

REPORT OF STUDY GROUP IN CONNECTION WITH THE FORTHCOMING CONFERENCE OF THE CHRISTIAN COUNCIL OF SOUTH AFRICA ON 'CHRISTIAN RECONSTRUCTION'. FORMED UNDER THE AUSPICES OF THE CAPE PENINSULA CHURCH COUNCIL.

FIRST SESSION HELD IN THE OFFICES OF THE METHODIST BOOK ROOM, CAPE TOWN ON 18th MARCH, 1942, at 5 p.m.

SUBJECT: - Pamphlet 1 (a). GOD AND HIS WILL FOR THE WORLD

His Grace, the Archbishop of Cape Town, who was the author of the pamphlet, introduced the subject by explaining the objects that had been in his mind when he selected the material and shaped the pamphlet as he did.

The object of the first paragraph was to impress on the Conference and the world in general the fact that the issues of the war were spiritual, especially in view of the confusion engendered by Russia's successes and sacrifices. He maintained that their apparent success was not to be taken as being the result of their ideology or their materialism. We were to hold to the truth that our peace lay in the will of God.

The underlying idea of paragraph 2 was that of the three orders of development which led up to the emergence of man, i.e.:

- 1. Life emerging from matter.
- 2. Mind emerging from life
- 3. Conscience emerging from mind.

On each level there was something 'given', viz.,

- 1. A physical world, which could produce life and so make human life possible.
- 2. Truth, which is objective in nature, and which we have to discover and do not invent. In other words, there is a moral law given to us.
- 3. An ultimate reality for us to pursue.

The revelation of this reality to man must be not only an illumination but also a redemption. Question 1 in the discussions bears on this point.. People have not felt the need of a redemption, and there is a need that they should.

In paragraph 4 the need of a Gospel of Redemption is developed.

Other fundamental needs which the speaker emphasised were:-

- (a) The need for a return to a doctrine of the supremacy of God and of the immortality of man (apart from the fact of whether such immortality could be conceived apart from Christ or not.)
- (b) The idolatry of modern science, as placed to-day in the place of God.
- (c) The need for realising that the ultimate purpose is corporate. Here the attitudes in the modern world which needed to be overcome were:-
  - 1. Fear of ecclesiasticism, involving hatred between the Churches,
  - 2. Despair as to any hope of a widespread and effective result.
- (d) The need of realising that there were two types of work by Churches:-
  - 1. Official, in the name of the Churches themselves.
  - 2. Christian people, particularly laity, pulling their weight in Society.
- (e) The need for boldness and perseverance in the face of the world's resentment.

General discussion followed.

Mr. Buchanan emphasised the need for getting the truths contained in the pamphlet across to the man-in-the-street. The Church is the custodian of these truths, but needs to make them available to the common man in a way he can understand and put into practice.

The things he needs to be shown are:-

- How to know the will of God
- How to do it.

The Rev. F.J.B. Malan asked how we were to take this theological and metaphysical background and apply it to meet the need of the man-in-the-street in his ordinary living. Three questions needed to be answered:-

- 1. What is the will of God?
- 2. Can the will of God be known?
- 3. How can I find it?

He repeated his plea for getting closer to the ordinary man, and put forward the following propositions:-

- 1. The will of God can be known.
- 2. It is revealed in the Bible and in Christ.
- 3. His purpose is redemption in Christ Jesus, and it is corporate.
- 4. God's will can be known through the Bible as illuminated by the Holy Spirit.



Mr. Malan pointed to the necessity of a life surrendered to God as a basis for knowing the will of God. In addition to this individual revelation, God's will is mediated through the combined wisdom of the Churches who seek it together.

Mr. Filmer. Felt that the previous speakers were away from the essential point. It was necessary, he said, to get the conception of God and His rule clear before bringing it down to earth.

We had to get back to the importance of a spiritual relationship to God. The Churches had been thinking materially and not spiritually.

Only when we had got these things clear could we proceed to consider how the will of God must run out into daily life.

The Rev. W. Eveleigh, asked the question 'What is the will of God as we see it?' The speaker had said that it was to be found in Christ. But what does that mean? What is involved in it for us? What are we going to tell others is involved? The will of God is of cosmic significance. We must present to men a picture of what the will of God is for the place where we live. General Smuts had said that thinkers realise that there is something working and moving in the world, but there are many who do not think in this way, and we must help them to do so.

Mrs. Creed, referred to the meeting of the Executive of the Christian Council where first the Conference was planned. She said that those who attended it had begun with a sense of personal need.

She had seen there that for her the will of God involved Love, that is, taking sacrificial responsibility for other people. She had come back to work this out among the poorest people after the floods at the Cape, and had found that her relationship with God had been deepened as she did so.

We must get our relationship with God right, and the right fruits would then follow.

Mrs. de Vos Malan, pleaded for youth. The questions we were discussing were relevant to their needs. They put their trust in their own self-sufficiency and in science and speed. How were we to make them realise that not the mechanical but the spiritual things were of fundamental importance? There was a pressing need to get these answers across to them.

Father Bull, S.S.J.E. said that there were two aspects of the subject to be considered, viz., (a) that man finds himself frustrated without God, and (b) that we should look out for a will of God for this particular age and generation.

In the past the position of the Church had been different from now.

At the beginning it had been a holy body within the corrupt Roman Empire. Then had come the process of the secularisation of the Church, and later the idea of a Theocracy under the Papacy. During all this period the individual ordinary man had possessed no power.

It was only during the last 100 years in England that the people have had any say at all. Now, as a result of the vote and of compulsory education, the situation is altered. Each educated individual has a responsibility in altering the world around him. Nowadays it is the business of all of us to see that those evils that can be remedied are remedied.

'Love thy neighbour' has taken on a new practical meaning, but if we are to see it properly fulfilled we must first of all commend God to people.

His Grace the Archbishop, in summing up the debate and replying to the discussion, said that what Mr. Buchanan had asked for was really contained in paragraph 4 of his pamphlet, but not in the language of evangelism.



CHRISTIAN RECONSTRUCTION

REPORT OF SUB-GROUP

Pamphlet 1 (a) . GOD AND HIS WILL FOR THE WORLD

1. God is Love and this Love of His wants expression. He created the world and put man on it for Fellowship with Him. That is His purpose in creation. But man failed in this purpose and has lost the Fellowship which would otherwise have been his life. The Incarnation came as a necessary result of man's failure. <sup>ⓧ</sup> *with the redemption of man as its primary object*
2. God once more met man in His Son Jesus Christ and made Fellowship once again a reality. Our Fellowship can only be in and through Jesus Christ, our Mediator and Saviour. The Will of God, expressed in connection with Christ, is just this that we should all believe in His Son.
3. Through His Son God calls His Church to Himself. This is the redeemed Society of all Believers, who are called out of the world. They live in the world and find their calling there, but are not of the world. The calling of this redeemed Society is Social, as well as Spiritual.
4. The Fellowship with God involves the necessity of Fellowship with other Believers - Christians - and these constitute the Church of God on earth. This Church God uses primarily through which to express His Will.
5. But there are other means and ways God uses to let us know His Will:
  - (i) The Bible, illuminated by the Holy Spirit;
  - (ii) The Holy Spirit speaking to us through our Consciences and Intelligences;
  - (iii) The Providence of God in the circumstances of life;
  - (iv) The Experience of the Church throughout all ages and times.
6. We must remember that there are two distinct aspects of the Will of God, viz:
  - (1). God's Will in Time: the duties of Christians towards God and to one another, as well as to those outside the redeemed Society. These duties are of a spiritual and a material kind.
  - (2). God's Will in Eternity: the realisation of the Perfect Society of the Redeemed.

