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# Ciskei Missionary Council

Bring back to RR

## FIFTEENTH MEETING

AT

King William's Town

13th November, 1940

THE LOVEDALE PRESS.

# THE CISKEI MISSIONARY COUNCIL

13th November, 1940.

## MINUTES AND REPORT

The Council was constituted about 10 a.m. in the Twemlow Hall, King William's Town, the Chairman, the Rev. E. W. Grant, presiding :

After Prayer, led by Rev. D. Tolmie Fraser :

I. Minutes of the previous Meeting, as circulated were approved.

II. Rev. R. H. W. Shepherd was appointed Secretary-Treasurer in room of Rev. E. H. Roseveare who has removed to Cape Town.

III. The following Representatives were duly accredited by their constituent bodies (p.—Present; \*—Sent an apology):—

### *Methodist Church of South Africa :*

- \* 1. Rev. A. A. Wellington (Committee)
- p 2. „ S. Mdala
- 3. „ A. J. Cook
- 4.

### *Church of the Province of South Africa :*

- p 1. Rev. J. B. Johnson
- 2. „ W. S. Hall
- 3. „ Canon A. E. Jingiso (Committee)
- p 4. „ W. S. Gawe

### *Congregational Union of South Africa :*

- p 1. Rev. D. Tolmie Fraser
- p 2. Pastor Frank Briggs
- p 3. Rev. F. C. Bota
- 4.

### *Bantu Presbyterian Church :*

- p 1. Rev. M. Carrick
- p 2. „ H. Mama
- 3.
- 4.

### *Dutch Reformed Church :*

- \* 1. Rev. G. de C. Murray
- 2. „ C. J. Steyn
- 3. „ W. S. Conradie

*Lutheran Church :*

1. Rev. Frans Nickschtat
- p 2. „ G. H. Pakendorf
3. „ H. Xatasi

*Baptist Union of South Africa :*

- p 1. Rev. B. Pape

*Moravian Church :*

1. Rev. P. Moths
2. „ L. Ngqakayi

*Anglican Order of Ethiopia :*

1. Mr. Mile Kika
- 2.

*African Methodist Episcopal Church :*

- 1.
- 2.

*Presbyterian Church of Africa :*

1. Rev. V. R. Kwatsha
2. „ L. N. Mzimba

*Presbyterian Church of South Africa :*

1. Rev. J. N. M. Paterson
2. „ F. Stakes

*Free Church of Scotland :*

- p 1. Rev. A. Dewar

*Church of Scotland :*

- p 1.\* Rev. Dr. A. W. Wilkie (Committee)
- p 2. „ R. H. W. Shepherd (Secretary-Treasurer)

*Associated Heads of Native Institutions :*

- p 1. Rt. Rev. Dr. C. J. Ferguson-Davie (Committee)
2. Rev. E. H. Roseveare

*South African Native College :*

- p 1. Principal A. Kerr (Committee)

*Student Christian Association :*

- p 1. Mr. H. J. le Roux

*Cape Education Department :*

1. Mr. G. H. Welsh
2. „ E. R. O. Gardiner

*Department of Native Affairs :*

1. The Secretary for Native Affairs
- p 2. Mr. A. L. Barrett

*S.A. Institute of Race Relations :*

1. Sen. the Hon. J. D. Rheinallt Jones

p Secundus : Rev. E. W. Grant (Chairman)

*Cape African Teachers' Association :*

p 1. Mr. G. W. M. Newana

p 2. „ Z. K. Matthews

*Accredited by the Council :*

p 1. Rev. W. E. Cordingley

2. „ A. J. Antoni

p 3. Mrs. E. W. Grant

p 4. Miss J. L. Rogers

5.

6.

*Fraternal Delegate from Transkei Missionary Council :*

1.

*Others Present, Introduced by Members of Council :*

Rev. W. Auld

Rev. R. Godfrey

Mr. D. D. T. Jabavu

Mr. A. M. Jabavu

Rev. J. J. R. Jolobe

Rev. F. R. Kennerley

Mr. A. D. McNab

Rev. P. Macpherson

Archdeacon C. J. Wyche

*IV. Matters arising from Minutes :*

*Glebe Lands.* It was intimated that constituent bodies had been informed of the terms of the resolution passed at last meeting of Council.

