

rise (in the serious nature as well as in the quantity) of juvenile crime. School teachers complain of the difficulty of impressing upon their young charges the abomination of lying and stealing which they copy from their elders at home. The Government has found it necessary to resort to poster propaganda against venereal disease, and to issue to all medical officers of health a circular on the problem of illegitimate babies. In the past thirty years the number of divorces has risen from upwards of 500 a year to approximately 12,250 in 1944. In the summer of 1943, the Minister of Health sounded the alarm when he spoke of a 'widespread moral collapse' in a large section of our young people."

#### **"An Age without Standards."**

"If we have seemed to emphasize the declension from Christian moral standards more particularly in the realm of sex, it is because it is most obtrusive in this field, not because it is not marked in other directions. In every department both of public and private life the same trend is clearly to be seen. The gravest feature in the whole situation is that there is so little feeling of shame in loose living, still less in untruthfulness or dishonesty. The sense of responsibility and of duty has become undermined. There is no longer a generally accepted moral standard by which men judge their own actions. Instead, they excuse themselves by an appeal to a pseudo-scientific determinism. Personal feelings are dismissed as a result of repressions, or as due to the action of the ductless glands. Dishonesty in private or public affairs is waved aside as the inevitable result of the economic system. The idea of man as a responsible person is in danger of disappearing with the loss of belief in a living God. No wonder our generation has been dubbed the Age without Standards."

#### **"English Character the Heritage of the Past."**

"There is, however, another side of the picture. Despite all adverse influences, the fundamental virtues are still manifested by the men, women, and young people of our generation. Welfare workers tell of great numbers of young men and women (more particularly in the Forces) whose determined uprightness of life against the full force of suggestion is beyond all praise. The fortitude and self-sacrifice, the cheerful endurance and helpful comradeship, displayed in the Services and by the civilian population alike, which shone out from the dark days of 1940 (when England stood alone as the bulwark of freedom) astonished the whole world.

"The past century, too, has been pre-eminently the most humane age in history. The contrast between the "Hungry Forties" of Charles Dickens' time and the England of today, shows an advance in the social, political and economic status of the masses with which no other epoch can compare. Ours is a closely knit society, with an inherited ideal of service for the community that runs like a golden thread through the fabric of English history. Our people are fundamentally decent and kindly. They would not wilfully inflict injury on another even if they have forgotten why."

#### **"But will it survive?"**

The vital question that has to be answered is, "Why has such a drift from the Christian religion occurred in a

people of this nature? What has caused them to lose their hold upon the faith from which they have, in fact, derived the characteristics which they most generally prize?" To this question the right answer must be found, before the right action can be taken to ensure that its traditional virtues will continue to mark our race. For, as Sir Richard Livingstone warns us: "The philosophy of life, the standards by which the Victorian and earlier ages were governed, have broken down. We are left with traditions and habits of conduct inherited from them, as the earth may for a time still receive light from an extinct star. But that light will not continue to shine, nor can those habits and traditions long survive the beliefs from which they grew. Those who reject Christian beliefs cannot count on keeping Christian morals."

Next the Report deals trenchantly with the underlying causes of the present situation. Pride of place among those is given to "Humanism—the Age-long Lie," defined as "that view of life which sees in man the source of all meaning and value, instead of in God." Its "dreary record of consistent failure" is traced through history. It is reinforced in modern days by the stupendous advance of science and invention during the Age of Progress. South African Christians will read with painful interest of the effects of Urbanisation, Secular Education, and Mechanized Thinking.

#### **"Man Everywhere in Chains."**

"We turn from the reinforcement which the humanist view of life has received in our times, to the shock which it has recently sustained. It is a shock of shattering disillusionment. The trust in human progress (evidenced in the last war by the high hopes we entertained of a better social order) has been pulverised by the brutal logic of events. Instead of man being "the master of things" he finds himself their slave—the serf of the very civilization that he has created, and the powerless victim of mechanical laws of his own devising. It is not man who has been set free, but the blind materialistic forces he has unleashed. The machine has taken charge of its directors and reduced the common people to mere cogs in its wheels."

Industrial Slavery, Political Autocracy, and War have brought home to man how irrational is human nature, and have confronted him with "the hellish might of scientific invention when turned, almost exclusively, to the work of destruction."

#### **"An Empty Field."**

"None the less, the prevailing condition of disillusionment does at least present a field of opportunity. Man, created for God, whether he is conscious of it or no, cannot long exist without finding some outlet for his instinct for worship. If he is not won to the true God, he will espouse some false creed, or cause, into which he can throw himself. The opportunity, therefore, afforded by the emptying of disillusionment is bound to be fleeting. At the moment the field is open. Already there is discernible an increasing readiness to discuss religion. It is evidenced by the response to Padre's Hours in the Forces, and to similar opportunities for informal discussion that have been provided in parishes. Much the same report comes from the universities where, it has been said, young men and women who used to argue solely about Marx, now also



argue about God. Rotary clubs and kindred associations afford a like experience. Most revealing of all is the fact that during the past five years the number of those who listen to the religious broadcasts of the B.B.C. has increased by nearly fifty per cent, and the number of those hostile or indifferent to them has decreased by thirty per cent. More and more people are prepared to give at least a hearing to what the Church has to say."

#### "A Field of Opportunity."

"It would, indeed, be over-optimistic to regard the religious condition of the country as already fallow ground, for much clearing remains to be done. At the same time, there are not wanting signs that if the Church would speak with conviction and authority, the nation would gladly hearken. In that case, England would fulfil its destiny to lead the world towards a new age. As Dr. Mannheim has asserted, only 'the rebirth of religion, both in terms of a popular movement and of regenerated leadership,' will suffice for the reconstruction of man, and enable England to embrace the chance and the mission to develop a new pattern of society. Thus 'nothing matters more to the world and to the cause of the Divine Kingdom than that the Christian faith in England should again establish itself creatively at the heart of our people's daily life and interests.'"

#### "Can the Church rise to the Opportunity?"

"In the face of the unique opportunity entrusted to our race, it would be fatal to minimise the problem that confronts the Church. We are called to a far harder task than to evangelise heathen who do worship (however ignorantly) a Power higher than themselves. In England the Church has to present the Christian Gospel to multitudes in every section of society who believe in nothing; who have lost a whole dimension (the spiritual dimension) of life; and for whom life has no ultimate meaning. The paramount spiritual need for the non-worshipping members of the community (as evidenced by this survey) is the recovery of their consciousness of God. Only so can they regain a doctrine of man morally responsible to God, and a philosophy of life that sees the material world as the sacrament of the realities of the Eternal. But the Church is ill-equipped for its unparalleled task and opportunity. The laity complain of a lack of creative leadership among all ranks of the clergy. The spiritual resources of the worshipping community are at a low ebb. Above all, the Church has become confused and uncertain in the proclamation of its message, and its life has ceased to reflect clearly the truth of the Gospel. It is for the Church, in this day of God, by a rededication of itself to its Lord, to receive from Him that baptism of Holy Ghost and of fire which will empower it to sound the call and give the awaited lead."

We have dealt, most inadequately, with the first chapter only of this impressive document. We hope to take up in the coming months, the vast issues dealt with in the remaining chapters on "The Gospel"; "The Apostolate of the Whole Church"; "Evangelism"; and "The Church, Christ's Weapon for Evangelism."

Meanwhile, as the Christian Council of South Africa addresses itself to the heavy tasks of the coming months, let its member-Churches catch the inspiration of the

fellowship of the older churches beyond the sea. Trial by fire such as we have never known has been their portion. Yet there is evident among them a quality of leadership which faces, frank and unafraid, the present chaos and begins to build anew the City of God. The situation which we in this fellowship face together in South Africa differs from theirs in some respects. We can never, in all our thinking and planning, get far away from those particular problems of race relationships which can be solved only by Christian love within the Church, and a conscience informed by Christian principles in all other spheres of our national life. But our task in its essence is one with that of our brethren overseas, and we shall gain mightily if we keep step with them as they go over to the attack.

E.W.G.

