

# THE CHRISTIAN COUNCIL OF SOUTH AFRICA

(An Association of Churches and Missionary Societies of  
South Africa for the extension of the Kingdom of God.)

*Appeals*

*to*

*You*



## **THE CHRISTIAN COUNCIL OF SOUTH AFRICA.**

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**The Christian Council of South Africa**—a body representative of almost every responsible Church and Missionary Society in the country—has, since the Fort Hare Conference on “Christian Reconstruction” in 1942, grown to such dimensions that its Secretarial work can no longer be carried on by voluntary workers. If the Council is to fulfil its purpose of presenting the voice of the Christian Church in this country on the vital issues of our day and of fostering within the various Churches an awakened consciousness of the wider implications and demands of the Gospel of Jesus Christ, then it will do so only as it plans bravely and boldly in the face of the challenge of the spirit of our day.

**To that end the Council has embarked on a venture of faith.** It has taken the big step of appointing a full-time Organising Secretary who will be free to travel extensively and to devote himself wholly to the work of the Council. It has pledged itself to provide an office and clerical assistance in addition to meeting the considerable expense that the Secretary's travelling will involve. After much trouble the Council has secured the services of the Rev. Stanley G. Pitts, a Chaplain who has seen a great deal of active service with our men, and who was, until he was recalled from the North to take over this work, the Senior Free Churches Chaplain with the troops in the field.

**The Future of the Council demanded that this step be taken.** But it will need money. The estimated cost to cover this imperative advance will be in the neighbourhood of £1,200 per annum.

**We therefore appeal to every Christian who has the advance of God's Kingdom at heart** and who can appreciate the vital role that the Christian Council is called upon to play in this country, to make this an opportunity of personal Christian service and help to ensure that the immense possibilities before the Christian Council may be realised.

**You can help in either or both of the following ways :**

1. By a special donation or an annual subscription.
2. By guaranteeing a certain amount per annum for two or three years, which will be called for only in the event of a deficit.

**Postal Orders, Money Orders, and Cheques** should be made payable to the Rev. E. W. Grant, Healdtown Missionary Institution, P.O. Fort Beaufort, C.P., or contributions may be handed to any of the undersigned :

J. R. DARBYSHIRE, Archbishop of Cape Town,  
*President.*

E. W. GRANT, Principal of Healdtown Missy. Instn.,  
*Vice-President.*

A. J. LUTHULI, African Chief, Groutville, Natal,  
*Vice-President.*

**THE CHRISTIAN COUNCIL OF SOUTH AFRICA.**

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To **The Rev. E. W. Grant,**  
**P.O. Fort Beaufort, C.P.**

(1) I enclose £.....  
as a donation.

(2) I enclose £.....  
as a first annual subscription.

(3) I promise £.....  
for the next 2/3 years as a guarantee

for the work of the Christian Council of South Africa.

*(Please print Name and Address in Block Letters.)*

Name in full.....  
(Rev., Mr., Mrs., Miss)

Address.....  
.....

Date.....

# THE CHRISTIAN COUNCIL QUARTERLY

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No. 2.

JANUARY, 1943.

## Social Security

By Dr. J. N. Reedman, University of the Witwatersrand.

Plans for so-called social security are much in the air today and in one way and another are likely to become a part of the programme of political parties. There seems, however, to be a widespread ignorance of the subject. Such ignorance is dangerous, for the emotional appeal of a phrase like social security backed by political propaganda may lead to great expectations of social reform which remain unfulfilled. Christian people have a duty as Christians and citizens to understand what social security is and what it offers in order that they may evaluate the general principles on which the idea rests and decide between rival plans.

The term social security is itself rather misleading but as it has passed into current usage no good purpose will be served by looking for another. It is an omnibus term which covers that social legislation, which has developed in most industrial states in the last thirty years or so, designed to secure individuals in the state against poverty through old age, widowhood, sickness, unemployment and other similar risks to which individuals in society are exposed. In the main participation in these schemes is based upon regular contributory payments, either on a compulsory or voluntary basis, though in some cases the payments are made fully out of the general revenue funds of the state. The idea of insurance is very loosely involved in these schemes, and the contributory payments are regarded as insurance premiums establishing a right to benefits under the recognised conditions. In fact, however, scarcely any of these risks can be put on an actuarial basis, and in Great Britain, for example, the attempt to put unemployment benefits on an insurance basis broke down almost at once. With the modern tendency as in New Zealand and under the Beveridge plan in Great Britain to lump all contributions together in a single payment and the establishment of a single fund, the actuarial principle becomes even more remote. Social security is nothing more than the extension of these various schemes of social "insurance."