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Note: Father Bull pointed out that, while the Cross became necessary as a result of man's sin, the same could not be said with certainty regarding the Incarnation. There was a view that the Incarnation would have been necessary for Man's Union with God whether or not there had been sin. It was a theoretical point, but needed to be stated. Father Bull promised to develop the theory.



*Report of sub-group*

CHRISTIAN RECONSTRUCTION

Pamphlet No.2. WHAT WE BELIEVE: (b) Marks of the Redeemed Personality.

1. The activity of the Redeemed Personality is well expressed in the fulfilment of the two great Commandments of Love, but it is the sense of having been redeemed which gives its special quality to a Christian's faith and life in the world.
  2. The Redeemed Personality belongs to Another: its Saviour, its Lord and its Life. There will, therefore, be the mark of an entire, thankful, and joyous surrender of itself - ever deepening and widening, as the soul - taught by the Spirit - learns more of the grace and power of its Saviour, of the Will of its Lord, and of His need of it in the world.
  3. The revelation of God in Christ has made Christ the centre of our Faith and Devotion. We must cherish and develop the life hidden with Christ in God, but we must also manifest Christ in our life on earth. Likeness to Christ will therefore be a mark of the Redeemed Personality.
  4. In our service of God there will then be the mark of Zeal for His glory. In our service of man there will be the mark of Love: humility, sympathy, patience, self-sacrifice. In both it is the fire of Love.
  5. The Redeemed Personality will count nothing human alien from itself. It will be amongst men, like its Master, as one who serves in every possible form. But its power to bless will be in its own fulness of life and joy and peace.
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SECOND SESSION OF STUDY GROUP HELD IN THE OFFICES OF THE METHODIST BOOK ROOM, CAPE TOWN, ON WEDNESDAY, MARCH 25th, at 5 pm.

SUBJECT - Pamphlet 1 (b). THE MARKS OF A REDEEMED PERSONALITY.

The Rev. E. Lynn Cragg, who was the author of the pamphlet, introduced the subject. He said that he would do so by telling the thoughts that had been at the back of his mind when he wrote it.

He had purposely laid stress on the 'other-worldly' aspect of Christian personality. For the last 50 years or so the emphasis had been on this world, that is, on humanitarianism. But the aim of Christianity was not confined to this world.

(Here the speaker pointed out that it was not possible for him to avoid overlapping with the subjects of pamphlets 1(a) and (c) ).

During the last 10 to 20 years, however, there had been a reaction in the Churches in favour of the more 'other-worldly' view. This reaction had been partly theological, a return to the eschatological viewpoint. But it had also its practical side, for the experiences of the last 25 years had made men realise the fallacy of the idea of a purely automatic progress towards an ideal state of things.

Study of the New Testament does not reveal any teaching with regard to a perfect society on earth. Such a perfect state, if it could exist, would not satisfy the spiritual powers and aspirations that were in man. Therefore we must conclude that the whole goal of Christian living is to be found in eternity.

We can accept the Kingdom of Heaven as a present reality in the hearts of believers, but ultimately the goal is to be found in eternity.

'We are strangers and pilgrims...' is a summing-up of Christian teaching, or, as Keats has said 'The earth is a vale of soul-making.'

Therefore, continued Mr. Cragg, the redeemed personality is not merely one whose love is set upon man. Humanitarianism is transitory unless it has a spiritual and eternal foundation. If men are not sons of God, there is no point in seeking their welfare - no reason, indeed, why we should not exploit and ill-treat them.

The social result of Christianity is a by-product.

All great revivals have put God and His love first and prepared men for the eternal world- they have set their affections on the things above.

The command to love God is primary.

The command to love our neighbour follows from it.

The true aim of life is the vision of God.

Such a view, said the speaker, was open to misunderstanding. It did not imply that we were to neglect this world and leave it to its fate.

Love is the mark of those who belong to God.

It must be expressed in seeking the welfare - spiritual, mental and physical - of our fellow-men. But we must put the spiritual first. And also, if we were to keep the golden rule, we must include their bodily and their mental wellbeing.

Environment does affect spiritual growth, and so, if our aim is to be spiritual, we must also consider material environment.

Our aim may be summed up in saying that we must love the world without losing our heart to it.



Mr. Lynn Cragg's remarks (continued)

Other things that he had pointed out in the paper were:-

1. That there was no one mould into which we must try and fit all redeemed personalities.
2. A really redeemed personality does not exist. We may try to envisage it, but we shall not find on this earth a person who is fully sanctified.

Bishop Lavis asked whether the speaker thought that the humanitarian ideal as divorced from the spiritual had come from within the Church.

Mr. Cragg: - 'No, but it spread to it and infected it.'  
The idea that the social gospel was the Gospel was once very prevalent.

Mr. Eveleigh said that Mr. Cragg's remarks had been sound theologically, but, in connection with the forthcoming conference, there was a danger that the purely theological aspects would be emphasised too strongly.

It was necessary to emphasise that the marks of a redeemed personality are manifested to-day in social reform.

There were great numbers of Church people who did not share in these works. They were not alive to the needs of the underprivileged around them. This is a fact which must be taken into account.

Sir Herbert Stanley said that we must love God first.

When we came to loving man, there were two ways of doing it. There was the evangelistic way, aiming at direct conversion. There was also the way of service, and so witnessing to those we serve.

People ask, 'Does Christianity work? Does it make the world a better place?'

This is at least a part of the Christian purpose and we must not neglect it.

Mrs. Creed said that Christianity could be real to people in and in spite of material need. Letters from invaded countries, and the lives of poor people flooded out on the Flats had revealed this very clearly.

They show us that Christianity comes first. Social reforms may be theoretical - a question of serving on committees - but when we get down to practical things, Christianity counts.

Bishop Lavis. 'Of course, Christianity can be real to people living in hovels, but it cannot be real to us if we let them live there.'

Sir Herbert Stanley pointed out that people are led back to Christianity by doing social service as well as by receiving it.

Mr. Filmer said that our faith is something apart from conditions and circumstances. The marks of a truly redeemed personality would still remain if Britain were made a second Poland, with all hope of reconstruction lost.

The real mark of a redeemed personality is the Sonship of man - his consciousness of one-ness with God the Father. From that comes the peace and strength that makes martyrs.

This is a thing apart from social service.

We share social virtues with other religions, therefore they are not the distinctive mark - the hall-mark - of a Christian.

This hall-mark is the spiritual factor, something that remains independent of circumstances such as health, sickness, employment, etc.

It is both the source and the test of Christianity - the hall-mark.

Dr. Clough had given four marks of Discipleship:-

1. Steadfast loyalty to truth, giving moral and spiritual freedom. (The truth shall make you free.)
2. Love of the brethren.
3. Fruitful and winsome holiness. (Bear much fruit.)
4. Self-denial and bearing of the Cross.



Mr. Cragg re-emphasised that even the defeat of Britain would not, as some say, mean the end of Christianity. God's purpose is not bound up with any nation or circumstances.

Father Bull said we cannot leave out Theology in the sense of our relationship with God. Christian reconstruction begins with Christ.

We need an emphasis on the enthusiastic devotion which brings with it the virtue of joy.

Adoption to sonship comes to us through the Son.

He must be the source of our daily life and action.

Self-regard must be replaced by enthusiastic devotion.

This is a mark of all the great servants of God. It issues in sacrificial service for others, and is the ultimate power that draws people to God.

