their own tongue the thought of the lecture given in English.

III. The Theological College.

While the Theological School's primary function is the training of the pastoral ministry, the function of the Theological College is to give pastoral training at a higher academic level, and also to train such a specific teaching ministry as that for which I have already tried to show the necessity.

In 1939 a small number of theological students with Matriculation, and some who had completed Matriculation while at College, began to require courses of study of higher standard than the College Matriculation course. A Diploma in Theology was planned for them on the basis of 5 courses in Arts subjects as examined by the University of South Africa and 6 courses in theological subjects on the same standard. With the advent of co-operation in Theological training of the European ministry on the part of Anglican, Congregational, Methodist and Presbyterian churches, and the establishment of a Chair of Divinity at Rhodes University College, the University of South Africa prescribed a syllabus of courses in Divinity for the B.A. degree. With the appointment of a Senior lecturer in Divinity at Fort Hare these degree courses are now being offered in place of the previous Diploma.

It is clear that our students, working in English which is to them a second language, require much more teaching and similar work than simply lecturing. In order to cover the ground of a very extensive syllabus adequately we have to provide a large number of periods of instruction.

Periods per week required in the degree courses are as follows :—

Biblical Studies	I	5
" "	II	5
" "	III	6
Systematic Theology	I	5
" "	II	6
Ecclesiastical History	I	4
" "	II	5
Hellenistic Greek (junior)		2
" " (senior)		4

42

Biblical studies III and Systematic Theology II will be offered for the first time in 1950. The course in Ecclesiastical History II may be offered only by students who have passed the ordinary course in History I ; we are not therefore pressing it upon our students at the present time, but the importance of Church History, in view of the present momentum of the ecumenical movement, cannot be overestimated, and we ought to be training some men in this advanced course so that they can lead the thought of their churches on such questions. The course in Hellenistic Greek ought to be taken over by the Classics Department when additional help is found for the Senior lecturer in Classics.

The syllabus in these Divinity courses is very extensive and detailed ; it is certainly not lower than the other degree requirements of the University of South Africa. About two-thirds of the courses are built up on a 3-year cycle of subjects. At the present time and for a year or two the Department of Divinity has the help of the Senior lecturer in Philosophy and part-time help of the Wardens, but the programme of tuition of 42 periods per week provides work for two members of staff with continual help from the Wardens of the Hostels.

The suitability of the syllabus for non-European students may be accepted for these reasons :—

- (i) it has been drawn up with the missionary situation in South Africa in mind ;
- (ii) the teaching of Biblical Studies can be orientated by the lecturer to the background of non-European students ;

the College lecturer also sets the papers on his work in collaboration with the external examiner ;

(iii) the privilege of altering prescribed books, and also of altering the syllabus, is allowed, subject to the approval of the University's Committee of Studies in Divinity, and such approval could be readily secured.

Schedule IV attached to this paper shows the number of Matriculated students attending degree classes to be two-fifths of the number of theological students.

Now is the time when we should be beginning to look forward to the acceptance of students for a full course of training in Arts and then in Theology. All of the Churches are in need of some students with this advanced qualification, and it is a short-sighted policy not to endeavour to meet the need in the case of students who have proved their academic worth and are otherwise suitable. The Congregational Union alone has prescribed a 5-year course for such of its students as have passed Matriculation and are chosen for this longer period of study. As sometimes happens 4 years is taken to the Arts degree, instead of three ; but, should we be required to enrol students in future for a 5-year course, the Divinity staff at Fort Hare would have to add Hebrew I and Greek I to the existing subjects, since these courses along with Latin I and a Philosophy course are pre-requisites for entrance to the B.D. course. The teaching of the B.D. course itself could not be undertaken without additional staff.

A significant duty of both the Theological Schools and College is the **aftercare** of their students. Through its concern for the welfare of the ministry trained by it, the staff have a vital contact with the life of the Church ; through such contact benefit will accrue to the training of each generation of ministers. The vacations present an occasion when extension lectures, refresher courses and retreats for ordained and lay workers can be arranged and carried out by the staff. This should be done on an interdenominational basis. The distribution of occasional papers or essays on biblical and theological subjects provides another means of contact with past students ; I have tried this on numerous though sporadic occasions and always found a ready

appreciation of the effort to provide some new seed thoughts. It may be hoped that "The Daystar," the new theological quarterly for ministers in Africa, published by the International Committee on Christian Literature for Africa, may help to meet this need, but personal contact with a theological staff already known to the students has its own advantages.

Literature. A survey of religious and theological literature available in Xhosa was to form part of the survey. There are scarcely more than half-a-dozen books of religious instruction available in Xhosa. There are none which could be described as theological works.