The Union of South Africa is very much behind many other countries in the establishment of social legislation of this sort. Hence social security in South Africa means the application of schemes similar to those in other countries. The urge towards schemes of this sort comes from the same fundamental impulses of modern industrial life as have been at work in all other countries. Nevertheless like all countries South Africa has conditions which are more or less peculiar to itself. The most obvious of such conditions is the racial structure of our population. As things are this creates some complications but we should guard against the temptation to consider our situation as

unique. Many of the racial complications are of our own devising. Christians above all should remember that many of the distinctions we maintain are man-made and not God-made and that they do not provide us with a legitimate excuse for not meeting our more fundamental social problems as they have been successfully met elsewhere.

The obvious advantages and indeed necessities of social security so-called should not blind us to its limitations. It is only part of a programme of social reform and only part of the great needs of social South Africa. Decent housing, basic public health standards and education are three elementary needs which are largely denied to the greater number of our population. Social insurance only becomes of value when it is additional to these things as is mainly the case in those countries where social insurance has been most successfully developed. Moreover, to the average man real social security means not merely provision by state insurance against the incidental dangers of ill-health, old age, etc., but the opportunity for steady employment at wages on which he can support his family at a reasonable standard of life. This, as Sir William Beveridge has repeatedly pointed out, is *the* major task of governments.

In considering the pros and cons of social security the following points should always be kept in mind:—

1. Few of the schemes can be put on a strictly insurance basis. Hence contributions are rather in the nature of earmarked taxes than insurance premiums. A contributory scheme (even token contributions) has some administrative advantages. But the contribution, being taxes, should not usually be proportional to benefits otherwise poorer sections of the community are at a relative disadvantage. A good deal of the burden should properly fall on the general revenue funds of the state.

2. Some things are more important even than social security in this narrow sense of the term. Social security is meaningless to people whose earnings are below the minimum necessary for a decent family life. Higher wages for the low paid workers are a first essential and this must be achieved through an increase in earning power by making a more efficient use of our labour than we do at present. It is vital to do this since the social security schemes themselves ultimately depend upon raising the national income.

3. It will be fatal to any social security measures to distinguish them on racial lines. We have no sound grounds for appealing to the uniqueness of our situation in this respect. It may be necessary to apply schemes by stages but distinctions should be based on economic grounds and be irrespective of race. The logic of the situation demands this but Christians should also surely require it on Christian values.

4. The cost of social security and of other necessary social reforms is a final but not a first consideration. The details of financing schemes should only follow upon agreement on principles. In general it is not a question of whether we can afford to make social reforms but rather a fact that we cannot afford not to make them.

## The Executive meets in Cape Town.

Discussions at the January meeting of the Christian Council Executive reflected the marked growth of the Council's activities and influence during the past year.

A strong Committee in Cape Town, known as the Emergency Committee, is watching legislation for the purpose of safeguarding moral and spiritual values and ensuring social and racial justice. Its work came under review and its functions were defined in the light of valuable experience gained.

In Johannesburg a Social and Economic Research Committee has been brought into being. This number of the *Quarterly* contains the principles which it has enunciated. Its work in applying those principles to the problems of the age will become an important activity of the Council.

The organisation of Study Groups is to be maintained and extended. Plentiful evidence was forthcoming of a growing demand from many quarters for study material. A committee will immediately take in hand the preparation of publications, and groups will be advised at an early date of the steps that are to be taken.

Among the reports of Sectional Conveners, that on Medical Services received special attention. A strong deputation is to meet the National Health Services Commission, and to place before it an important body of evidence respecting Medical Missions, as well as more general recommendations relating to the health of the community. The draft memorandum comprising the evidence is an impressive document. It is to be referred to all Churches and Missions for consideration, so that the deputation may fully represent the Christian community in this vital matter.