*Native Health.* It was intimated that the three papers given at last meeting had been published in the *South African Outlook* and thereafter issued as a pamphlet, which had been widely distributed, thanks chiefly to purchases by the Ciskeian General Council. It was agreed to leave in the hands of the officers of this Mission Council the distribution of the copies still in hand.

*V. Literature for the African Church :*

It was intimated that the chief subject for discussion to-day was Literature for the African Church, and in

connection therewith Mr. A. D. McNab had arranged a display of literature in a room adjoining the hall.

The Rev. J. J. R. Jolobe read a paper on "The Need for Literature for the African Church." Mr. Jolobe said :

The Church of Christ is the body of all the believers, and because it is such, in order to do its work efficiently and with power, in addition to the enlightenment of the soul there must also be the enlightenment of the mind.

It is true some Churches, if not all, give a certain measure of instruction to their members in the more important doctrines of the Faith at least, but as we all know the word of mouth by itself has been proved to be insufficient even to comparatively highly trained men and women in the colleges for even there it has to be supplemented with the written word in the form of notes and text books to which the students can refer again and again when the voice of the lecturer is no longer heard until the lesson becomes part of themselves. Hence it is, I believe, there is a great need in our Churches to-day for literature not only for the leaders but also for the ordinary members who are in the majority in all our Churches.

Simple books of exposition that explain in simple language the great truths that are contained in the doctrines that we teach and in the main parts of our liturgies . . . the Lord's Prayer, the Commandments, the Creeds, the Sacraments and others are needed for the ordinary members. There is need also of devotional literature of various kinds for helping our people in their public and private devotions and meditations.

Then again as we all know, from the general mass of our membership there are laymen, who rise above the others and render invaluable service to the Church as office-bearers, lay preachers, catechists or evangelists. These men by virtue of their offices are at once placed in a position of leadership with the result that for the more immediate guidance the ordinary member looks up to them. Because of this responsibility they require more intensive training than the ordinary member. For this class of people literature of another kind is needed, of another kind rather more in quality than in character, litera-

ture which we might perhaps call literature for the training of lay Christian workers. Longer books on biblical and doctrinal teaching, simple commentaries and Bible doctrines, short histories of the Church, books to help in guiding the devotions of others, theses on sermonizing and sermon outlines by the hundreds are needed and above all a concordance.

### MINISTERS' NEEDS

Then above these workers are the official leaders of the Church—the ministers, priests, pastors. For this class of people there is also a need of sound literature in the vernaculars. It is true that in the past we have used with benefit English text books and classical religious works, but I think, I may be wrong perhaps, that if the younger Churches are to be truly indigenous they must not be so only in membership and leadership but also in background, that is in their literature and tradition. These are things that can be built up and when they are established the leaders together with their followers will truly be drinking from the same springs and browsing on the same pastures. The books that at present are meeting the needs of this class are in English and because they are in a foreign language can never be understood perfectly nor appreciated fully by many of those who use them as text books, while they are unknown altogether to the bulk of our ordinary members, with the result that they can never help to forge a bond of sympathy between the leader and the follower. I do not by any means undervalue the importance of religious books in English, I know that for many years they will continue to form the backbone of the text books that are needed in the training of ministers. What I am pleading for is that a start should be made to begin to build up indigenous religious literature and that the English literature itself should gradually be translated into the languages of the people in order that it also should in course of time be truly loved and venerated until it becomes almost like part of the literature of the people. What has been done in the case of the Bible and the Pilgrim's Progress proves the value and the necessity of such translations.

## NEEDS OF THE YOUNG

Then again there is need for the literature for the children and the young people. Here one thinks of the literature for helping those who are placed in charge of children's and young people's activities like the Sunday Schools and Bible classes. But apart from such helps there is need for literature for helping the young people themselves in some of their problems, like sex problems, use of leisure hours, the observance of Sunday, preparation for Church membership; how to study the Bible, and devotional books divided into days, weeks like some of Dr. Fosdick's books and in addition there is need of more advanced literature for some of our more educated young people—apologetical and interpretative in bias.