We can learn from the enthusiasm of Russia, even though it is for a godless humanitarianism.

The Rev. F. J. B. Malan said that the outstanding mark of a redeemed personality was perfect balance between the seen and the unseen, between the spiritual and the material. It had an eye to both worlds, and its source was a relationship with God.

Mr. Buchanan. The man-in-the-street has to be captured.

Therefore our emphasis must be, not on the impossibility of a perfect world here and now, but on fulness of life here and now.

People must see the almost foolish joy that comes when selfishness is seen to vanish out of life. They must see a new life working here and now.

If people can see this thing, they will pay any price to get it.

Mr. Craed asked if there could be any humanitarianism that was really godless.

The answer emerged that, while it could not be termed wholly godless, it could be unchristian, issuing in wrong methods such as class war. (Bishop Lavis quoted the book on Russia by Bernard Parry as saying that half the people of Russia had in a recent census returned themselves as Christian.)

Dr. Wellington said that the outstanding mark of a redeemed personality, and the one most winsome to the man-in-the-street, was the joy that came of falling in love with Christ.

Sir Herbert 'Would they feel joy as they walked about District 6?'

Mr. Filmer said that the people that asked the most pertinent questions of the Churches regarding social service were often those who did nothing themselves.

Bishop Lavis said that there was a need of a manifesto appealing to such people to come back into organised Church life.



## CHRISTIAN RECONSTRUCTION

THIRD SESSION OF STUDY GROUP HELD IN THE OFFICE OF THE METHODIST BOOK-ROOM,  
CAPE TOWN, ON WEDNESDAY 1st APRIL, 1942, at 5 p.m.

SUBJECT:- Pamphlet 1 (c) WHAT WE BELIEVE: THE MARKS OF A REDEEMED SOCIETY.

Advocate Buchanan, in opening the discussion, quoted the pamphlet as saying, 'We should neglect our duties as Christians if we failed to have a social programme'. This is true, but it is necessary to get across to the world the fact that the best social programme is useless unless it is worked by people consciously living under God's control and guided by His Spirit.

Three weeks before Holland was invaded, 300 members of the Judiciary, headed by the Chief Justice, made a statement supporting the Queen in the stand she had taken to face the crisis on spiritual lines. They said that the fairest judgment they could give from a legal point of view did not bring a solution to the problem of the parties. Bitterness was increased rather than removed on both sides. This they considered to be a picture of what happened in the wider world, (for instance, in disputes between nations.) The cause went right back to the family, where the spirit of bitterness was fostered.

Until a nation was willing not only to get a perfect social order but also guidance direct from God, there was no solution to the problems. As Senator Brookes suggests later in the pamphlet, the perfect social programme will settle nothing unless it is carried out under the guidance of the Holy Spirit.

Mr. Buchanan cited an example from the legal world. A certain lawyer had been consulted by a woman who wished to obtain a divorce. After giving her the information he had been led to say to her, 'Do you think this is what God wants you to do.' He had put her in touch with people who could help her, and the result had been a reconciliation with her husband.

The speaker then referred to various points in the pamphlet which illustrated the idea of a redeemed society.

Social Security. There can be enough for everybody, but this involves large and immediate sacrifices, not only by ourselves, but by all the members of the privileged classes. We may find ourselves up against vested interests in our friends. (pp 2-3.)

Equality. If we can demonstrate this in a family, where there is no desire by father, mother or children to be the dictator, but the dictatorship is of God, whose will is sought by all - then we can take to the wider circle of the nation. (p.3)

Complementary nature of the family (p 3). When we take this to the life of the nation, we have one of the marks of a redeemed society.

Fruitful tension. (p 4.) Tension will find its true equilibrium and become fruitful when there is the guidance of the Holy Spirit.

An inner circle (pp 4-5). We cannot see any example of a redeemed society. But its nature can be demonstrated by a smaller body of redeemed people within the whole. Quite a small minority going forward with a real conception of what God wanted could make it real to others.

Appreciation. (p 5). To see the good even in those we believe to be mistaken.

Co-operation. (pp 5-6.) If we would begin by concentrating on those things about which we do agree and in which we can co-operate, instead of on the things about which we differ, we could make a redeemed society possible in a very short time.

A challenge to the Churches. (top p 8.) If people could see a Church that consistently applied boldly the ethical teachings of Christ, they would welcome and follow it.

A redeemed society as outlined on page 8 was a necessity. In particular, the benefits of legal and medical aid should be available to all who needed it, irrespective of their capacity to pay for it.

But there must be something more. For instance, in Law, there must be the inspiration by which a way could be found to solve disputes under the guidance of God, rather than by strict legal processes.

While, as Christians, we cannot allow wrong things in the body politic to continue, we cannot expect a system to work unless it is worked by people who are consciously seeking to do God's will.

Sir Herbert Stanley quoted the pamphlet as saying, '...the redeemed society can only be a society of redeemed individuals'.

He emphasised the importance of Christians going out to help others as well as simply saving their own souls.



Mrs Creed said that one of the marks of a redeemed society was identification between Christian and Christian, and between Christians and the world they are aiming to redeem. To redeem the world requires on our part a self-giving identification which is like Christ's. Many of us give to others things, thoughts and feelings, but not our real selves. It is not enough for employers to give good wages and welfare centres without personal concern for their employees. Many parents give their children good homes and education, but keep themselves spiritually remote. We give people good advice, but not often our deepest experiences of God and victory over sin so that they begin to see, through our confidence, how God deals with a need like theirs. Humanitarian service is inadequate if it stops short of changing the man himself. How can we unite as leaders of Churches to do this? Are we facing the responsibility?

Mr Malan said it was essential not to keep our religion in a watertight compartment, apart from things like business and politics. Religion must be the living leaven.

Our real problem is to live out what we believe.

Mr. Malan referred to the need for co-operation between the D.R. and the English-speaking Churches, and for the paramount importance of all knowing both official languages.

Mr Eveleigh:- Our problem is not to secure agreement but action. Question 3 on the pamphlet is of vital importance.

He hoped that the conference would be able to say plainly what part the Church ought to have in redeeming society. He believed God would reveal this. But it would only be a beginning, which would have to be worked out.

It was essential that all should be bilingual. This was being laid as a duty on the younger men in the Methodist ministry.

Dr Gow said that the pamphlet was a ray of hope amid much despair. There was the need for a new spirit, and the pamphlet was a sign of it. If Christianity were really applied it would solve all problems, such as segregation. The trouble was that people were not willing to go far enough in applying it. For instance, an employer, though wishing to help the coloured people, was not willing to employ a coloured girl as a typist in an office with European men and girls.

Mr. Nicholson said he was chary of a social programme. Mr Buchanan's story of the lawyer was what we needed - a man not waiting for a social programme but suddenly becoming a daring Christian in the situation as it was. This was what Christ had done.

He distinguished between living our Christianity under the guidance of God, and the action that was satisfied as long as it was busily doing something.

Communion with God is the central thing. We need to stand still and wait upon God to show us what to do.

Father Bull felt that the whole field had not been covered by the pamphlet. It was not for the Church to say exactly how things should be done. It was her function to lay down principles, but not to dominate society.

He spoke, too, of the family embodying most of the problems of the world, social and economic. Within the family there was experienced personal development and responsibility, the relationship of personality to the claims of others, the bearing of the common burden, admission to the common council, government representative of all interests, the share of a common inheritance and redemption from selfishness and exploitation.

In a family there could be demonstrated the Marxist ideal 'to each according to his need, from every one according to his ability'.