## The People's Health

We have on many occasions in these columns drawn the attention of readers to the valuable and unique work done by the S.A. Institute of Race Relations. Its staff of experts is in a position to provide the Christian forces of the land with just those facts which the ordinary man is not able to discover for himself; and to set them forth in a form in which they are accessible to all and capable of being assimilated.

Included in the Institute's new series, *New Africa Pamphlets*, is a Summary of the Report of the National Health Services Commission, entitled *The Health of the Nation*. (Price 1/-; S.A. Institute of Race Relations, P.O. Box 97, Johannesburg). Many who will not have the opportunity of reading the full report of a most able Commission which recorded evidence amounting to 3½ million words and received in addition 505 memoranda, will find the Commission's main conclusions clearly set forth in this pamphlet. In the knowledge that many of our readers have the deepest interest in the people's health, and particularly in that of the under-privileged sections of our population, we append a number of extracts from the pamphlet.

"The factual evidence collected by the Commission is summarized thus: 'The health of the people is far below what it should be and could be. On balance, it is probably deteriorating, at least as far as four-fifths of the people are concerned. It is the morbidity rather than the mortality rates which are so disquieting, for all those presented and discussed relate to diseases and conditions which science today knows full well how to prevent.'

"The Report analyses and discusses the causes of so much ill health. 'First and foremost,' it says, 'are the economic poverty and the social backwardness of the greater part of the Union's population;' and it points out that 'reforms in the public health and medical services will probably bring about very little improvement in the nation's health unless accompanied by drastic reforms in other spheres as well. It would be unreasonable and unsound to expect the health services for ever to make good the deficiencies of the socio-economic system. . . . The goal of long-term policy should be to place all sections of the people in such a position that, without State assistance, they can purchase for themselves the recurrent daily necessities for healthy living. Otherwise the health and



The Editor,  
'Race Relations News',  
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TVL.



services maintained by the State will be tantamount to a perpetual system of poor relief.'

Having arraigned economic poverty and social backwardness as the principal hindrances to the development of *personal promotive health services* and of *non-personal health services*, the Report then points out the 'pitiful inadequacy' of *personal health services*, which, it says, 'must be appreciated by a consideration of the amount expended upon them. These which should form the very foundation of any system of health services organized in accordance with the modern conception of health, account for only £128,000 per annum, in a total of over £14,000,000 spent upon all the personal health services combined—less than 1 per cent.'

'A 'forceful summary' of the Commission's survey of health services of the Union is given in the following 'forthright answers' to its main terms of reference:—

'The services are *not* 'Organised on a national basis'—they are disjointed and haphazard, provincial and parochial.

'The services are *not* in conformity with the modern conception of 'Health'—for they are mainly directed not to the promotion and safeguarding of health, but to the cure of ill health.

'The services are *not* available to *all* sections of the people of the Union of South Africa—they are distributed mainly among the wealthier sections who on account of their economic potentialities, should need them least; and are but poorly supplied to the under-privileged sections who require them most. Moreover, existing administrative, legislative and financial measures are *not* adequate to provide, by any mere process of expansion, a national health service of the range and quality demanded by our terms of reference.'

'Hospital beds,' says the Report, 'should be provided in the ratio of one for every two hundred of the population for Europeans, Coloured, Asiatic and urban Natives; and for rural Natives, one bed to every five hundred. These ratios are not to be considered as a hard and fast rule, but will vary according to environmental conditions and the density of population. The ratio of beds for Natives will have to be increased as they become more hospital-minded and health-conscious.'

The place which is to be filled in the National Health Scheme by both existing and future Mission Hospitals is a matter of deep concern to many of the missions affiliated to the Christian Council. The pamphlet states as follows:—

'Existing *mission hospitals* in rural areas should remain under the churches which have pioneered them, with adequate subsidy from, and under inspectorial control of, the National Health Service, but the establishment of new mission hospitals should be only on sites in accordance with the planning of the national services.'

'A special division of Native rural health services is suggested 'in view of the special background of health services in Native Trust areas.' It would have 'strong liaison with the Department of Native Affairs, and with whatsoever authority is set up to control and guide Native education and Native agriculture.' The Native rural health services will have 'many special features; for example they will make use of mission hospitals and of special types

of personnel, and it is probable that the National Health Service will itself undertake the executive responsibility for non-personal health services in these areas.'

(Since the publication of the pamphlet it has appeared likely that legislation based on the Report may tend to secularise Mission Hospitals and rob them of their distinctively Christian character. In view of the part they have played as pioneers in the field of Native Health, this would be a tragedy. The position is being closely watched, and representations are being made by the Missionary Societies concerned and by the Christian Council).

#### 'The Role of the Voluntary Organizations.'

'A short but interesting chapter of the Report is devoted to this subject. The Commission anticipates that the experience and knowledge of voluntary bodies will be of great value in building up the National Health Service, and, as has been seen, it proposes that they should be given representation on the governing and advisory bodies right from the periphery to the National Health Council itself.

'They will be relieved of the financial burdens they have hitherto been carrying, e.g. in the provision of district nursing services, but there will remain many ways in which they will be able to supplement the official services. Among them are mentioned the provision of such amenities in hospitals as libraries, ward concerts, and religious services; assistance in nursing at convalescent and chronic sick homes; provision of domestic helps during illness of housewives; organization of school feeding and vegetable clubs; assistance in health education; and assistance in occupational therapy.'

In view of the immensity of the task foreshadowed in the Report, the attitude of at least one of our legislators appears the more astounding. This is revealed in the following note from *Race Relations News* under the heading, 'A Note from Hansard:—

'Speaking in the Senate recently, Senator Steenkamp, a medical practitioner, made the following statement:—

'It is my conviction that we have far too many medical schools in this country for our population. The population from the Cape to Zambesi is two million, and we have three medical schools.'

'An honourable senator, whose name is not given in Hansard, reminded Senator Steenkamp that the population of South Africa is ten million, not two million.'

E.W.G.

## GIRL WAYFARERS ASSOCIATION.

Applications are invited for the post of Travelling Organiser in the Transvaal for the above Association. Applications should be sent immediately to the Secretary, Girl Wayfarers' Association, P.O. Box 97, Johannesburg.

*The distribution of the "Quarterly" will be undertaken from the office of the Secretary of the Christian Council.*

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# THE CHRISTIAN COUNCIL QUARTERLY

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## The Home Life Campaign

The plans made in January last for the holding of a nationwide Campaign for bringing a new soundness, vigour, and zest to Home and Family Life and opening the way to a proper regard for marriage, have been advanced almost to completion as a result of the tour, undertaken by the Secretary, of the main centres of the country. The general plan followed in each centre consisted in the addressing of the Local Christian Council or Ministers' Fraternal, and a gathering of the Women's Organisations of the city, and from these two meetings electing representatives of the different denominations and societies who should serve on an Action Committee for the local Campaign. To those so elected were added, after being approached personally by the Secretary, other persons in the public life who were concerned about the present situation in respect of home life, marriage, and divorce, and willing to give of their time and energy in assisting the Campaign, and others specially qualified such as doctors and lawyers whose advice and assistance would be invaluable to the Committee. Except in one or two cases it was not possible for the Action Committee to meet before the Secretary left for the next centre, owing partly to the short time that could be spent in any one place, and partly to the time required to complete the personnel of the Committee. Before leaving, however, the Secretary was able to go into detail as to what required to be done with the Convener of the Committee so that once the meeting was called together considerable progress could be made immediately and local organisation got well under way.

In each centre the plan is to begin the Campaign by means of a Home Life Week during which public meetings will be held, schools visited, articles will appear in the Press, and support will be sought from the Radio. The aim of the Week is to arouse interest in the Campaign, and to impress upon the population the dangers of present trends and, in the words of the Statement of Home Life issued by the Executive earlier in the year, "to arouse and enlist the men and women of our country in active service to our community and generation in the Name and Power of God." Thereafter, the work of the Campaign will be continued through the denominations of the Church and the different Societies, and especially, we hope, through the establishment of Marriage Guidance Councils in the main centres. The Campaign is therefore in no sense the lightning affair that some have appeared to think, but a long sustained effort aiming at a gradual transformation of the situation by which we are confronted today. And since we are not blind to the importance of economic and other factors which have contributed to our present plight,

attention will be given to these matters and representations made to the right quarters.