Christian vernacular literature has been supplied in increasing quantities to African troops in Libya and in the Union. A brief report appears elsewhere in this issue. It is now hoped to extend this service to African prisoners of war in Italy.

The Executive expressed itself in favour of the principle of free and compulsory education for all races in South Africa; and of the financing of such education by means of a per caput grant, out of general revenue, on a basis which shall permit of the progressive achievement of this end. The Executive resolved to share in any representations along these lines which might be made to the Government.

Steps were taken to develop the work of the Youth Movements Section among African and Coloured communities by securing from each of those racial groups the services of a qualified and experienced worker among young people to co-operate with the present Convener of this section. Reports were also received on Evangelism and Women's Work.

It was noted with gratification that the second edition

of *Christian Reconstruction* (the Report of the Fort Hare Conference) was selling out rapidly; and that the Conference itself has made a deep impression not only in South Africa but also in Great Britain and America, where it had evoked appreciative comment in the press. The International Missionary Council has taken up the findings of the Conference and is commending them to Missions throughout the world.

Attention was given to the question of the relations between the Council and local bodies desiring to carry out its aims and to work in co-operation with it. In view of the growing interest in the Council and its work, it was resolved that the Secretary visit a number of important centres during 1943. Finance was carefully considered, and a budget for 1943 which allows for the inevitable expansion of work was approved. An appeal for funds is shortly to be issued. In view of the increasingly significant place the Council is taking in the life and thought of the Christian community, it is hoped that the appeal will meet with a generous response.

## Interview with the Prime Minister.

On January 13th members of our Emergency Committee, together with representatives of the Executive of the Christian Council, met the Prime Minister of the Union, Field-Marshal the Rt. Hon. J. C. Smuts, in his office in Cape Town. His Grace the Archbishop of Cape Town, speaking on behalf of the deputation, laid before the Prime Minister some of the principles embodied in the findings of the Fort Hare Conference, and in the name of the Christian Council pressed for Government action along three lines—the tackling of the problem of malnutrition on a scale which would include all races and classes in South Africa; the widening of the basis of Parliamentary representation of Non-Europeans; and the full recognition of Non-European Trades Unions. The deputation was impressed by the deep sincerity of the Prime Minister's reply, his profound sense of the seriousness of the present situation, and his earnest desire that our pressing problems should be solved on a Christian basis. A full report of the statement laid before Field-Marshal Smuts and of his reply will appear in the February number of the *South African Outlook*. The deputation was led by the President of the Council, the Rev. A. A. Wellington. Other members were, His Grace the Archbishop of Cape Town, Advocate Douglas Buchanan, K.C., the Rev. Dr. F. H. Gow, the Rev. Dr. R. H. W. Shepherd, Mr. A. J. Filmer, the Rev. Fr. McCann of the Roman Catholic Church, and the Rev. E. W. Grant, Honorary Secretary.

## Principles of the New Order

Realizing that the changing order of society perplexes many people, the Executive of the Christian Council has appointed a committee (the Social and Economic Research Committee) to examine the trend of the changes, and the extent to which they are true to the principles of life revealed in Jesus Christ.

The personnel of the committee reside in Pretoria and Johannesburg, so that it is hoped they will be able to meet easily and thus keep the Council informed of their labours. They are, the Rev. H. Junod, Dr. J. N. Reedman, Dr. F. W. Fox, and the Rev. A. W. Blaxall, with power to co-opt, particularly from Non-European sections of the community.

At their first meeting, held in a room in the University of the Witwatersrand, it was felt that before embarking on the study of modern social and economic life a short statement of principles must be drawn up: these principles to serve as a test of economic and social changes, at the same time themselves being tested by those changes.

The following is the *Statement of Principles* adopted by the Committee:—*Creation*—All creatures, deriving their being from God, exist to give glory to Him. It is the task of science to study the manner in which each order fulfils the purpose of its creation.

*Man*—By reason of his capacity for communion with God, his creative power (which includes ability to mould his environment), and his intelligence, Man is the crown of creation. Disordered and corrupted by sin, he can through grace realize his vocation as "a son of God" in this world, preparing for that "which doth not yet appear," when he shall be "made like unto Him." (1 John 3, 2.)