CHRISTIAN RECONSTRUCTION

Pamphlet No. 4- THE FAMILY (WITH SPECIAL REFERENCE TO THE URBAN  
BANTU FAMILY)

RESUME OF POINTS RAISED BY FATHER BULL AND OTHERS AT THE FOURTH AND  
FIFTH STUDY GROUPS, REGARDING THE LOT OF THE URBAN BANTU.

Amongst Native the tribal life was the basis of the family life, and its absence in the towns is the great loss.

Formerly, boys were initiated into the tribe in which they learned loyalty to their common life, obedience, hospitality, self-control, etc. Now with the loss of these, disintegration follows.

When boys leave school, they are faced with -

- (a) Blind-alley occupations, with no opportunities for advancement, self-respect or pride of achievement.
- (b) Very little common life - no home of their own (such as the old hut and piece of land) - no right to buy land - no say in the management of their own affairs - no citizen life.

They become excrescences upon and not part of urban life.

The fellowship of the Church ought to take the place of the old sanctions of the tribe, fulfilling the Natives' great sense of corporateness and preserving and strengthening family life.

Yet this is being blocked and hindered by constant hindrances and disabilities.

Some of the things that are needed are:-

Modification of the Colour-Bar.

Development of recreation.

Opportunity for taking part in public affairs and management of own concerns,

(e.g. representation on town councils.)

Decent Homes.

Right to own land.

Right to trade. (Allowed in C.T. but not elsewhere.)

Constructive employment.

Absorption into urban life.

Senator Brookes.

Longer school life and more schools. (There is no lack of opportunity for educated Bantu youth. Probably more than in case of coloured.)

In the between-school period:- More Juvenile Affairs Boards and Labour Exchanges.

Civic Responsibility:- Advisory Boards as are being revived in some places.

Sir Herbert Stanley.

The value of the Pathfinder movement.

Ownership of property in urban areas, but under supervision.

Opportunity:- S. Rhodesia is trying to set aside some areas for Bantu only.



## CHRISTIAN RECONSTRUCTION

Pamphlet No. 4. Christian Teaching in Relation to the S.A. Social Order.

### (a) THE FAMILY.

The Cape Town Study Group considers that a right conception of the place of the family is of primary importance, and is anxious that the study of this aspect of the social order should be given the fullest weight, as seemed to be the intention in the original programme.

While the study of the Urban Bantu Family is obviously of the greatest importance, it should not be made the subject of the whole of the discussion, but first place should be given to the family in its general aspects.

The Sub-group have therefore been asked to draw up a statement covering the whole of the ground, and they have submitted the following report:-

1. This Group believes that it is essential that the importance of safeguarding and developing the Christian conception of the Family should be stressed. In a Redeemed Society, as in the natural order, the Family is the Divinely appointed basis of human society.
2. The permanence of the marriage bond secures the permanence of the home, which is broken up by facility of divorce. While the full Christian ideal of marriage cannot be enforced by law on those who do not accept and live by the Christian Faith, the State should refuse to make divorce easy.
3. The life of the Family is the natural sphere of the formation of moral character. It carries with it the discipline of order, of affection, of unselfishness, and of self-restraint. Artificial limitation of the family, due to economic causes, calls for remedial legislation, as by the development of free Education, family allowances, improved wage rates, etc. The limitation that is right and necessary must be governed by the mutual consideration of true love, by care for the welfare of the children, and by a life of dependence on God's grace and guidance.
4. The beginnings of religious life are in the home, and can most surely be developed there, but Christian families have a right to demand that religious instruction should have its place in the Schools also, given by competent teachers and subject to a conscience clause.
5. That every Family should have an adequate home is a condition of the happiness, prosperity and true welfare of the country, and is applicable to all its races. The spirit of the home, nevertheless, must ever be drawn from the realized fellowship of the Family of God in Christ.

### The Urban Life of the Bantu Native

1. In the urbanized Native population the social and moral sanctions of the Tribe are lost. In tribal life, the welfare of the Tribe was the concern of all; the customs of the Tribe were the law of all. Disintegration of family life flows from the loss of tribal consciousness.
2. Racial consciousness may be preserved and should be preserved. It leads to self-respect. But the attitude of the ruling race must show respect to Native Races, and seek their development.
3. The Native Youth, after leaving school, has little to grow up into - either in communal life, or in employment - except in the Cape Province there is no form of citizenship possible, and except in certain Native Reserves, there is little self-government, while progression in skilled work requiring responsibility and developing personal initiative is practically closed to him.
4. The advance of education and Christian Missions themselves have inevitably tended towards the weakening of the Tribal System. It is in the development of Church fellowship that new corporate sanctions must be sought. Unhappily these are often neutralised by the external social, economic and political conditions of life.



# C H R I S T I A N . R E C O N S T R U C T I O N

## REPORT OF SUB-GROUP

Pamphlet No.5.

### RACE RELATIONS

1. The essential unity of mankind, in the possession of a common nature underlying all differences of race, is the foundation of Christian Race Relationships. The law of the Family is a law of Brotherhood, as opposed to domination. No nation therefore can claim to enslave another nation or hold it in perpetual inferiority of status.
2. Every nation has its characteristic qualities, and the more advanced nations must share their goods with the less advanced. Each must contribute to the common welfare, but to do this they must be in active relationship with one another.
3. Race-consciousness and the natural desire of self-preservation, if governed by a spirit of exclusiveness, of contempt of others, or of domination, inevitably lead to race-conflict. Mutual respect for one another is the condition of peaceful progress. Fear leads to oppression and injustice and so to revolt.
4. No laws of external restraint and prohibition can preserve a race that does not rest on self-respect and on the justice necessary in its dealings with others.
5. The fact that the Europeans are a conquering race in South Africa impose upon them special obligations towards the conquered races. What has been won by force of arms can only be retained ultimately by spiritual force. They are conquered to be set free.

### SOCIAL RELATIONS:-

1. In social relations between persons or races the determining factors that govern intimacy are personal, cultural, moral and spiritual qualities. For this reason inter-racial marriages, where racial differences are wide, are rightly exceptional. But laws based on race or colour only are anti-social.
2. Social equality does not in fact exist anywhere, in regard to social intercourse, for the divers reasons that make people unequal. But opportunities of social relationship are essential to mutual understanding and healthy relationship. A society, based on a caste system of birth, can never be united, happy or progressive.
3. A spirit of friendship and goodwill must govern social relations.

### POLITICAL RELATIONS:-

1. The sense of citizenship is the security of a country. No race can be expected to fulfil the duties of citizenship, if it is not allowed the privileges of citizenship.
2. A progressive share in the Government of the country is the right of those races which are gradually becoming civilised. There should be equal rights for all civilised persons, determined by a common standard of civilisation.
3. The principles that there should be no taxation without representation, and that what applies to all should be approved of all, should be progressively applied in this country of divers races, as they approximate to one another.
4. Every race and every class in a nation needs representation in the governing bodies of the nation.



5. Local self-government is everywhere desirable, but each smaller unit must be regarded as a component part of the whole body, regardless of race.

In connection with the above statement of Political Relations the following points are suggested as immediate steps to be taken:- (i) Delete the prohibition in the Native Representation Act which prevents Natives from representing their own people in Parliament. (ii) Recognising that the Bantu in the Transvaal, O.F.S. and Natal are entirely unrepresented in the House of Assembly, we recommend the extension of representation to such Province in the House of Assembly.