Literacy is growing among our people and it is bound to increase more and more as the years pass by. If we have roused the desire to read we must also provide the material for reading lest in the absence of the material those who are religiously minded in their hunger for the food for the mind and soul should read anything that comes their way. We know that party and fanatical books are always in the market. Their writers are spurred by motives of propaganda. To merely forbid our people reading dangerous books will be ineffective unless at the same time we provide them with what we think they should read.

There is therefore a vast need in these several directions for religious literature. In the past hundred years or so the task of the Church in this country has been mainly to evangelize and to educate. We greatly appreciate what has been achieved in these fields but I think that another great task which still lies before the Church is to intensify the experience of the Church that has been built up and to make it more vital. This can only be done by sound instruction in the Faith and in how to express that faith in life. In order that the instruction itself should be effective we need literature to accompany it. I think, therefore, that a programme that will bind the Church to the production of the necessary literature within a more or less specified time, say the next fifty years, is urgent; and if the Church could address herself to the task the fruit to be

reaped would not only be the quickening of evangelisation but also the production of a more enlightened, more active and more deeply spiritual membership. The need is great and because of its urgency it becomes a challenge which, sooner or later, we must face.

Rev. E. W. Grant, Chairman of the Council, gave an address on "What is now available." The following is an outline of the address :

In comparison with other languages the material available in Xhosa is considerable. It is impossible to mention more than a few of the books which have been produced. But even a brief survey of samples only of such literature may indicate the directions which have been followed and the gaps which remain in a wide field.

To begin with versions of the Scriptures. Appleyard's Version, prepared at Mount Coke and published in 1865, was the first complete Xhosa Bible. It is now out of print but is still used by many of the older people. The Union Version with its revisions is the standard for to-day. Recently there has appeared Mr. W. G. Bennie's important orthographical revision of the New Testament. Separate Gospels have been produced but for them there is little demand. The people prefer a complete Bible or New Testament.

Service, Prayer and Hymn Books are an influential class. We have *Incwadi Yemithandazo*, the translation of the English Church Prayer Book, beautifully produced by the S.P.C.K. The 550 pages of prayers, services and Psalms, and the 450 pages of hymns, are published separately and also as one volume—a thousand pages of material possessing unique devotional value. The first translation of the Prayer Book appeared in 1865 and a revision was published in 1914.

The service and hymn book of the Methodist Church, *Umbedesho Namaculo*, like the Prayer Book, is not yet in the new orthography. It is issued by the Methodist Publishing House in Cape Town, and contains over 300 pages of Psalms, prayers, liturgy, etc., and more than 400 hymns. It is sold in very great numbers to a large constituency, and to many thousands of people it is a



handbook of devotions. The Xhosa Baptist Hymnal, a more recent edition, contains a large collection of hymns and is also noteworthy as being in the new orthography. Another well-known hymnal is *Incwadi Yamaculo Ase-Rabe*, used by Presbyterian and Congregational Missions in large numbers. It comes from the Lovedale Press, is in the old orthography, and had its beginnings a century ago. Work on the present book of more than 300 hymns began in 1911, and a Tune Book was published in 1929. The need for a Book of Services was met in 1934 by the issue of *Inkonzo Zamabandla ka-Kristu*, a book of orders of worship, special services and prayers, by J. Henderson Soga.

Related to prayer books are two little volumes by the S.P.C.K. *Amakaka Nentolo*, by S. J. Wallis, 1907, is a companion to the English Church Prayer Book; and *Incwadi yeSakramente Engcwele*, by Bishop Key, 1897, deals with the Service of Holy Communion, its nature and purpose.