*God and Man*—God is the father of all men, because he created all men, and because he loves all men. Likewise, all men are brothers because they are the children of a common Father, and are equally objects of His love.

*Jesus Christ*—The Incarnation of the Son of God, together with his Resurrection and Ascension, carries with it the assurance that every part of man's nature is capable of Redemption into eternal life.

*The Church*—(the fellowship of all believers) is the Body of the Glorified Christ, through which He acts upon the world. Thus, being made up of sinful men and women, she may fail to give adequate expression to her inner being, but she contains within herself the seeds of recovery and restoration, and remains God's instrument for the redemption of mankind.

*The State*—is a group, or an association of groups, of people constituted by a common historical and cultural background, or by common interests and a common way of life. The life of the State, sometimes called the Order of Society, must take into account the fact that it must be operated by sinful men, not all of whom accept the Christian faith.

*Christian Duty*—It is the duty of Christian men, in reliance upon the guidance of the Holy Spirit, to attempt to apply Christian principles so as to bring about a social order in which they find expression.

## The Council's Sectional Activities

### LITERATURE.

During the quarter October to December, 1942, the efforts of the Literature Section have again been devoted to providing literature for the Native troops. Of the £240 given by the Department of Native Affairs for libraries a sum of £207 2s. 3d. has been expended in providing libraries at camps in the Union. Of these, nine libraries have books to the value of £20; five others are smaller.

Major Runge, the Principal Chaplain in the Middle East, writing on 10th December, intimated: "After many vicissitudes, which are not unusual in the handling of consignments which come up by sea, we have received the books that you so kindly sent up. We are most grateful for them." He explains that a library is being formed at the main Non-European Base and smaller libraries at two Non-European hospitals and the Non-European Leave Camp. In the hospitals and the Leave Camp the Protectorate troops will also get the benefit of the libraries, as there are many of these troops there.

*Rev. Dr. R. H. W. Shepherd, Convener, Literature Section.*

### WOMEN'S WORK.

For the development of work among women of all colours and creeds, Christian women throughout the country are appealed to for help:

1. By studying conditions among women (a) locally; (b) in South Africa and Africa generally; (c) by comparison, in other parts of the world.
2. By seeking the solution of present problems in a spirit of prayer and personal dedication to God's will.
3. By the formation of groups of like-minded women with the above objects in view.
4. By writing to the Convener of the Women's Work Section of the Council so that contact may be made with other similar groups. Address: *Mrs. L. S. Creed, Harpford Avenue, Wynberg, C.P.*

### YOUTH MOVEMENTS.

The Field Secretary for Youth of the British Council of Churches, the Rev. H. G. G. Herklots, has written to me. He is interested to hear what we are trying to do among youth in South Africa. His letter was in reply to one written to Dr. J. H. Oldham, Editor of the *Christian News-Letter*, who had passed it on to him. From a selection of the literature which they have published we are ordering 500 copies of a pamphlet called "Youth Challenges Youth" for distribution in this country.

By linking up with this unified work in Britain I am sure we will benefit in many ways. The experience they gain should be very useful to us for they have set the needs of youth in the forefront of their work.

*Rev. D. P. Anderson, M.A., Convener, Youth Movements Section.*

(Note: Those interested are invited to write to Mr. Anderson at Box 122, Zeerust, Transvaal, about the young people's magazine, "New Leadership.")

### MEDICAL WORK.

Important evidence is being prepared by Dr. Neil Macvicar and others for submission to the National Health Services Commission. Before it is laid before the Commission the evidence will be submitted for approval to the Churches and Missions affiliated to the Council.

## Information About—

### AFRICAN INCOME AND EXPENDITURE.

In our last issue we published figures relating to the monthly budgets of African families in Johannesburg. Our attention is called to more recent figures compiled after careful enquiry by experienced social workers, con-

firmed by the S.A. Institute of Race Relations, and submitted to the Wage Board. These reveal that the position is even worse than was indicated in our previous paragraph. The minimum monthly expenditure for a family of five (father, mother and three children) is estimated at £8 7s. 0d. details of which are on record. The average wage of fathers of families is stated to be £4 10s. 0d. The balance of £3 17s. 0d. must be made up by the woman, either by leaving home to work or by brewing. The effect of this on African family life in town locations may be imagined.