During the tour contact was maintained with the Action Committees through the Council's office in Cape Town. Pamphlets have been duplicated and sent out regularly to the Conveners of the Committees which served as a guide both to the detailed planning of the Home Life Week and the lines along which these Weeks should be followed up, as well as material for speakers and for subsequent study. These have included:—

- (1) The Harrow Home and Family Week—as a guide to Action Committees
- (2) Home and Family Exhibitions.
- (3) Some Unconventional Thoughts on Home and Family Weeks
- (4) How to Start a Marriage Guidance Council
- (5) The Home and Family Bookstall, with a list of suggested books and pamphlets in English.
- (6) Suggestions for Subjects and Speakers.
- (7) A list of Afrikaans books on Home and Family matters.
- (8) Christ and the Family—further material for speakers.

In addition to these pamphlets which were intended for limited circulation, the Council has been able to produce three printed pamphlets as supporting literature for the Home Life Weeks, while others are projected (in addition to the material which has been prepared by and is available from the Christian Education Movement for use of Parents' Study Groups and others.) The pamphlets so far produced are:—

- (1) "The Woman and the Home" by "A Mother"
  - (2) "The Man in the Home," by Senator Edgar Brookes
  - (3) "Prayers for Home Life" by His Grace The Archbishop of Cape Town,
- and these will be distributed widely.

On returning to the Cape, the Secretary addressed a circular letter to the various Conveners of the Action Committees giving details of the plans for Cape Town's Home Life Week which had been worked out by the local Committee, and news of other centres that had come to hand, and asking for information regarding local decisions and plans for their own cities. It was also known by then that the Dutch Reformed Churches of the Cape and of the Transvaal were co-operating fully in the Campaign, and



the Roman Church has since signified its willingness to "play their part in the Campaign" and has decided that "the month of October will be dedicated in a special way to this Crusade when services will be held for the express purpose of sanctifying Family life and when sermons will be preached on the question of Christian Marriage and divorce."

News is now coming to hand, and the month of September will have seen the launching of the Campaign in several centres. The first Home Life Week to be held was that of Pietermaritzburg, from the 26-31 August. The Public Meetings, which were the main feature of the Week, were held in the Technical College Hall, and the speakers included the Mayor, the Bishop of Natal, the Rev. Dr. Sormony of the Roman Catholic Church, and Ds. Pistorius of the Dutch Reformed Church of Natal, while the meetings concluded with a Public Brains Trust on Home and Family matters. Subjects dealt with in the meetings included "Christ and Marriage," "Housing, Wages and Marriage," "Home Life and Marriage," "Education for Sex and Marriage," and "The Problem of Divorce." The attendances each night were very good, and there was widespread Press comment in addition to the special articles written for the papers. Fuller details are awaited.

Other Home Life Weeks planned for September include Pretoria, September 9-17 and Kimberley and Cape Town, both from September 15-23. Pretoria is concentrating more on speakers at Society Meetings than Public Meetings as such, though a Mass Meeting is expected to be held. Kimberley will be holding a Mass Meeting and a Youth Rally as well as arranging for speakers at Society Meetings and at the Schools. Cape Town, a larger city with a live Local Christian Council, has an ambitious programme of 26 Public Meetings to be held in secular and church halls scattered through the Peninsula, including a Brains Trust in the City and reaching a climax with a Mass Meeting in the City Hall. At each of these meetings there will be three speakers, one of whom will be a woman, and one of whom will speak in Afrikaans. Arrangements have been made for an intensive week in the Schools, and the Superintendent-General of Education for the Cape has agreed to broadcast at the beginning of the Week. Speakers have been arranged for the more important Society meetings during the Week. Advertising of the Campaign will take the form of screen advertisements at the cinemas, Press notices, handbills and posters, and here again Radio co-operation is being sought. Interest in the Week is widespread and keen.

Durban has notified its date of the Home Life Week as November 10-17 and a full programme is being planned by an industrious Action Committee.

With the Home Life Weeks planned for these centres—and in some cases already held—will begin the less public but more prolonged work of the Campaign in education for marriage and help to those in difficulty. There can be no counting of heads, but we hope that we shall see the results of our labours, and the prayers behind them, in a new spirit and outlook in the community generally, in stronger characters, in a higher moral tone, a kinder regard for our fellows, and a worthier standard of values. Dean Brooke of Cape Town Cathedral, in a letter to his parishioners,

has quoted Bishop Barry's remark that "the Englishman's home used to be his castle. In modern life it is coming to be regarded as somewhere to sleep next door to the garage. How can it be made into a home again? This is the most searching moral issue that Christianity today has to face." The Churches are well aware of this, and it is a matter which we dare not ignore. As we go forward together in our Campaign for the sanctity of Home Life let us, in addition to giving our energy and time and thought, pray the "Prayer for the Home Life Campaign":—

"O God our Father, in whom all the families of the earth are blessed, we pray Thee for our Home Life Campaign; that in all our undertakings we may be guided and upheld by Thee; to the end that marriage may be held in due honour by the Church, by the State, and by society; that husbands and wives may live faithfully together, in honour preferring one another; and that the members of every family may be rich in mutual understanding and forbearance, in courtesy and kindness, bearing one another's burdens, and so fulfilling the law of Thy blessed Son, Jesus Christ our Lord."

## World News

### World Council of Churches

A Conference of Church leaders from all over the world met in Cambridge, England, early in August to consider World Order and International Affairs. Its task was the co-ordination of the important work being done in this field by the Churches of various nations, and the study of how the influence of the Churches in International Affairs could be strengthened.

It has been announced from Geneva that a second World Conference of Christian Youth will be held in Oslo in July 1947. This Conference, like its predecessor at Amsterdamsdam in 1939, has been initiated by the World Council of Churches, the World Y.M.C.A., Y.W.C.A., and Students' Christian Federation.

Through the generosity of Mr. John D. Rockefeller, the Chateau de Bossey, a mansion house some ten miles from Geneva, has been secured for the World Council of Churches as a centre for the training of future Church leaders, both theological and lay, in the foundations of the Christian faith and the life of the Christian Church. The staff and students will reflect a cross-section of the life of the World Church.

Preparation is steadily going ahead in England and America for the first Assembly for the World Council of Churches in 1948.

### International Missionary Council

A large and representative Committee of the Council is due to meet in North America during July of next year. One of the important matters to be considered at that Conference will be the future relationship between the I.M.C. and the World Council of Churches, and preliminary plans will be made for the next world meeting of the I.M.C. to be held not earlier than 1950.

### Europe

The Churches of Europe, as a result of the war are suffering a famine of important religious literature. To meet this the British and American Churches are creating



standard libraries of 50-100 volumes selected from the best works which have appeared during the last six years. Twenty-five libraries have left England and five more are being prepared. Seventy-five are under preparation in the United States. In addition translation of the most striking works which have recently appeared into several European languages is being undertaken.

Pastor Niemoeller was present by invitation at the Synod of the Belgian Missionary Church held at Liege in May. One newspaper commented "In Belgium, which only yesterday was under the rigorous occupation of the Germans, a German Pastor—Niemoeller, the great resister—was welcomed and listened to like a brother!"

The Church of Finland, as a result of the war, is characterised today by a longing for social justice. The Church is therefore endeavouring, as far as possible, to place a pastor in every diocese who is responsible for social work. These are chosen from the younger theologians who have shared the hardships of war with the soldiers. Popular lectures and courses on ethical questions are being arranged and the social-democratic press is devoting more and more space to religious and moral questions.