In a separate class of religious literature we have translations of Bunyan's works. First comes Tiyo Soga's classic translation of Part I of the Pilgrim's Progress, *Uhambo Lomhambi* (Lovedale Press, 1866). Much later, in 1929, came from the S.P.C.K. a translation of Part II of the great allegory, by J. Henderson Soga. Lovedale Press issues the two as a single volume. *Imfazwe Engcwele*, Bunyan's Holy War, has been rendered into good Xhosa by B. A. Bangeni (Palmerton Press, 1934). *Iziganeko ZomKristu* is a little book of plays based on Part I of the Pilgrim's Progress, by E. U. Oules (Lovedale Press, 1928).

The number of Biblical Commentaries is not large, but together with them are other books on Scriptural subjects. We may mention one or two. *Abaplofeti bakwa Sirayeli* is an introduction to Hebrew Prophecy by B. J. Ross (Lovedale Press, 1920). *Ama-Efese* is a commentary on "Ephesians" by Arthur Edmunds (Palmerton Press). *Ubomi buka Yesu Kristu* (J. W. W. Owen, Lovedale Press) is based on Stalker's "Life of Jesus Christ." Of more recent date are *Umendo Wobu Kristu* (M. Carrick, Lovedale Press, 1939), a valuable little book for catechumens and

those who teach them ; and the first two volumes of the Bible School Series (*Isikokelo Sabashumayeli*, "The Preachers' Guide,") Volume I being an Introduction to Bible Study, and Volume 2 a book on Jesus and His Teaching. The S.P.C.K. sends out *Ingcamango esingamazwi asixenxe*, a translation of a little book on the Seven Words from the Cross ; and other volumes of a devotional nature.

Here also are two small books on home life, its relationships, duties, laws, family worship, etc.—*Unqulo Lwase-Kaya*, by Jessie Daniel (Sheldon Press) ; and *Ikaya*, by Arthur Edmunds (Palmerton Press). Among other books of a general character is J. Henderson Soga's translation of "The Traveller's Guide," *Inkokeli Yomhambi*. Mention should be made of a book now out of print, but still demanded and of great influence in its day. It is *Intyilazwi*, by E. J. Mqoboli (Lovedale Press), first published in 1906, a kind of Bible Dictionary with a mass of information on many Scriptural problems. Plans are being made to prepare a new Xhosa Bible Dictionary to meet the need for a work of this kind.

Sunday School helps, various Catechisms, illustrated Bible Stories and pictures, an excellently written pamphlet on purity (*Indaba Olungisive Kulutsha*), do not exhaust the list. A good beginning has been made. Much remains to be done to meet problems of production and distribution. Those who produce such literature quickly realize that a need is not the same as a demand. But when hunger has been created by definite Christian teaching, a book that meets the need will quickly find a demand.

Following the papers, Rev. R. H. W. Shepherd led a discussion on the subject of literature under the heads (1) Demand ; (2) Publications ; (3) Distribution. In connection with demand, he submitted the questions :

- (a) How far is there a demand for Christian Literature?
- (b) Are present supplies adequate, and are they being used ?
- (c) If there is a lack of demand, what are the causes ?
- (d) How can demand be stimulated ?

*Mr. D. D. T. Jabavu* emphasized that we should not lose sight of the large number of educated Natives who were not at present influenced by the Church. For their help we should produce literature that would cause them to think on religious matters and bring them back to the Church.

*Archdeacon Wyche* mentioned some of the difficulties that would be encountered in seeking to provide a Concordance to the Xhosa Bible as advocated by *Mr. Jolobe*.

*Rev. W. E. Cordingley* thought that the demand for literature must be created and towards this end he advocated the distribution of a certain amount of free literature.

*Rev. W. S. Gawe* deprecated the provision of free literature as he thought the Bantu people appreciated more what they paid for, but he advocated the provision of cheap literature of a good character. With regard to cheap books that sell well, he instanced the volumes sold by Judge Rutherford's agents.

*Rev. A. Dewar* deplored the lack of demand for literature among Church office-bearers and members.

*Mr. D. D. T. Jabavu* supported *Mr. Gawe* in deprecating the provision of free literature. He thought that on the covers of books the names of other similar books should be mentioned.

*Rev. J. J. R. Jolobe* said people do not purchase a book unless it is related to their need. "We need to create the demand by telling of the provision."