ECONOMIC RELATIONS:-

1. Opportunity should be given to every individual of work according to his capacity and ability.
2. Equal work should have equal pay.
3. Artificial barriers between workers, based on racial privileges, are prejudicial to good relationships.
4. Until such time as Parliament, through its various subsidiary bodies and its legislation, has provided suitable work at a wage that will enable the Bantu, and every other workman, to provide his wife and family with adequate housing, a balanced diet, necessary medical services and education to the limits of his children's capacities, this same Parliament should immediately make adequate provision for such services by subsidies or state services or otherwise.

RELIGIOUS RELATIONS:-

1. Distinction or Separateness of organisation should be governed by differences of language, racial character, or by conditions designed to favour growth and development, but there must also be provision for manifesting the fellowship of all in the one Body of Christ.
2. Prohibition of inter-communion on racial grounds is contrary to the law of the Gospel of Christ.



## CHRISTIAN RECONSTRUCTION

Pamphlet No.5 Christian teaching in relation to the South African Social Order. (b) Race Relations.

(Second Week of Discussion.)

Dr F.H. Gow had been unable to be present at the previous discussion on this subject, but had had a brief opportunity to read the report.

He said that the author of the pamphlet had made a real contribution to Christian thinking in regard to race relations.

Commenting on the statement on p.2, (top) regarding the diffusion of knowledge, he said that if we meant academic knowledge, then the author was correct. But if one referred to the understanding that comes from right human contracts, then it was doubtful if the Native came behind the European in this respect.

There are a certain number of Europeans who, having worked with the Bantu, have achieved understanding of their needs, but we greatly require the kind of understanding that will enable the two races to work together for their common benefit.

As regards the statement 'Segregate to preserve civilisation', he asked what civilisation it is that is intended to be safeguarded. What is civilisation if it is not the ability to live together in harmony and peace and seek each others' good? If what we are out to preserve is other than this it is not destined to benefit the world, in Church, State or Society.

Question 1 is a difficult one to answer. Segregation is an attempt to keep the other fellow in the ditch. In the U.S.A. there is 90% social equality but intermarriage is a rare thing. It will happen sometimes and can never be wholly avoided.

re Question 2:- What is it that constitutes a man? Age, probably - but not necessarily intellect. There were examples of really great men among the Bantu, and yet they were generally classed as 'boys' by the European. He himself, dressed as a clergyman, has been referred to in shops as 'this boy'.

The pamphlet had not included any discussion of the coloured people.

Referring to the previous week's discussion, Dr Gow said that it had been from the European point of view.

He did not think that the writer of the pamphlet would have been in favour of segregation in any form.

Christians of all people ought to stand foursquare on the question of equality between the races in every aspect of life. Such quality is practicable, e.g. In the U.S.A. there is equality regarding even unskilled wages.

The European need have no fear of being swamped. There is something strong in the European culture that will not allow it.

Europeans are able to take up the attitudes they do, and yet in the face of great danger from without they are willing to go to any lengths to secure the help of the native races.

Mr. Malan said that the factor of fear had been purposely accentuated by politicians. There was no hope of a solution from them and we must look to some other body, such as the Church, to provide it.



Dr. Gow said that many Churches were not ordaining native and coloured men. It was a fallacy that coloured men object to coloured leadership-- they only object to bad leadership.

Mr van Wyk. The D.R. Church are trying in vain to get coloured men to come forward as evangelists. In the territories North of the Union there are many native pastors.

The reason why more coloured men do not offer is economic: there is not enough money available to the mission Churches to provide for their training and maintenance.

Mr Tarrant. The Congregational Church is predominantly coloured, but the coloured ministers have so far been disappointing. At present the coloured people do not seem to have reached the right stage of moral development. Is the coloured men capable of taking advantage of training on the same level as the European?

Dr Gow: Yes, if he gets the opportunity right from the primary stage.

Mr. Tarrant. The trouble seems to be on the moral side. In time the coloured man will make up the leeway and achieve the same stability as the European, but he is behind now.

Mr Gregorowski. The moral instability is largely caused by conditions such as poverty (which forces the mother out to work and breaks up home life), hunger, the contempt of the European, and inadequacy of background generally. It will improve when these things are remedied.

Mr Buchanan, spoke briefly on some of the immediate measures that could be taken on behalf of the Bantu.

The Franchise. A lead was needed here from the Churches of S.A.

At present the natives of the Transvaal, O.F.S. and Natal were totally unrepresented in Parliament. There were three members who represented all the Natives in the C.P. (roughly one-third being voters.)

He felt that at least six more should be asked for, two from each of the unrepresented provinces, on the same franchise basis as in the Cape.

Again, we must soon ask that the Non-European should be allowed to represent himself instead of sending European members.

Natives are willing to accept any standard of franchise which the European likes to set for both races equally.

Not only has segregation failed but Trusteeship has failed. Trusteeship means that the ward enjoys at least equal privileges as the son of the house, but the Native does not do so.

Why a policy of coloured teachers for coloured people, debarring the coloured man from European culture?

If the European are living up to the height of God's purpose, there can be no fear of swamping. If we give the best we know, the Native will take the best out of it and leave the dross.

It is a radical need that all races should have equality of opportunity in such things as houses, food, medicine, education and wages.



## CHRISTIAN RECONSTRUCTION

Pamphlet No 5. Christian Teaching in relation to the South African Social Order. (b) Race Relations.

### Mr. Filmer's Statement:

Racial Relations. The Christian recognises the common humanity of all races and believes that in a perfect Christian community, differences of race would cease to exist. He, however, has to be realistic in his outlook and in this present imperfect world, it is doubtful whether the principles applicable to an ideal state can be made practicable. While always keeping before us the ideal and always striving towards it, it seems inevitable that some accommodation has to be made for existing conditions. In order to secure clarity of thought, it seems preferable to approach the question from different angles.

Social Relations. To very many the race problem is essentially a social one. Consciously or unconsciously there lies at the back of their minds the fear of inter-marriage. This is more prevalent in the Cape than up north, as the vast numbers of coloured people serve as a constant reminder of the evils of inter-marriage. It may be in a perfected Christian community, the question of inter-marriage would not arise but at the present stage of development it is regarded not only as definitely undesirable but also as repulsive. It is therefore necessary to safeguard those who otherwise might be endangered. This of course applies to members of each race. To this end it is doubtful whether purely social relations should be fostered. It seems preferable that such social relations should be restricted to the respective races. This however does not prevent the social element being present at functions of an official character where representatives of the different races may be present.

Economic relations. The problem can be stated in the following words. If equal wages are paid irrespective of race, the danger is that the coloured and native will not find sufficient employment, as in the ordinary course European employers will give preference to white workers. If on the other hand the coloured and native worker receives a lower wage than the European, it may result in either the wages of the European being forced down to the level of the coloured and native or the European being forced out of employment. If the solution is to be acceptable it must protect the position of the European and at the same time ensure the development of the coloured and native. This development of the coloured and native is as much in the future interests of the European as it is for the coloured and native. The improvement of the non-European, educationally and financially, will create a huge market in this country which cannot but be for the prosperity of all the populations.

That the coloured and native have a right to full educational facilities and to proper employment at something more than a living wage, is not merely their due as human beings but it is the duty of every Christian to see that these things are provided and without delay. How then can the coloured and native be given their proper educational and economic advantages, without seriously deteriorating the position of the European?