The Department of Reconstruction of the World Council of Churches has sent emergency churches (wooden barracks) to Germany. A letter from the Evangelical Church in Saar reads: "We were overjoyed and touched to see the love and care with which everything had been thought of that was needed for this emergency church, even to the stove, the screws, paint, varnish and brushes. It far exceeded our expectations, because through being supplied with tables, cupboards and stools, we are now in a position not only to hold services in this emergency chapel, but also to carry on youth work and instruction to men and women. We have great cause to thank God, that in this emergency church He Himself has given us a sign, that the love of Christ is not a fairy tale, but a reality that puts us to shame in this poor, wretched, loveless world."

Professor Karl Barth, who has been lecturing at his old University of Bonn in Germany, celebrated his 60th birthday on May 10th. This was made the occasion of a special letter to him from British theologians congratulating him and expressing thankful recognition of "a great Christian prophet who in dark and dangerous times withstood the Enemy in Germany with undaunted courage, and gave so superb a lead to the Evangelical Church in its conflict with the National Socialist State."

The Balkan countries are undergoing a separation of Church and State. In Yugoslavia State marriage is now compulsory, religious instruction is optional, all material support of the Orthodox Church by the State has been abolished, and the State is appropriating property of the Church. In Bulgaria an alteration of constitution will bring about a complete separation of Church and State. State marriage is compulsory, religious instruction in the schools has been abolished, in the seats of learning dialectic, historical, and scientific materialism is propagated, and nationalisation of Church land has begun causing the Church to be faced by complete impoverishment. In Rumania, under a President who is the son of a priest, and a Minister of Education who is a priest, and a Minister of

Propaganda who was formerly a Professor of a Theological Faculty, the situation remains unchanged.

The Evangelical Churches of Italy have formed a Federal Council. This was an act of faith and courage for, as the Moderator of the Waldensian Church writes: "I don't know whether any Federal Council has ever been formed which could not contribute a centime to its own budget! But the miracles of Providence can only be performed in an atmosphere of prayer and love in Christ. So we ask the Churches abroad to remember us in their prayers."

Dr. S. M. Cavert, General Secretary of the Federal Council of the Churches of Christ in America, who has been in Geneva in connection with the World Council of Churches, says he has returned to America with "greatly deepened faith in the Ecumenical movement and the world-wide Christian fellowship," which he describes as "the great new fact of our time." Commenting upon relief and reconstruction, he said: "Not in twenty-five years of theological discussions could we have achieved what we have toward Ecumenicity by means of the demonstration of fellowship incorporated in the relief and reconstruction programme. Ecumenicity has come alive in terms of shoes, clothes, barracks, Church buildings and help for pastors' families."

#### Japan

A nation-wide evangelistic campaign was opened in Tokio in June with a congress comprising over 300 representatives, in preparation for an endeavour to spread the Christian Gospel among the people of Japan. The movement is headed by Dr. T. Kagawa, noted Christian leader and social worker.

#### China

A News-Letter of the National Christian Council of China gives some idea of the immense difficulties confronting people and Church in that country. The continual rise in prices is a constant topic of conversation. The Shanghai Municipal Government published a cost of living index figure which showed that in March last common necessities cost 2754 times what they used to cost nine years ago, in Chinese dollars. From February to March the index figure showed a rise of about 49%. Famine conditions prevail. In South Hunan observers report the sale on the market of grass and weeds for food and that people are eating sand-dust, mud and clay. Relief Funds are being received from abroad, but there would seem to be an even greater volume of suffering in China than in Europe.

#### England

It is reported that the vision, inspired among the ruins of Coventry in 1945, of a great new cathedral and, attached to it, a united Christian service centre staffed with experts in theology, the arts, and the social sciences, and a Chapel of Unity in which Anglicans, Free Churchmen and representatives of overseas churches can worship together, has now reached a practical stage. The plans have been published and an appeal for support has been launched by the Bishop and Provost of Coventry and the president of the Coventry Free Church Federal Council. The total cost



of the scheme is estimated at £1,200,000, but the money available under the War Damage Insurance scheme, together with money already given or promised, is sufficient to provide for the building of the great church which Sir Giles Scott has designed. Support is being sought for the provision of staff and equipment, the setting-up of the Christian Centre and the Chapel of Unity. The ownership of the Cathedral will be vested in the Cathedral Council and its use will be controlled by the Cathedral Chapter. The ownership and control of the Service Centre and Chapel of Unity will be vested in a joint Christian Council made up of an equal number of representatives from the Church of England and the combined Free Churches, including a high proportion of lay men and women. It is hoped that the new centre will become a power house, bringing new energy to the surrounding parishes and congregations, inspiring Christian education and the study of social problems and stimulating interest in music, drama and the visual arts. The Chapel of Unity will be a symbol of the unity of the World Church and everything will be done to deepen the ties between Christians from the new churches of China, India and Africa; from the Dominions and the U.S.A., and from the re-born churches of the Continent of Europe (from *The Church in the World*).

#### Africa

Dr. Albert Schweitzer, the great Christian thinker, doctor and musician, has spent all the war years at the head of the famous hospital which he created in Lambarene in Equatorial Africa. It will be remembered that Dr. Schweitzer's work is independent and autonomous. It receives no subsidy from any missionary society nor from any Government. It is a work of mercy performed out of pity for the sufferings of the Native population, to which medical aid was previously unknown. During these years the work of the hospital has been carried on mainly through medical supplies which came to it from the "Christian Medical Council for Overseas Work." The staff has grown immensely tired through the long, unbroken sojourn in the hot, heavy equatorial climate and through constant overwork. Since the summer of 1945 they have had great difficulty in feeding their patients, and the post-war rapid rise in prices is making the running of the hospital extremely difficult, so much so, that it will be extremely difficult to keep the hospital open in future. Dr. Schweitzer in his last letter says: "But we are confident that the friends of the hospital will be loyal to it, in spite of the great difficulties we shall have to face, for the work must go on. . . ."

The Ethiopian Church last year informed the Coptic Church, to which it is affiliated, that it wanted to have an Ethiopian Metropolitan and Ethiopian Bishops. Up to the present the head of the Ethiopian Church has been an Egyptian monk, appointed by the Coptic Patriarch in Cairo. The Ethiopian Church gave the following reason for its request: "that the Ethiopian Church and the Ethiopian State were intimately bound together, and that as the State was independent, so the Church likewise had the right of independence." At first the Coptic Church did not wish to comply with this request, but agreed, subsequently, to do so. A further request, that the Ethiopian Metropolitan may ordain Bishops, was refused on the

grounds that "this is part of the authority and privilege of the Patriarch, and of him alone."

(Acknowledgments to I.C.P.S. Geneva, for news items.)

#### South Africa

The National War Memorial Health Foundation, formed, at the suggestion of serving soldiers, as a living War Memorial to those who fell, has now got under way in the Union. The first general meeting of members of the Council met in Johannesburg during August. The aims of the Foundation include the establishing of health centres in needy localities, and centres for different racial groups. A beginning is to be made with a health centre in the Ciskei (rural African) and at Edenvale (peri-urban African), and plans are being made for a survey of tuberculosis in a Non-European urban population, and for medical and dental examination of African school children. An appeal is to be made to the public shortly. The Rev. A. W. Blaxall, Convener of the Christian Council's Social Welfare section attended the Council meeting on behalf of the Christian Council, which is a prospective member-organization, and was elected as one of the six trustees of the Fund.

The Archbishop's Council for Helping Family Life, in the Diocese of Cape Town, has recently published an excellent pamphlet on Christian Family Life. It is described as "A series of Notes in ten sections for the use of Clergy and Social Workers, with a foreword by His Grace the Archbishop of Cape Town." We venture to think that the pamphlet will be well received by those for whom it is intended. Copies can be obtained for 1s. 3d. (plus postage) from the Secretary, 1, Queen Victoria Street, Cape Town.

We have been notified from London that, as from July, the B.B.C. is broadcasting to Africa every third Sunday a half hour programme intended to link in spirit Missionaries and other Christian Workers in Africa with the home Churches. The first quarter of an hour takes the form of a service conducted by the same person each time; the second part is devoted to some topic or topics of interest and importance for the whole Church.