*Mr. Z. K. Matthews* contended that Church leaders and others did not urge enough the importance of literature in the life of the Church and nation.

*Mrs. E. W. Grant* mentioned that her experience in the distribution of the *Preachers' Help* had shown that there was a demand in many quarters for the aid of literature.

*Bishop Ferguson-Davie* stressed the need for cheap literature and expressed regret that while copies of the Gospels could be had in India at a very cheap rate the price of vernacular Gospels in South Africa was three times as high. He emphasized the importance of having

pictures distinctly African in books intended for Africans.

*Rev. M. Carrick* recounted some of his experiences in seeking to stimulate the love of literature by circulating books among ministers.

*Rev. E. W. Grant* declared that the minds of evangelists and others required to be prepared by teaching before they felt their need of literature. He had been able to dispose of 1500 copies of the Lovedale Bible School series of half-crown books *Isikokelo Sabashumayeli*. He mentioned also how the monthly pamphlet *The Preacher's Help* which was begun seven years ago was now being printed in seven languages and distributed in many parts of Africa and beyond.

*Mr. A. D. McNab* thought no real help would come by the distribution of literature wholly free.

*Rev. R. H. W. Shepherd* in reply to the debate mentioned the following points :

There was a growing demand for literature as was evidenced by the increasing sales of publishers.

According to the survey of the International Committee on Christian Literature for Africa there were now more publications in Xhosa than in any other African language, with the sole exception of Swahili.

The price of publications was largely determined by the number of copies in an edition. A recent book of Judge Rutherford's was sold very cheaply because the edition was claimed to be one of 10,000,000. African vernacular books could not be published as cheaply as English books because the editions were much smaller owing to limited sales.

It is desirable to have African illustrations in African books but the matter demanded great care so as to avoid the ludicrous and the offensive. Some recent Xhosa books had been effectively illustrated by an African artist.

*Mr. Shepherd* agreed with those who held that the importance of literature in the African Church and amongst African people was not sufficiently emphasized. He gave some account of the efforts of the Christian Council of South Africa to further the matter.

## PUBLICATIONS MATTERS

### VI. *Devotions* :

Bishop Ferguson-Davie conducted a helpful devotional period which included the noontday pause observed in King William's Town.

The Council passed to consider publication matters and in particular to seek answers to the questions :

(a) Is the way open for the publication of available suitable material ?

(b) What guidance can be given to potential writers in this field ?

*Rev. M. Carrick* laid emphasis on the desirability of avoiding type which was too small. He thought analytic simplicity should be aimed at in publications intended for African people.

*Mr. D. D. T. Jabavu* mentioned the matter of costs of publication. He declared that there were organizations in the country which did want to encourage publication by Africans.

*Rev. J. J. R. Jolobe* emphasized the importance of clear ideas as to the gaps waiting to be filled.

*Rev. J. B. Johnson* advocated the provision of very simple literature for Africans. He said that those able to read difficult things were usually able to do it in another language such as English.

*Rev. W. S. Gawe* emphasized the importance of truly Christian literature and enquired whether help could be given to anyone preparing tracts.

*Rev. R. H. W. Shepherd* in replying urged the importance of Africans training themselves for authorship

He declared that such a Press as the Lovedale Press was generally prepared to publish meritorious literature without cost to the author and to pay him a royalty. A pamphlet, *Help for the Bantu Author*, in which guidance was given in the preparation of MSS. and other matters, could be had free on application to the Lovedale Press.

African authors in a language like Xhosa were fortunate in that a higher proportion of the MSS. they submitted

was published than was the case with writers in English who submitted their work to overseas publishers. But higher standards than previously were now being demanded in African publications.

Mr. Shepherd agreed that large type was desirable, particularly if books were to be read in badly-lit homes or schools, but the larger the type the greater the cost of publication.

Tracts of a suitable kind were greatly needed and should and would, be encouraged.

### DISTRIBUTION

On the question of the chief difficulties in the task of distribution, *Rev. W. S. Gawe* remarked that all over the country there are bookstalls selling English literature, and in the same way if there were established in every district a depot which sold books for the Bantu such books would be bought in large numbers.