One method is that those areas where coloured people are congregated, e.g. Athlone, shall be proclaimed coloured areas, and in them no European shall be allowed to transact any work or hold any financial interest in any business. This would give the coloured people a sphere in which they can develop their capabilities, unhindered by competition with the European. Such a scheme would require financial support from the Government in its initial stages and some Government supervision and guidance but this should be the minimum possible and only until the coloured are able to take entire charge. Such a scheme would not absorb all the coloured people seeking work and therefore certain work among the Europeans, should be restricted to the coloured.

A similar scheme should be worked out for the native. It must be the definite aim of the Government, inspired by Christian thought and impulse, to hasten this development. To this end the country as a whole must bear the burden of taxation in order that the "weaker members" shall receive their due.

Political relations. Whilst recognising that it would be tragic to spread the low political atmosphere now existing in this country, into the coloured and native life, these people have a right to fuller representation in the affairs of the country. One part of their development must be a sense of common responsibility. The coloured people are now a conglomeration of individuals with no unity and they need to discover their duty and responsibility to the state. The native has the inherent recognition of the tribe and it will be easier for him to discover and develop his responsibilities for the state. To this end, wherever possible, there should be self-government in order to



develop these desirable tendencies. A township such as Athlone should have its own Village Management Board, consisting entirely of coloured men and women which would need to report to the Cape Town Municipality through an accredited representative. This is but an illustration of what might be done in many places.

Religious relations. Speaking generally it has not been found desirable for people of different races to worship in the same church. The act of worship resents no problems but when the worshippers seek some share in the management of the church, it is either the one race or the other gets control and it is seldom they work together harmoniously. This suggests that as things are at present it would be the interests of all concerned to keep to their own churches. There can and must be, however, opportunities for common worship such as is provided by the Citizens Monthly service in the City Hall.

The underlying principle should be that at this stage of development of Christian opinion among the whites and the level of education, etc. of the coloured and native peoples, they cannot be regarded as one of us but they must be regarded as one with us.

#### Discussion. (Short Notes.)

Father Bull said that the writer of Pamphlet No.5 had expressed what is always in the mind of the African when he spoke of regarding the Native as a man.

Manhood (Ubuntu) is something on which they set great store.

The Native rises to be a man and then has a voice (something different from a vote) in the affairs of the tribe.

Manhood is more than merely human nature - a slave has that.

The African feels the inferiority of his position when his manhood is not recognised.

Mrs Creed recommended Senator Brookes' book 'The Colour Problem of S.A.'

We should strive for unity through diversity - an attempt to compel an absolute unity will lead to chaos.

When we think about race relations we should concentrate on the problem of race and leave out the question of colour, which tends to distort the outlook.

Mr. Filmer asked what was meant by equality of opportunity. Did it mean the opportunity to work in the same shops and offices as the Europeans, for instance?

The answer seemed to be that the first thing that was required was to give Native and coloured people this sort of opportunity among their own people. It was the opinion that if this were done the desire to mix with the Europeans would be lessened, but it was by no means agreed that it would disappear altogether.

Father Bull: The tragedy is that the slightest degree of colour makes a person coloured in the eyes of the law.

The coloured people are not a race but a mixture of races.

Prohibition of marriage between European and Coloured people is not to be desired. It will lead to many impossible hard cases and will constantly be contravened. Thus people will be made into criminals.

Preservation of race is a good thing, but self-respect should be the only preservative.

Mr. Malan. The Afrikaner people had no other European stock from which to draw. With them there was the constant fear of being swamped.

The historical background of the question has to be taken into account. Social equality is not possible. Here followed a keen discussion on what actually constituted social equality and to what extent it was right.

The chief objection was the fear of intermarriage. Some felt that this was inevitable, granted social equality. Others felt it could be avoided by tactful and God-guided arrangement of one's invitation lists, to which there was the objection that not everybody was capable of such discrimination and also that it would hardly be equality.

Mr Gregorowski asked what our vision was for the future of the Coloured people. They had been created mainly on the responsibility of the Europeans, and, under God, we should try to get some direction for their development. Was it in the plan of God that a mixed people of a little over half-a-million who were not even a race could go on existing as a self-contained unit, without opportunity for real mixing with any other group of fresh blood from outside?

Europeans cannot escape from responsibility for the actions of their pre-fathers and must find God's answer to the question.



## CHRISTIAN RECONSTRUCTION

Pamphlet No. 6. Christian Teaching in Relation to the South African Social Order. (a) In equality of Wealth and Possessions.

Professor Murray, introducing the subject, said that neither in the Bible nor in Christian tradition is there any specific teaching about equality of wealth and possessions. The question must therefore be approached from another angle.

130 years ago, political power was democratised - now we are realising that we must democratise economic power as well, thus creating conditions for an adequate minimum standard of living for all men.

The nineteenth century was the period of liberalism - of a Sunday-Monday theory of Ethics - where Church, State and Business were not supposed to interfere with each other. This worked during the period of rapid expansion, but business began to interfere more and more in the life of the family, the Church and, worst of all, the state. As a result we have to-day the doctrine that Education must prepare the individual for the State. Again, in S.A., business has interfered in the State.

In other words. Liberalism has not worked. Things are in the saddle and are ruling us. We have to restore ethical forces to their proper place in economic activity.

What can the body of Christian people do in practice?

There are three possible programmes, not altogether mutually exclusive.

1. Lay the emphasis on personal sanctity i.e. work for the individual and society will look after itself.

This means that Church actively (though not necessarily spiritually) detached from the world.

The danger here is that of patchwork social reform without getting to the bottom of problems. The State is too closely interwoven for this. What is needed is goodwill plus intelligence i.e. Organisation.

2. Organised interference in the State (the other extreme) involving a Christian Political or Social Party.

All other view points engage on political or social reform - why not the Christians?

The criticism of this way is, first, the danger of religious formalism and secondly of externalism - the Spirit runs dry when we begin to look too much for results outside ourselves.

3. Christian guidance and supervision of State action.

We need a new public opinion, a new ethics of government and a new theory of government. In a Christian community the Christian people will be able to create right conditions by guidance and supervision of state action.

At present the press is in the hands of business interests. We think what business wants us to think. We do not know what is happening in the country. (This is true of the racial as well as the economic situation.)

Practical steps would be:-

(a) Vigilance Committees, who would bring pressure to bear on public officials in specific matters and also make their influence felt when nominations were made for elections.

(b) A policy of publication which would make known the Christian viewpoint.

In a modern state one can only assert an idea by pushing it. The policy of detachment is exploded in a closely organised world where a small clique is able to dominate things.



Discussion was mainly in the form of questions.

Professor Murray said that the Press could best be controlled by public opinion and demand.

It was necessary to:-

1. Get the right type of articles published.
2. Contradict immediately wild statements that were opposed to Christian opinion.
3. Approach the press as a body.

The two last points raised the question of a permanent organisation, with the necessary equipment to watch what was happening and act quickly if necessary. It was felt that a body such as the Christian Council of South Africa might develop such an organisation.

Father Bull raised the point that in nominations and elections, it is not sufficient to say that we need Christian representatives, but also a Christian policy.



## CHRISTIAN RECONSTRUCTION

### REPORT OF SUB-GROUP

#### Pamphlet No. 6. (a) Inequality of Wealth and Possessions.

1. There is no condemnation of inequality of wealth and possessions as such in Christ's teachings. Yet, there are many warnings against the dangers attaching to the possession of riches.
2. Christian teaching is concerned to bring home to men's minds and consciences that possession of wealth is a responsibility towards God and man, and must be held in trust for God's glory and the welfare of man.  
  