It may be a reasonable expectation that the staff of a theological institution should do something in the way of the production of religious literature for the Churches it serves, even if they do not rise to the production of original theological works. In my own experience I have never found adequate time for such work, and where the choice is between the personal contact of teacher with students along with his preparation for them in class, on the one hand and on the other the making of books, I believe the former is the more important.

A Synoptic View of Ministerial Training and Staffing

Remembering that the theological staff is not only concerned with academic training, but with turning out adequately trained ministers, a synoptic view of the duties devolving on them may be presented as follows:—

1. Training in spiritual discipline.
2. Supervision of practical work, especially at week-ends.
3. Teaching of Pastoral Theology and Church discipline.
4. Academic work: (a) the College Matriculation Course theological subjects, involving about 10 periods of tuition per week for each Warden. (b) the degree course requiring, when offered in full, 40 periods of tuition per week.
5. Aftercare of students trained and contact with the life and witness of the Church, mainly in vacation periods; extension lectures and refresher courses.

6. The production of religious literature.

Having regard to the duties devolving on members of a College staff, and especially upon Wardens of large Hostels, I think there is ground for asking the Churches to consider whether adequate personal work can be done for both theological and non-theological students in these circumstances, and adequate aid given to the life and witness of the churches. Nothing would benefit the spiritual life of our Hostels, and of our theological students and of the Church, more than additional help on this personal side of the work.

Statistics of Enrolment of Theological Students at Wesley House and Iona House, Fort Hare. 1949.

I. Enrolment of Churches Represented.

	<i>African</i>	<i>Coloured</i>
American Board Mission ..	1	—
Bantu Presbyterian Church	5	—
Church of Scotland (Kenya)	2	—
Congregational Union of S.A.	3	3
Methodist Church ..	18	1
Presbyterian Church of S.A.	5	—
	34	4

II. Ages of Students on Admission to College.

	<i>Under 20</i>	<i>21-25</i>	<i>26-30</i>	<i>31-35</i>	<i>36-40</i>	<i>Over 40</i>	<i>Average Age</i>
ABM	—	—	1	—	—	—	28
BPC	—	2	1	2	—	—	28
C of S	—	—	—	—	2	—	38
CUSA	2	1	2	—	1	—	26
MC	—	1	6	8	4	—	31
PCSA	—	1	1	1	1	1	32
	2	5	11	11	8	1	30

III. Academic Qualifications on Admission.

	<i>B.A.I.</i>	<i>Matric.</i>	<i>S.C.</i>	<i>J.C. J.C.</i>		<i>Teachers' Cert.</i>		<i>Std. VII</i>
				<i>N.P.H.</i>	<i>P.L.</i>	<i>J.C.</i>		
ABM	—	1	—	—	—	—	—	—
BPC	1	—	—	—	—	3	1	—
C of S	—	—	—	—	1	—	1	—
CUSA	—	3	—	1	2	—	—	—
MC	—	1	2	1	2	2	10	1
PCSA	—	1	—	—	2	1	1	—
	1	6	2	2	7	6	13	1

IV. Enrolment in Courses at Fort Hare.

	College Matric.	B.A.	Completed Matric. at College, now doing part B.A.
ABM	—	1	—
BPC	2	1	2
C of S	2	—	—
CUSA	1	4	1
MC	14	2	3
PCSA	3	1	1
	22	9	7

After the papers had been well discussed, it was agreed that the papers should be printed in the minutes of the meeting and circulated widely to other Christian Councils for comment.

It was also agreed to ask Rev. G. B. Molefe to give an estimate of the experience gained in the training of the African ministry.

9. ELECTION OF OFFICE-BEARERS : The following office-bearers were elected for the ensuing year :

Chairman : Rev. E. Lynn Cragg.

Secretary and Treasurer : Rev. G. Owen Lloyd.

Standing Committee : Chairman and Secretary, Rev. Dr. H. M. Bennett, Rev. E. W. Grant, Prof. Z. K. Matthews, Rev. S. M. Mokitimi, Miss M. M. Morrison, Rev. Dr. R. H. W. Shepherd.

Representatives on Christian Council : The Chairman and Secretary.

Fraternal Delegate to the Transkeian Missionary Conference : The Secretary.

10. VOTES OF THANKS : Thanks were expressed to the writers of the papers, to the trustees of Twemlow Hall and to the Chairman.

11. SENDING COUNTRIES CONFERENCE, 1951: The Secretary read a letter from the Christian Council about the conference. The letter was referred to the Standing Committee.

12. LIST OF MEMBERS OF COUNCIL : The list of members was taken in review and the necessary

Collection Number: AD1715

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

PUBLISHER:

Collection Funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of the archive of the South African Institute of Race Relations (SAIRR), held at the Historical Papers Research Archive at The University of the Witwatersrand, Johannesburg, South Africa.