*Mr. D. D. T. Jabavu* said that the Bantu found it difficult to order books by post. There was no shop in King William's Town selling literature for Africans. There should be a depot in every town and village. Traders should be encouraged to stock books for Africans.

*Rev. W. E. Cordingley* urged the establishment of depots in the chief towns.

*Mr. A. D. McNab* (Lovedale Press) explained how some years ago he had toured the Ciskei and the Transkei establishing agencies but only four out of several dozen remained to-day. An agency in Umtata had been a complete failure, despite its being situated in so important and thickly populated an area.

*Rev. S. Mdala* mentioned the difficulties attendant on an agency in Port Elizabeth. He felt that ministers and teachers ought to be enthusiasts in this matter.

*Rev. E. W. Grant* declared that he found training courses held for ministers and evangelists opened the way for distribution. At a recent course he was able to dispose of 72 volumes.

Mr. A. M. Jabavu stated that Christian teaching was needed, particularly in cities where Communists and others were opposing the Christian Church.

Mr. Z. K. Matthews contended that ministers and teachers should read books and commend them to others.

Rev. R. H. W. Shepherd voiced thanks for the views expressed. The question of distribution was being tackled and success was being attained, though the difficulties were neither few nor slight.

#### VII. *Africans on Active Service :*

Mr. A. L. Barrett, Chief Native Commissioner for the Cape, made a statement on Africans on Active Service and dealt with their conditions of service, welfare, etc. He mentioned that the name "Native Military Corps" had been adopted. Rates of pay were substantially the same as for the "Native Military Guard or Police." Native men were desired as motor drivers, animal transport drivers, stretcher bearers and for other duties in the field with the military forces. They were required to sign on for duty anywhere in Africa. Endeavours were being made to fit men for and assign them to the duty for which they were best suited. Recruits had to be passed as medically fit. Mr. Barrett explained that there had been some disappointment over the response made by the Native people. It was felt by Government that no undue pressure should be brought to bear: the response should be a voluntary one. With regard to the question of arming Natives, the Chief Commissioner said that steps would always be taken to protect the men. The Government had to take into consideration the fact that a large portion of the White population of this country was opposed to the arming of Natives. "We must accept facts as we find them. We must try to do our duty as it comes near to us, and respond to any call for service that comes to each of us." Important avenues of service were to be found in domestic food production and in the production of gold. The issue of the war depended, next to God's help, on gold.

Several questions were put to Mr. Barrett concerning the conditions under which teachers could obtain military

leave, the appointment of Native chaplains, the provision being made for religious services, recreation, and help towards the education of the children of men on active service. Mr. Barrett and several members of Council were able to give assurance that the most of these matters were having attention.

The suggestion was made that a representative number of the Natives who were on military service should be sent to tour the Union so that Africans might see them.

#### VIII. *Medical Mission Services :*

The Chairman submitted summary of a Memorandum from the Christian Council of South Africa on the Finances of Medical Mission Services in the present emergency.

#### IX. *Finance :*

The Chairman, who had acted as Treasurer since the resignation of Rev. E. H. Roseveare, submitted a Financial Statement showing a credit balance of £3 3s. 6d.

The Council authorized the Secretary-Treasurer to print the Minutes and to approach the constituent bodies for their subscriptions, due and overdue.

#### X. *Officers :*

The following were elected for the ensuing year :

Chairman :	The Rev. E. W. Grant
Secretary and	
Treasurer :	The Rev. R. H. W. Shepherd
Standing Committee :	The Rev. A. A. Wellington
	The Rev. Dr. A. W. Wilkie
	Principal A. Kerr
	The Rt. Rev. C. J. Ferguson-Davie
	The Rev. Canon A. E. Jingiso
	Mr. Z. K. Matthews

#### XI. *Thanks :*

The cordial thanks of the Council were accorded to the Rev. J. B. Johnson and the Churchwardens of Holy Trinity Church, King William's Town, for the free use of the Twemlow Hall and the ladies who had provided refreshments both morning and afternoon.

*The Meeting of the Council was closed with Prayer at 4 p.m.*



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