Christian teaching is concerned to stress the true values of life as the Kingdom of God is sought in the pursuit of Brotherhood and Service.
3. The amassing of wealth by (i) giving labour an inadequate return,  
(ii) the monopolistic crushing out of all competitors,  
(iii) the exploitation of natural resources properly belonging to the country as a whole, but acquired and held for private interests.  
(iv) the disregard of the consumer's interests and welfare, is contrary to Christian teaching.
4. A Christian Social Order demands a minimum standard of living for every family, sufficient to ensure full personal development of each member.
5. It is the duty of every Christian in the community to exert his influence, in whatever sphere of life he may be found, but especially on Public Bodies, to promote those principles set forth above
6. It is highly desirable that Christian opinion should be co-ordinated on these questions, and find expression through such a Sub-Committee of the Christian Council as suggested by Professor Murray in his Paper.



## CHRISTIAN RECONSTRUCTION.

Pamphlet No.7. Christian Teaching in relation to the South African Social Order.  
(b) Inequalities of Economic Opportunity.

Professor Murray, in introducing the subject, said he was a little worried by Mr. Kerr's pamphlet, and somewhat at a loss. It was difficult to speak in detail about Christian Reconstruction with relation to inequalities of economic opportunity. There were five types of economic theory:-

Communism, Socialism, Democratic Socialism, Controlled Capitalism and laissez faire Capitalism and Christian conditions could be realised within any one of them if the system were applied in the right spirit. It was therefore dangerous to put forward any theory too rigidly or in too much detail as that which should be identified with Christian action.

Professor Murray then touched upon some of the points in the pamphlet.

Free Competition. Mr. Kerr had made three points about this.

(a) The effective community ownership of natural resources.

The truth of this depends on the whole economic system.

If the system were laissez faire Capitalism, it would be better for the natural resources to be held by private groups.

(b) Laws of inheritance may rob a family that is in possession of capital and using it rightly for successful production.

(c) A thorough-going system of free public education. Education is a functional matter - to be seen against the background of the whole of society. Are we going to educate the Native boy, the rural lad and the town lad in the same way?

Land and Industry. Our aim should be to enable Natives to conform to at least a minimum standard of living.

Education. We have to build up a Christian conscience about this - but not a Christian theory in detail.

Public services. It is certainly true that the non-Europeans should have the entry here, especially to their own services. Freedom of the non-European to trade in his areas: A Christian community standing for a definite Christian opinion can affect a matter of this kind. For instance, it is a common matter to have Municipalities themselves erecting buildings in Locations, using European labour, with the result that they are expensive, the Natives cannot pay the rent demanded and the scheme is pronounced uneconomical.

The trouble here is the profit motive. The veto of the business interests carries the day. Women independents of business interests could, if elected to councils, get more done.

But here, as always, it is necessary to act ad hoc. A policy is dangerous.

Professor Murray said he agreed with the points on the last page of the pamphlet, especially the last part of C. By irrelevant distinction within the community was obviously meant distinctions based on colour, but it must be borne in mind that skin distinctions do correspond with differences in standard and manner of living.

The speaker ended by pleading by an 'Activist temper', on the part of Christians, which would make their unity voice heard in affairs, but was against Churches entering politics in the Continental manner.

What is required is 'PRESSURE GROUPS'

### DISCUSSION

In reply to a question by Mr Malan, professor Murray said that, speaking scientifically, the answer to Question 1, whether fuller economic opportunities for depressed classes necessarily diminish the opportunities of other classes, was in the negative.

Mr. Gregorowski asked whether the ad hoc policy referred to was not a policy of patch-work social reform such as the speaker had deprecated in his previous address.

Professor Murray said that what he had in mind was a Vigilance Bureau with an expressed policy on different points, e.g. Minimum wages; Minimal educational standards; The correct application of Pass laws etc., but not an economic theory.

Asked what he thought of a principle such as advocated by the present Archbishop of Canterbury, namely that 'Production should be regulated for the benefit of the consumer and not the producer', the speaker said that economic principles were not universal in their application. Such a principle would apply in the manufacturing industry but not in farming. Russia had gone back to the system of the small farmer. We must adopt the economic system which fits the situation. e.g. We must adopt a different policy for the Natives in industrial Johannesburg (where the



individualism of the Native needs to be brought out) from that of the Transkei, where a more communal system is better.

Mr Capon supported this from an example in the Nairobi district.

There the communal system quickly changed to the capitalistic in the vegetable trade as a result of the large new market provided by the soldiers.

Under these conditions the best system was maximum profit by all, provided it did not lead to soil erosion etc.

What was needed primarily was (a) That people should know what they were doing (Education) and (b) that they should be rightly intentioned.

Mr Capon went on to speak of the tremendous responsibility borne by South Africans, which was not realised by them. S.A. and Central Africa were becoming more closely united, and the latter were looking to the Union to learn how things should be done. Our actions in Native questions would constitute precedents affecting twenty million Africans outside the Union.

Mr Malan pointed out that the issues up there were not made political to the same extent as here.

Mr Capon said that there were also some political factors in Kenya. There was in effect a colour bar operating against the Asiatics, though it was not a legislative one.

Sir Herbert Stanley pointed out that it often acted against the Native when it was in the form of a minimum wage law. The native could not then compete with the European.

There seemed to be some confusion in the Group as to whether the colour bar in the Union was a legislative one or not. It certainly operated by Administrative regulation within the various departments.

Father Bull said that the present economic system undoubtedly produced unsatisfactory results, such as exploitation and unemployment. Therefore surely it could be said to rest on wrong principles?

Common ownership of land was not such a new principle as Professor Murray seemed to imply. It had been known by the Jews and the Natives.

Professor Murray mentioned the Public Utility Company as the kind of development which would reconcile private ownership with the good of the state. It was pointed out that a body such as the Railways could be one of the worst offenders with regard to discrimination in economic opportunity. The answer was that proper public opinion could correct this.

Father Bull said that compulsory education was confined to Europeans. Surely this was a case where Mr Kerr's statement that no legislation was required was incorrect?

The answer was that practically everything that was necessary could be done without altering the Law.

Father Bull admitted that the grant which supplemented the poll-tax for Native education could in theory be increased, but in practice the present system could not yield satisfactory results without legislation involving a fresh principle.

The same degree of education should be available to all, but of course not always of the same kind.

Professor Murray said that it should be a clear principle that the State should provide work for all, or, failing this, adequate housing, feeding and the necessities of life.

Scientific use of the land could provide employment for all in this country.

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Concluding his remarks, Professor Murray said that an increasing amount of legislation is now politically neutral. For instance much of it is initiated by the Senate.

Therefore a politically neutral Christian "Pressure Group" would find a place in the community.

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Father Bull:- What is equality of economic opportunity?

1. Differently gifted people to make use of their full powers for the benefit of the community and themselves. This leads logically to immediate compulsory education for Coloured people in urban areas, and the same thing to be aimed for as an ideal in Native policy, though not practicable yet.
  2. All classes in the community to have their share in the common inheritance. One class must share its opportunities with another. Economically S.A. must be treated as a unit.
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CAPE TOWN STUDY GROUP.

CHRISTIAN RECONSTRUCTION.

Pamphlet No.7. Christian Teaching in Relation to the South African Social Order.

(b) Inequalities of Economic Opportunity.

REPORT OF SUB-GROUP.

