

What we need in South Africa is not a crowd of theologians with reversed collars with heads full of Biblical quotations which any one, with hours of leisure could memorise. Almost anybody with ordinary education may and often could write out a sermon. He does not have to believe what he says. He can tell the people to do as he says.

Africa especially South Africa, is perhaps the most difficult of mission fields. With exploitation of colour question and the propaganda of race hatred. Men and women who lack will power and definition of purpose are easily swept off their base.

South Africa is not suitable for men who would be failures and had neither influence nor social station at home. White South Africa has declared that white colour stands for and means holiness, consecration supremacy and the chosen of God. Black or any shades towards black mean pollution corruption and the curse of heaven. Any man who dares bring black and white on a basis of equality, understanding and communication risks his social standing and may lose his white friends. It will, therefore, take a man of broad sympathies and depth of thought to withstand the challenge. It stakes men who love justice and truth. We have a scientific attitude towards all questions. Men who are not slaves to social fads and petty prejudices but who are cautious in decision, slow, cool calculative in judgement. They must have courage of their conviction. Above all they must not profess and preach Christianity; but as the Lamb of Calvary they must live it every ~~six~~ day life not on Sunday when they ~~are~~ are before a congregation or when it is convenient. Then and not until then may we hope Christianity to advance in Africa and hear all mere shaking of hands and not fists surging with one voice. God our father, Christ our Redeemer and Man our Brother.

We are called upon to review our human values. Colour of skin and quality of hair which are now the standard and criterion for white South Africa must be replaced by human worth in capacity to achieve willingness to share in responsibilities as well as privileges.

Most professed Christians lack the moral courage to stand for justice to the Negro because of the overwhelming public opinion of their social environment - condone lynching - as they acquiesce in disfranchisement of educated and black citizens.

The South African Standard. Here in South Africa brains and ability or capacity to achieve is not the standard. Colour of the skin and quality of hair are prime considerations, in Church, Courts of justice and in public as well as private.

Some narrow minded officials are done injustice to many members of the South African European public. They say Europeans object to give natives sufficient land or paying them an "economic wage". That whites will not stand being in the same colleges and universities with blacks. The writer has been in the same schools with some of this proud people in America, Austria Hungary and in Edinburgh. Of course, the European in S. Africa is a 'higher being' than all their Europeans except, perhaps, the Australian.

Why do I say an injustice to some section of the European public in S. Africa. It is because I know that among the better educated class of European and especially those who, by natural endowment are able men capable of holding well deserved and well-merited official positions, They do not want any legal protection of their virtue or any exclusive right to hold these positions. They say any man who may excel us may have our position. They feel that no stumbling should lie placed in the way of native advancement. As all liberty loving and right thinking and able men should say. They say there should be neither differential nor preferential treatment/. . . 2///

treatment of blacks and whites before the public eye.

This opinion although my own would I believe, be ~~XXXXX~~ supported by many professions at Witwatersrand~~xx~~ University. They are the undermining type and the desirable type of missionary if you please. They do not turn their collars backwards. They do not stand off in the pulpit and preach a theoretic sermon on brotherly and yet dar not give a brotherly hand sake to the black adherent of the Church as some so-called missionary superintedants do. They are autocrats and czars. These men on the otherhand are discussing problems of mutual interest with their black skinned friends no t as inferior but as firends. They are not ashamed.

So far as the question of the Black Britishers in the White Union of South Africa, the leaders of the two parties, Generals Smuts and Hertzog are practically agreed. In policy, they both believe from their utterances and attitude, that the black Britisher subject must be the foot-stool of all Europeans. Besides, he must be denied or at least handicapped from developing into his full capacity. Hence from both of them there is banished from their code of ethical principles the old British tradition equal justice for all British subject. This has been substituted for in principle of the 1858 constitution of the Dutchauthority of the people:- There shall be no equality between Black and White . The difference between the two gentlemen is only this, General Smuts ignore the black man as a part of the Union; but General Hertzog comes boldly to secure General Smuts ideal of a white South Africa. Every intelligent leader of current events has heard of the famous Colour Bar Bills prohibiting any African Natives from engaging in skilled trade in whic h he may be qualified onoy because of the black colour of his skin because according to the Colour Bar law all skilled trades are holy ground and domain of the God's elect the European of the Union of South Africa. The Black man dare

**Collection Number: AD843**

**XUMA, A.B., Papers**

***PUBLISHER:***

*Publisher:-* **Historical Papers Research Archive**

*Location:-* **Johannesburg**

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