## "The Era of Atomic Power"

Under this title the S.C.M. Press publishes the report of a Commission appointed by the British Council of Churches. The problems created by the discovery of atomic energy could scarcely be more searchingly considered, nor the results of research more challengingly presented, than in this pamphlet of less than a hundred pages.

The appalling dangers with which the new discovery confronts the world are set forth in measured terms, and the presentation loses none of its force because hysteria is lacking. In approaching the problem of "bringing about a society in which the possession of atomic power is no longer a ground for fear," the Commission maintains that a choice of three roads lies before society.

These are, first, "secular futurism"—an attitude which is revolting in its more extreme forms, but which, in its milder manifestations, infects us all; and which leads to a "passion for efficiency" which overrides the claims of



individuals, and impatiently brushes aside all human values which stand in its way.

The second choice is withdrawal from participation in political activity. The motive may be apathy, or disgust, or a conviction that the exercise of such activity lies outside the sphere of Christian obligation. Such motives for withdrawal are more common than a reasoned conviction that political activity stultifies itself. The Gospel is denied if it is assumed that society has not in it the possibility of renewal.

It is the third road, that of "responsible citizenship," that the Christian is urged to follow, and, in following it to attempt a task of "inescapable urgency." The case for such action is strikingly put as follows:—"Belief in right and wrong is belief in a standard that has not been set by men, but exists independently of them and for that reason imposes on them a binding obligation. This belief can persist only if men are persuaded that they are not wholly involved in the flux of things but are related to a source of authority outside and above the historical process."

In the new testing time our traditional institutions cannot be successfully defended if we ignore the fact that changing conditions will expose them to the most merciless trial. When tradition survives it must be preserved and fostered. At the same time it must submit to courageous expansion and adaptation if the demands of a changing society are to be met. In this field the Church is fitted to render unique service.

"Power and the International Community"—"Modern Warfare and the Christian Conscience"—"Science and Society"—"Wholeness of Living"—are some of the chapter headings in a booklet so condensed that summary is exceedingly difficult. Here, for instance, is the paragraph which ends the chapter on "Science and Society":

"Christianity has never wavered in its conviction that the fundamental problem of man's life is his own nature in which there is an unresolved contradiction. Its insight into man's real problem may receive a new hearing, now that the belief in automatic progress has broken down, and the assumption that all the discoveries of science were necessarily beneficent in their effects has been proved to be unwarranted. In their profound concern over the launching of the atomic bomb scientists have shown an increasing awareness that the achievements of a technical age contain potentialities of evil as well as of good."

We cannot do better for our readers than quote in full some of the closing paragraphs of the booklet in the chapter which sets forth "The Call to the Church."

"We have suggested that there lie before human society three possible courses of action: the way of exclusive concentration on material progress, the way of withdrawal, and the far harder way, which sets men free from the world in order that they may in society save the world. Those who follow this way will see in the dangers brought upon us by the discovery of atomic energy a summons to save society by the exercise in the world of an active love for their fellow-men and by calling them once more to a true understanding of their human nature.

"To say that what the world needs today above all else is such an other-worldly worldliness is an easy intellectual

assertion. It can only be given life if each individual man is prepared fearlessly to search for and lay bare in his own heart and mind the existence of this conflict and the urgent temptations that arise from it. To aid men in this cruel task is one of the first duties laid on the Church today."

"The Church may thus have a special mission, as we have suggested, in the present crisis to offer to men a creative interpretation of their political and economic activities, and of the true ends after which in these activities they are, often unconsciously, striving. It has also the responsibility to sustain and nourish in the minds of those engaged in these activities the faith that their efforts are worth making as a service required by, and rendered to, God.

"The love of God, recalled and mediated in the sacraments, embraces not merely a restricted religious life of men but the whole diverse fabric of human life and work. It is the world that is the object of God's love, and to understand anything of that love is to open our minds and hearts to the whole torment of contemporary life.

"To understand the implications of such a task is to realise that it is wholly beyond the capacity of the Churches as they now are. Any thought that we who call ourselves Christians have, in our present apprehension and practice, the truth which the world desperately needs would be a fatal bar to the fulfilment of the mission that has been suggested. For the Churches merely to say, without critical self-searching, "Let us now go to it," would be to misunderstand and evade the challenge of the atomic age. The truth of death and resurrection, of creative new beginnings through a costly break with the past, is not one with which the Church as the body of the redeemed need no longer concern itself; it is rather the essence and substance of its life. If the Church does not lead here, it has no lead to give. If there is a sense in which it is true that *extra ecclesiam nulla salus*, it is only because it is also true that *extra crucem nulla ecclesia*—outside the Cross there is no Church."

"If something radical is needed to set the world right, as none can deny, something radical must happen to the Church. To remain content with our present presuppositions and present practice, and to assume, as we often unthinkingly do, that the life and organisation of the Church will be much the same in ten, twenty or fifty years time as they are today is, whether we admit it or not, to be oblivious to the revolution that is taking place in human society. What changes will be required we may not yet be able to see. But only if we are stripped and ready to move into new ways can the Church hope to exercise moral and spiritual leadership in the era of atomic power."

E.W.G.

## Mission Hospitals and the Government

Legislation passed by the Cape Provincial Council will, when promulgated, render difficult if not impossible the continuance of the work of those pioneers in the field of African health, the Mission Hospitals of the Province.

For many years the Churches carried unaided the burden



of this essentially Christian service to the African people. In more recent times a measure of help has been forthcoming from public bodies, and the Department of Native Affairs has made a number of grants for capital expenditure.

Now that full responsibility for hospitalisation is likely to be assumed by the Provincial authorities, Mission Hospitals are prepared to hand over staff and equipment in order that Africans may have free treatment, provided that the essential missionary purpose which led to the founding of the hospitals shall not be endangered.

This purpose has revealed itself in the training of African nurses with a Christian vocation as well as professional equipment; and in the appointment in each case of a staff whose motive is Christian service of the people and not pecuniary reward. It has thus been possible for Mission Hospitals to operate at a much smaller cost per patient per diem than is the case with Provincial Hospitals.

The new legislation proposes to tax the African for hospital services. This implies that free hospitalisation will be provided. No Mission Hospital then can charge even the small fees which are at present payable by African patients. It is necessary that full maintenance shall be forthcoming. The salaries and allowances of both European and African staff in Mission Hospitals are far below the Provincial rates paid for the same kind of service. Such Hospitals are never run for profit.

Despite these facts the Province proposes that it shall meet only fifty per cent of the maintenance costs of Mission Hospitals. The alternative is that such Hospitals be handed over completely to the Provincial authorities and that Christian Missions cease to have any part or lot in them. The result would be complete secularisation of an enterprise which from the beginning has been an outstanding practical expression of the spirit of the Christian Gospel with an effect upon the African mind which is incalculable.

It is of interest to note that the South African Medical Association has declared its opinion that Mission Hospitals "should be a direct charge on communal funds in the same way as that proposed for Provincial Hospitals in this Draft Ordinance."

The South African Medical Journal of 22nd June, 1946, contains an excellent statement by Dr. G. W. Gale respecting the plans which are being prepared for the establishment of Health Centres. This and other far-seeing plans are the fruit of the work of that exceedingly able body of experts, the National Health Services Commission. Here the Public Health Department of the Union Government is preparing to meet a situation of dire need in a big way. If the entire Health Services of the country were in the hands of the Public Health Department the outlook would be much more re-assuring. Unfortunately the reluctance of the Central Government to relieve the Provincial Councils of their part in the administration of hospitals has weakened the scheme by introducing a divided authority.

This leads to strange anomalies. It will be possible, for instance, for a casualty to begin by being the responsibility of the local authority for conveyance to the Outpatients' Department of a hospital, and then to become a charge upon the Public Health Department. If it is found neces-

sary to admit him to hospital as a patient, the Province takes charge of him. The matter becomes still more complicated if, after being discharged from the hospital, it becomes necessary for a time for him to pay periodical visits to the Out-patients Department.

It is, however, when the position of Mission Hospitals is considered that the unfortunate effects of the new policy are most clearly seen. From the Christian standpoint the results will be disastrous.