1. By equality of economic opportunity we understand equality of opportunity for differently gifted individuals to make full use of their particular gifts in the life of the Community, for its general benefit, and for their individual satisfaction.
2. This would ultimately involve a system of compulsory and free education for all, with a common system of primary education, suitable to the different needs of the Community and to the capacities of different individuals.
3. This requires as its basis a recognition of the common interests of all races in South Africa in the full development of all; i.e. of the fact that economically South Africa is a Unit, composed of all its inhabitants, and that it is for the true welfare of South Africa that every citizen should be free to contribute the best that is in him. Gifts not used are wasted, or, if denied use, breed discontent and division, and so weaken the nation.
4. Christian teaching does not disregard the national inequalities of different races, brought about by the varying stages of their development, but it recognises that individuals will be found in all races who will transcend these limitations; and it must always inculcate that the more highly advanced should progressively share with the less advanced the true values of life, as they are able to receive them.
5. Force of circumstances and of tradition largely determine the distribution of the population into urban and rural areas, corresponding mainly to industrial and agricultural pursuits. The preservation of an adequate, contented and efficient population on the land, in respect of labour, will depend, not only on the payment of a living wage, but also on the availability for the families of the employed of educational and other amenities of civilized life. There is an awakening consciousness of need, and of desire, on the veld.
6. The industrial life of South Africa increases continuously, and of necessity centres round the urban areas, where both higher wages and educational opportunities attract those who are advancing in intelligence and towards a higher standard of life. Provision must be made for incorporating such increases of population as an integral part of the city life. Whatever control of the labour resources of the country may be necessary from time to time as will enable them to be directed into channels profitable both for the country and for the labour concerned, prohibitory legislation of entry into urban areas, based on race only, is unjust, as denying opportunity of advancement.



CHRISTIAN RECONSTRUCTION.

Pamphlet No.8 - WHAT FORM OF CHRISTIAN ORDER IS POSSIBLE FOR A S.A. NATION ?

1. The freedom to preach Christ is not the same as the establishment of a Christian Order. This implies that the Nation has adopted Christian principles in its general Government and in its dealings with the constituent parts of its population.
2. As the Christian conscience has grown in sensitiveness to the requirements of a Christian Order of society in the world, it would seem that Christian principles now involve:-
  - (a) In respect of individuals -
    - (i) Freedom of conscience.
    - (ii) Common rights to essential services.
    - (iii) Full opportunity of personal development.
    - (iv) The duty of personal contribution to the common welfare.
  - (b) In respect of the State -
    - (i) Corporate responsibility for the welfare of all.
    - (ii) Public control of private interests, in the service of the community.
    - (iii) Representations in the Government of the State of all its divers interests.
3. A form of Government which -
  - (a) denies liberty or the rights of a common citizenship,
  - (b) suppresses individuality or disregards it, and
  - (c) relies on force and the motive of fear,  
is un-Christian.
4. For a South African Nation a Christian Order -
  - (a) will educate its people for a common citizenship,
  - (b) will progressively share its civilization with the uncivilized,
  - (c) will welcome the advance of individuals of any race and will accept them for what they have become, without regard to what they were originally,
  - (d) will value and develop individuality of race and character, but will give full representation to every race and interest in the Government of the country, uniting all in the common service of their land.
5. In the realisation of a Christian Order Christian life must be real in the individual, then in the community, and finally in the nation. The only security of the effective working of a Christian Order lies in the steadfast hold of Christian Faith and Duty on the part of those who govern and of those who are governed, and a constant readiness to seek the true application of Christian principles to our relations with one another in the changing circumstances of our times. The Christian Order must commence in individuals, and when they are sufficiently numerous and influential spiritually, can they help others. And so the work of the Conference will bear its best fruit in the education of public opinion and the public conscience, so that a Christian Order for the whole nation may be established.



CAPE TOWN STUDY GROUP.

CHRISTIAN RECONSTRUCTION

Pamphlet No. 8. What form of Christian Order is Possible for a South African Nation?

Mr. Buchanan, introducing the subject, said that the pamphlet seemed to ask all the questions without suggesting any answers.

He felt that the crux of the matter was to be found in the answer to Question 3 (b) and (c)., i.e., First in the fact that we are all one in Jesus, and, secondly, in loving one another and overcoming our selfishness.

On these questions the body of Christian people has to raise its voice effectively, in a way that effects the life of the ordinary man.

He submitted to the meeting a draft resolution, drawn up by the sub-group, for consideration. The resolution contained the basic principles necessary for a Christian Order.

(N.B. The Resolution is not reproduced here, as it was then only a draft. It will be circulated to members in its complete form, and the remarks and discussion that follow here must be read in connection with it.)

Mr Buchanan stressed the importance in any Christian order of the relationship of the people who carry out that order to the living God.

But this does not excuse us from an active policy which we must make sure is carried out in every part of the nation's life, in Parliament, in the other governing bodies, in the life of the family and of the individual.

He felt that the points contained in the resolution could be carried out within any system.

Dr Skaife, in his Goodwill talks, had said that we need a new kind of teaching of history in our schools. The full facts should be given about the past, but not in a way that would cause in the child's mind antipathy to the other section of the community.

Mr Buchanan said he went further - he wanted an objective teaching of the facts as far as the ten million inhabitants of S.A. were concerned.

What is needed, too, is a reformation of the whole of the teacher's attitude to education.

Another basic necessity of the Christian order must be a Social Security code. Referring to health services, he said that in parts of the Native Territories 40% of the Natives had syphilis. In a recent typhus outbreak, 90% of those who died were syphilitic. Medical services were hopelessly inadequate to combat this state of affairs.

Re Native Policy:- The public of South Africa were not backing up General Smuts. Natives were still not allowed to combine into Trades Unions, but General Smuts was in favour of such a step and had definitely undertaken to bring it about.

People are imbued with a theory of what the Government wants, and are limited by conforming to it. A representative body of Christians could lead the way and make the new idea effective.

Mr Buchanan also referred to the necessity of carrying out the principles contained in the resolutions ourselves, in our own lives.

He felt the need of a Christian Publications Committee.

Mr Malan asked where the Jew came into all this. Father Bull felt that he should be included. A spiritual Jew would help us to work a Christian order, though he



would not actually call it Christian.

The Jews were an intensely national race, and made good citizens of any country where they made their home.

We must not force Christianity on all the people in a Christian order.

The modern Jew is a great humanitarian - he agrees with all that Christ taught.

Re the Capitalistic System, Mr. Buchanan said that Professor Hutt maintains that the Capitalistic system can work according to Christian principles. But he must face the fact that it is not so working at present.

Mr Filmer said that, properly speaking, the title of the paper is what we have been discussing in all the pamphlets.

The title of No. 8 should really be:- What methods can be adopted to make a Christian order possible in a Christian Nation?

He pleaded strongly that all our findings should not be shelved, but that we should find a way to do something about them.

Mr Capon said that the spirit of sacrifice that is now being called forth must be continued after the war if we are to have a Christian order. Most of what we read in the newspapers is simply concerned with this spirit for the duration.

Mr Gregorowski said that in this resolution we had a great opportunity. It was important that the principles should be complete. He suggested two more paragraphs, on the following lines:-

6. Concerned with the attitude of the individual who made up the Christian Order. There should be notes of -

Dedication to God.

Vocation, namely that all men must learn to see their work as a calling from God and not as a means to personal profit or even security.

Vigilance. It has been said that eternal vigilance is the price of Democracy. People must learn to watch the things that are done in their name by their representatives, to be interested in and responsible for them, and make sure that they are done in the Christian spirit.

7. Concerned with the attitude of the Nation to the wider world.

(International Responsibility.) The Atlantic Charter would only work if the nations worked it, and each must play its part by having a responsible Christian attitude to the other nations of the world.



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