The Rev. Dr. H. M. Bennett, Medical Superintendent of Mount Coke Hospital, writes:—

"Mission Hospitals feel that they have something to offer which no other hospitals have. Much of Native ill-health and disease is due to the people's superstitious ideas and false beliefs. Ordinary medical services can never combat these, but medical services combined with religion can do much to assist the health of the people by banishing superstition."

The Archbishop of Cape Town, President of the Christian Council of South Africa, writes:—

"The Council is gravely concerned for the future of Mission Hospitals.

"These are a most valuable part of the service which Christian denominations have rendered in the past to the Natives of South Africa and have won to a very large degree indeed the confidence of the Native. In many cases but for Mission Hospitals no provision for the sick among the Natives would be found.

"These hospitals are *not run for gain*. The fees paid by patients are far from paying the cost entailed. Voluntary funds from Missionary Societies and Churches have made the establishment of these hospitals possible and, even so, they have enjoyed and *needed* the assistance of public authority.

"Under the proposed Ordinance these hospitals stand to lose in all, as far as I can gather, as much as 70% of this help, and it will not be possible for the Churches to maintain them if this happens.

"They have trained African nurses in conditions which helped them to guard and to train such women with moral and spiritual care, and results have been good.

"The Province has thus to its hand institutions doing good work as their resources permit and to my knowledge exercising the most commendable ingenuity to render a better service than any persons not filled with a sense of devotion and vocation would attempt to give.

"If the Ordinance is passed, so drastically reducing the help of the Public authorities, there looks like being no option to our closing down all this side of our work, and it is most unlikely that for years the work of these hospitals could be replaced. In any case, the cost of replacing them would be greatly in excess of any subsidies to maintain or improve them.

"I do plead solemnly that the existing hospitals be not driven out of existence until they can be adequately replaced under any other scheme."

E.W.G.



## Crisis in Race Relations

The South African Institute of Race Relations has issued the following important statement on race relations in South Africa at the present time :—

“ The Executive Committee of the South African Institute of Race Relations has been gravely disturbed by recent events affecting the Native people.

“ For some time past those of us who are in contact with the Natives have observed in them a growing feeling of frustration. This feeling, common to educated and uneducated alike, found expression in the miners' strike and in the decision, taken in the midst of the strike, of the Natives Representative Council to adjourn indefinitely. In our view these are serious symptoms of mounting discontent among the Natives with the conditions under which they live and work. The Natives are well aware that these conditions have been condemned by all thoughtful opinion and that many Europeans like ourselves regard them as morally indefensible. Time and again and especially during the war, there has been a promise of better things to come, but such promises still await fulfilment in any substantial degree.

“ In these circumstances it is clear to us that the Bantu people are not only losing patience with the responsible authorities but, what is worse, they are losing confidence in the good faith of Europeans.

“ We feel bound to issue a warning that if this situation in the field of race relations is allowed to deteriorate further, it will before long reach a stage in which the voice of reason will not be heeded. The recent experience of the British in India, of the Dutch in Java, and of the French in Indo-China shows that the Non-European peoples of the world will not remain amenable to rational argument if we Europeans fail to make ample concessions to social justice while there is still the time and the temper to do so. In South Africa the period is drawing to a close in which honourable compromise is possible between the claims of various races that compose our community. This period can be extended only if a new spirit of goodwill is displayed. The most decisive and effective way of evoking this spirit of goodwill will clearly be courageous action from the Government and the European community generally. At the same time, in conformity with the spirit and principles of the Institute, we would appeal to responsible Non-European leadership not to forsake the path of co-operation, and to welcome every genuine gesture of goodwill, however short of the ultimate ideal it may be. In co-operation between both races for the building of better patterns of life for our country lies the ideal way out of our difficulties. We appeal to every section of our European community to move and move rapidly in this matter, so that this spirit of co-operation may be made possible.

“ We anticipate that the present industrialisation of our country will give rise to recurrent labour disputes. The pattern of these disputes is usually the same ; the respective claims of capital and labour are well known. We are firmly of opinion that industrial conflict on an increasing scale can be avoided only by the well-tried methods of collective bargaining through channels organised for the purpose. From this social process neither the mining

industry nor any other can secure exemption. The application of the criminal law will certainly not settle industrial disputes ; indeed, its main effect on Natives will be, what it was on Europeans a generation ago, to embitter them and to create an atmosphere in which the subsequent inevitable negotiations are more difficult and less reasonable. When this occurs, those who suffer will in the end be not only the Non-Europeans but all South Africa.”

## Progress in African Education

### POLICY AND DEVELOPMENT IN THE CAPE PROVINCE

The education of the African began in the early days as a task of Christian Missions. Within the Union of South Africa it remains largely in their hands, though an increasing measure of financial support has been forthcoming from Government sources. Today the general position is, that the provision of buildings, the training of teachers, and the work of school management remains the responsibility of the Missions, whereas the salaries of teachers and certain other charges are met from funds allocated by the Government of the country. Curricula approved by the Department of Education are in force in all grant-aided schools and Training Institutions, and a special staff of the Department's Inspectors are engaged in the onerous task of visitation, inspection and direction.

Not many years ago the funds available for African Education were strictly limited, and it was impossible for the growing demands of the situation to be met. Steady pressure was maintained by Christian Missions with the object of securing a policy of development with increasing annual grants, better salary conditions for teachers, some help in the provision of buildings for school purposes and in equipping schools, and other necessary provision for the legitimate needs of the African people.

One of the most important steps during recent years in the direction of achieving these ends was taken, when African Education was freed from its crippling financial limitations and made a charge upon the general revenue of the country, being thus placed on a level with other essential social services. The administration of the increased resources available remains in the hands of the Provincial authorities. The result has been a measure of progress often unrealised even by many friends of the African.

In the various Provinces, Advisory Boards are established to maintain contact between the missions and the Department of Education. In the Cape Province the Advisory Board is widely representative in character. It is composed of nominees of the missionary bodies and of both European and African teachers' organisations together with some of the Department's Inspectors of Schools, and its chairman is the Chief Inspector for Native Education of the Province.

At a recent meeting of the Cape Advisory Board a statement of the deepest interest and importance was made by the Chief Inspector, Mr. A. H. Stander. The facts set forth illustrate so clearly the progress achieved in recent years and the trend of Departmental policy, that we have



sought and obtained Mr. Stander's consent to their publication in this issue of the *Christian Council Quarterly*.

The following table indicates, in five-year periods, the amount spent on African Education in the Cape Province and the number of pupils in African Government-aided schools (round figures are shown).

Year	Amount	Pupils
1935	£383,000	169,000
1940	494,000	212,000
1945	926,000	239,000
1946 (March)	1,023,000	240,000

Of the increase of £92,000 in the allocation of 1946, a sum of £48,000 is devoted to development. It is being expended partly in providing a number of additional teachers in Training and Secondary Schools, together with 250 new teaching posts in Primary Schools.

A highly important item of policy in the Cape is the encouragement of the formation of secondary schools for Africans in rural areas. Six new schools of this kind, all of them in the Transkei, have been approved for the current year. There is a growing demand for secondary education among the African people; and schools of this character will open the door to higher education to hundreds of African children for whom it might be difficult to secure admission into the already crowded institutions. In addition to these schools, nearly fifty new primary "mission" schools are being recognised and subsidised this year.

Provision is also made for the allocation of sums for special purposes, such as gymnasium equipment, libraries and school furniture. The Department has resolved that during the next financial year the emphasis will be placed upon increasing the efficiency of existing schools by improving their equipment. Consequently more money will be available for furniture and equipment although this may mean less money for new schools and additional teachers.

The provision and maintenance of buildings for school purposes becomes an increasingly heavy burden upon Mission authorities as the scope of African education widens. In urban areas particularly large populations come together; and as the process of urbanisation and industrialisation continues, masses of people are sometimes moved from one area to another. In these circumstances the provision of school accommodation becomes an acute problem, and with their limited resources the missions find themselves quite unable to meet it. The suggestion has been put forward that sub-economic loans be made available to Church authorities for the provision of school buildings.

In reply, the Chief Inspector has indicated that the authorities are considering a policy of increasing the payment of rentals for mission-owned school buildings. The Department could have appointed four hundred new teachers this year, but there is no class-room accommodation for them. The urgent need at this moment is not more money, but more class-rooms. The whole question is receiving the very careful attention of the Department of Education.

The impressive contribution which Christian Missions are making toward African primary education alone is

revealed in the fact that considerably more than two thousand Day Schools are managed by Church authorities in the Cape Province. Some of the figures relating to the various Missions are as follows:—

Methodist Schools	..	826
Church of the Province	..	403
Bantu Presbyterian	..	282

The total number includes seventy-six united schools.

In addition to the amount of more than a million pounds which is devoted to African education in the Cape Province this year, a further large sum is expended in connection with the School-feeding scheme. Admittedly the administration of the scheme through local Committees leaves much to be desired; and there are serious and irritating delays in dealing with correspondence by headquarters and in the provision of the necessary funds whereby local committees can meet their liabilities. In order to obviate some of these difficulties it is suggested that a number of full-time organisers be appointed to assist managers, inspectors and teachers of schools in the various districts.

Meanwhile the following figures have a great deal of significance. So far as the Cape is concerned, when the school feeding scheme began to operate it reached 744 schools and 85,700 scholars. In June 1945 the numbers were 1,200 schools and 135,000 scholars. At the end of 1945, 1,603 schools with a total of 151,000 scholars were included in the scheme. The total cost of the scheme throughout the Union was £380,000 in 1945. In 1946 it reached the huge total of £860,000.

Turning for a moment to African education in the wider field of the Union, a new and important factor on the administrative side is the appointment of the Union Advisory Board. The new Board held its first meeting last year, and it is clear that it will play a big part in the shaping of educational policy. It has already made important recommendations respecting the allocation of funds, the drawing up of new salary scales for African teachers, and related matters.

The vast enterprise of African education is at a stage when it bristles with problems. These are of such variety and complexity that they are apt to monopolise the attention of those persons, both European and African, who labour in this field. It is important therefore that notice should be taken of the remarkable progress which is being made, and the indications that some at least of the aims of African education show promise of being fulfilled.

E.W.G.

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# THE CHRISTIAN COUNCIL QUARTERLY

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## Executive Meeting : Important Decisions

It had been hoped that the Executive would meet somewhere about August 1946, but the demands of the Home Life Campaign in work and travelling made this impossible. When the Executive Committee assembled in Cape Town on the 11th January, therefore, a busy year had passed since its last meeting. It was unfortunate that the Race Relations Meetings had had to be postponed for a week, since this meant that many of the members of the Executive for whom it has become an established practice to attend first the Christian Council Executive Meeting and immediately after the Race Relations Meetings, had to return to their posts, and in particular to Mission Institutions, before the Race Relations Meetings took place. One hopes that next year we shall be able to revert to the old arrangement.

On Saturday the 11th January at 9.30 a.m. the Executive under the Chairmanship of the President, the Most Rev. the Archbishop of Cape Town, assembled in the Board Room of Church House, Cape Town. Much of the long Agenda with which the Committee had to deal was taken up with routine matters and correspondence, but one or two matters were of outstanding importance.

The difficulty of summoning an Executive to meet often during the year when members have to travel from all parts of the country needs no emphasis for those who have to do with these things. A progressive step was taken by this January Executive Meeting, therefore, in the setting up of an Action Committee, with members centred in Cape Town, but with liaison officers in other parts of the country, and with power to co-opt. The Constitution of the Action Committee was also planned to make possible a greater integration of the Christian Council with the organisation of the Churches. Those serving on it will be officers of the Executive, the General Secretaries of the larger Churches (except for the Methodist Church, where the Chairman of the Cape District has agreed to serve), a prominent layman and laywoman, and a non-European Christian leader. This Committee will be able to meet regularly to attend to matters of urgency and report to the following Executive Meeting.

The reports placed before the Executive by the Secretary and the Conveners of the various sections of the Council showed that there had been no lack of activity during 1946. The Executive approved the Memorandum submitted by its officers to the Commission appointed to enquire into broadcasting in the Union, and heard from the President of supporting verbal evidence that had been given before a sitting of the Commission in Cape Town.

The report on Evangelism covered briefly the extensive

Campaign in connection with Home Life that had been held in many centres of the Union. A report was received from Dr. Kerr, Convener of the Education Section, dealing with his representation of the Council on the Union Advisory Board for Native Education, the unrest in African Institutions, and the appeal to African Youth issued in connection with the Home Life Campaign, together with a brief survey of Religious Education in Native Schools.

Dr. R. D. Aitken, Convener of the Medical Section, dealt at some length with the negotiations and present position in respect of Mission Hospitals *vis a vis* the Provincial authorities, and of the hope of ultimately securing a degree of support that would ease the burden on Mission Hospitals. He directed attention especially to the difficulties of staffing and made an appeal to the Churches to lay this matter on the conscience of their young people.

Mrs. Wark, the Convener of the Women's Work Section spoke of the work that was being undertaken by this section and particularly of the survey of Women's Work in the Churches which was being conducted by the World Council of Churches through the Christian Councils of different countries. The Rev. D. P. Anderson reported on the arrangements for the World Conference of Christian Youth to be held at Oslo in July of this year, and the Executive appointed the Rev. J. E. Hallendorff, one of its members who would be in Sweden on leave at that time, to represent the Council at the Conference. Mr. Anderson spoke also of his endeavour to get the Agricultural Club System, so successful among European Youth, extended to Africans also, and the Executive directed the Secretary to interview the Secretary of Native Affairs on this matter with Mr. Anderson.

One of the most important things receiving the attention of the Executive was a Draft Memorandum for submission to the Native Laws Commission. This Memorandum had been drawn up by representatives of the Churches and Missions at work on the Rand during special Conferences summoned by the Convener of the Social Welfare Section, the Rev. A. W. Blaxall. The Draft Memorandum was now before the Executive Committee for their imprimatur before being submitted to the Native Laws Commission in Johannesburg in February or March. Much attention was given to this, and the Executive, having made certain emendations, decided that the constituent Churches and Missions of the Council should be rapidly consulted, after which the Action Committee should put the Memorandum into final shape for submission to the Commission. It was further suggested that when the Memorandum had been completed it should be written up into a continuous



narrative, printed as a pamphlet, and widely distributed as a statement of the Christian Council relative to racial matters at the present time.

Many appeals for help were received from the Reconstruction Department of the World Council of Churches in Europe, and from China. The Executive directed the Action Committee to investigate what could be done with respect to the raising of funds.

Considerable discussion took place on a request that the Christian Council should petition the Minister of Justice and Social Welfare to postpone the passage of the Work Colonies Bill until the report of the Penal Reform Commission had been tabled, or to acquaint Members of Parliament with the views of the members of the Commission on the function of Work Colonies before the Bill was proceeded with. It was questioned whether the Council, though greatly concerned as to the welfare of those affected by the Bill, was in a position to express opinion on the technical matter of the passage of legislation. Members of the Executive included, however, persons whose business it was to be well-acquainted with the provisions of the Bill, and who insisted that the inevitable delay for consideration of the Penal Reform Commission's lengthy report would withhold indefinitely the immediate benefits for which the Bill provided. In the circumstances the Executive Committee felt that it must trust the discretion of the Minister concerned.

Lengthy consideration was given to the financial statement submitted by the Hon. Treasurer, the Rev. E. W. Grant. The financial position of the Council gave cause for grave concern, but after a thorough review and an assessment of what might be expected by way of income if the constituent Churches and Missions of the Council and Christian people individually expressed their faith in and support for the work of the Council, it was felt that the present arrangement of a full-time Secretary should continue for another year.

Mr. Grant indicated that his rather isolated position precluded his tapping many sources of income, and nominated Mr. A. M. Filmer, a well-known Cape Town layman, as his successor. The Executive, on Mr. Filmer's agreement, gladly appointed him as the new Hon. Treasurer while expressing its gratitude to Mr. Grant for his invaluable services in this and other directions. The Executive approved of Mr. Filmer's suggestion of the appointment of a Committee to assist him and of Assistant Treasurers to be located in the different main centres of the country.

It was decided that the 1947 Biennial Meeting of the Council should take place in Johannesburg in May, to be preceded by the usual meeting of the Executive Committee.

The meeting of the Executive Committee ended on Monday afternoon, the 13th January, with an expression of deep gratitude to the President, the Archbishop of Cape Town, for his wise and inspiring leadership during the past four years, and of the fervent hope that he would continue to lead the Council for a further period.

## World News

### Europe.

The Provincial Synod of the Evangelical Church of Berlin-Brandenburg held a Conference in October last year. The Chairman, Director Moëller, in his welcoming address emphasised the fact that it was the first time since 1929 that the Synod could meet in complete freedom without any State pressure. Pastor Martin Niemöller attended the Conference as representative of the Evangelical Church in Germany. Another guest was Canon Bucholz, whom the Chairman greeted as "the Roman Catholic brother who took care of those who were in prison during the recent past, with loyalty and without fear." Bishop Dibelius speaking on the task of the Church today said:—"Anyone who can examine the situation more deeply must feel completely disconcerted by what has happened to the German people." Mothers demand that their diseased daughters be released from hospital in Berlin because they cannot exist without the profits of their wretched trade. Around Berlin crowds of people are plundering the coal trains, and when reprimanded by the pastor reply that they must get their rights. The cases of cruelty to children increase daily. The principal interest of half-grown boys, some only seven years old, is to exchange things on a sort of black market. And among those who are not guilty of the worst crimes, are innumerable people who are still not prepared to submit to God's judgment. . . . And over the others, who really are prepared to submit to God's judgment, lies the ban of an infinite hopelessness, which prevents them from thinking of serious things. "It is to a nation like this that the evangelical Church has to preach the Gospel of Jesus Christ. . . ." But with regard to applicants for religious instruction, at any rate in Berlin, "the total number of children baptised in the Evangelical Church who have applied to receive religious instruction is about 80%—far more than one would have thought possible. This fact is perhaps the most important thing that has happened in the Church during the last twelve months."

Professor Karl Barth, returning from lecturing at the German University of Bonn, said that at first he was not welcomed by the students. The only thing they knew about him, if they knew his name at all, was that he was opposed to Bismarck! He began by giving them an hour on Christian Doctrine each morning. There were 100 present, later 120, many of whom were not theologians. Gradually they became less reserved. Their minds were a veritable chaos. They had no knowledge of the Bible and no idea of Christian Doctrine. They were children in 1933 and they had never heard of anything but Nazism and they had all entered the Hitler Youth in good faith. These children of yesterday had to be handled with patience and affection; they were treacherously deceived and they are the hope of tomorrow. Karl Barth concluded by saying that this was the best term in his career as a University Professor. "I find myself surrounded and applauded as never before by these 'soldiers,'" he said. "They thanked me in an address and begged me to return in the summer of 1947. I am very anxious to have a group of those young people at Basle this winter. With them it is possible to build up for the future in a positive way."



The Church in Denmark is today facing hard times. The Danish Public elementary school is based on Christian principles, and many teachers are confessing Christians, but the far-spreading secularisation and ethical disillusion which is notable after the war in Denmark as well as in a number of other countries is beginning to set its stamp on certain sections within the school. The Church is aware of the significance of these signs and in many places efforts are being made for closer co-operation between Church and school. There is a general demand that the Church shall offer a realistic Christianity which does not evade the problems and difficulties of the moment, but is ready to put forward the Christian point of view here and now. As one youth leader remarked: "A new generation of Christian Youth is coming forward which is marked by the break-down and sufferings. Its eyes are open to the sufferings of other people, even when they themselves are not aware of them. It has accepted suffering as a call to work. It is socially and politically interested. It openly confesses Christianity but it has no great confidence in its own faith. It is essentially Church-seeking. This new type of youth knows two things: that Christ is to be found in the Church and that Christ is to be served through one's fellow men."

Both the Administrative Committee of the World Council of Churches and the American Section of the Lutheran World Federation have urged Governments concerned to accelerate the release of prisoners of war. The latter in its plea says: "Although the question of right does not arise, it would appear humane and just not to leave these prisoners in uncertainty as to their future any longer. Now, one year after the end of hostilities, it should be possible to determine—at least approximately—the duration of their captivity, and to specify when, how, and in what order of priority their repatriation will be organised."

When Bishop Melle, Presiding Bishop of the German Methodist Church, retired at the Central Conference held at the end of last year, he reported that during the war 141 Methodist Churches and parsonages were partially or completely destroyed, and he estimated the property damaged at a 60% loss of all Methodist property in Germany. In 1940 there were 277 preachers; 67% of the effective preachers were conscripted and of this number 21 were killed and 44 became prisoners of war. The families of 78 preachers lost all property by bombing or evacuation. Bishop Melle was succeeded as Presiding Bishop by Dr. J. W. E. Sommer.

#### England.

A suggestion designed to bring about "full Communion" was made to the non-Episcopal Churches in England by the Archbishop of Canterbury in a sermon preached on November 3rd before Cambridge University. It was, he thought, not possible yet, or desirable, that any Church should merge its identity in a newly-constituted union. What he desired was that he should be able freely to enter their Churches and they his, in the Sacrament of the Lord, that His life might freely circulate between them. The non-Episcopal Churches had accepted the principle that episcopacy must exist along with the other elements in a re-united Church. The differences of interpretation of

the essential principles of the Scriptures, the Creeds, the Sacraments, and indeed of the Ministry itself, were not such as forbid full communion. "If, then, non-Episcopal Churches could thus take episcopacy into their system I hope that that step would not stand alone," said the Archbishop. "I should hope that in preparation for it, along the lines of recent Canadian proposals each communion, episcopal and non-episcopal, should contribute the whole of its separate ministry to so many of the ministers of the other as were willing to receive it. . . . It is because I fear a stalemate that I venture to throw out this suggestion for discussion and examination. Can we grow to full communion with each other before we write a constitution? Have we the wisdom, the humility, the love and the spirit of Christ sufficient for such a venture? If there were agreement on the whole venture I would thankfully receive at the hands of others their commission in their accustomed form, and, in the same way, confer our own. That is the mutual exchange of love and enrichment to which Lambeth 1920 called us."

A delegation which was probably unique in religious history recently took place. A party of ten churchmen from Britain, representing the Church of England, the Roman Catholic Church, the Church of Scotland and the English Free Churches undertook an extensive tour of the British zone of Germany and visited Berlin for joint conferences with representatives of the Protestant and Roman Catholic Churches in those areas. The delegation was led by the Bishop of Chichester.

#### U.S.S.R.

The union of the Uniate Church (Roman Catholic Church with Byzantine Ritual) with the Patriarchal Orthodox Church of Moscow is reported as follows: "Immediately after the union of Galicia with the U.S.S.R., there began a mass return of the Galician population to the Russian Orthodox Church. The Church Council held in Lwow led to the greater part of the priesthood, and with them the majority of the population, joining the Russian Patriarchate. Out of a total of 1270 clergy of the Uniate Church, 997 went over to the Orthodox Church."

#### China.

Dr. J. Leighton Stuart, nominated Ambassador to China by President Truman, is an ordained Presbyterian minister who has served in that country for the past forty-one years as Missionary, Professor of Theology, and College President. Interned for three years and eight months after Pearl Harbour, Dr. Stuart, President of the Yenching University, visited the United States last December for the first time since 1936. At that time he declared that "there is an awakening consciousness that in trying to be a modern republic to fit into the new world order the Chinese need a moral strength which they lack. . . and they see that real Christians have it. There will be no other religion in China in the future that will have any life to it. It will be Christianity or irreligion."

#### India.

In an interview with a special correspondent of the *London Catholic Herald*, Pandit Jawaharlal Nehru gave his final assurance that "Indian Christians need have no qualms." "Although our ultimate aim is a secular state



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