#### THE CAMPAIGN FOR A CHRISTIAN ORDER IN NEW ZEALAND.

This is a united effort of the Anglican, Baptist, Churches of Christ, Congregational, Methodist and Presbyterian Churches, the Society of Friends, and the Salvation Army, functioning through the newly formed National Council of Churches. This organisation commits each Church to set its own house in order, to increase the spirit of team work, to strengthen the home, to effect a united nation on the basis of a Christian order which includes the individual and society. As the *Church and People* admits, this might be construed as just another temporary revival under stress, but with the example of the Maginot Line behind us it is obvious that no physical walls can save a nation against inner weakness, selfish marriages and broken homes, living for profits and forgetting to serve our fellows, irresponsible living and wasteful pleasures, class conflict and party prejudice. Thus the churches gird themselves in the battle for the soul of New Zealand—in war-time.

(From the *Bulletin Service of the International Missionary Council*.)

#### CAPE TOWN SUMMER SCHOOL AND CONFERENCE.

As we go to press the first "Summer School and Conference" is meeting in Cape Town. This is one of those indirect results of the Christian Reconstruction Conference which have brought such encouragement. The gatherings are under the auspices of the Life and Work Committee of the Presbyterian Church of S.A., and cover five days of lectures and discussions which are open to all. The objects are four:

1. To provide mental stimulus for enquiring laymen and a refresher course for ministers and missionaries.
2. To create an opportunity for fellowship for those holidaying and living in the Cape.
3. To carry on the spirit and intention of the Fort Hare Conference.
4. To study factual evidence of existing conditions and proposed solutions to social problems in the light of Christian principles.

The morning of each day is devoted to three lectures by prominent Christian leaders of many Churches, the topics including Old and New Testament subjects and questions relating to theological issues and religious history. In the evenings, under the Chairmanship of the Rt. Hon. J. H. Hofmeyr, Bishop S. W. Lavis, Rev. W. Eveleigh, Rev. G. Nicholson (the Organiser of the School and Conference), and Dr. L. P. Bosman, conference sessions deal with the relation between Christianity and, respectively, Secularism, Racism, Communism, Education and International Reconstruction. The list of speakers reveals

a truly catholic breadth of outlook on the part of the organisers. The Headmaster of St. George's Grammar School, a member of the Provincial Council, the Principal of Lovedale, the Chairman of the Cape Town Communist Party, the Secretary of the Christian Council of S.A., a member of the staff of the S.A. Broadcasting Corporation, and others, are included. The plans have aroused considerable interest in the Cape. The scheme is warmly commended to Christian leaders in other centres as being worthy of imitation.

#### INTERDENOMINATIONAL SCHOOL OF DIVINITY.

For some time past, certain of the churches in South Africa have been conscious of the need for a scheme for the training of the European ministry in which they could jointly participate. The Christian Council has included such a scheme as part of its programme of Christian Education; and the Students Christian Association has drawn attention to the excellent results which might follow if such training could take place in connection with one of the Universities. The first steps in this direction have now been taken. As the result of informal discussions initiated by Dr. J. Smeath Thomas, Master of Rhodes University College, Grahamstown, a Committee is being formed on which will be represented the Anglican, Congregational, Methodist and Presbyterian Churches, the Christian Council, and the S.C.A. It is suggested that a scheme be prepared for the endowment of a Chair of Theology at Rhodes to provide, not only for the theological training of ministers of the several churches, but also for the training of teachers in religious instruction and the inclusion of divinity subjects in the Arts degree courses. Such a scheme would be submitted to the committees which have already been appointed by the churches mentioned. Progress will be watched with the greatest interest by all who realise the significance of such united action at this time.

#### A STUDY GROUP IN THE NATIVE TERRITORIES.

A Christian Council Discussion Group meets monthly in Engcobo, a centre in the Transkeian Territories. All the churches co-operate and about thirty to forty people have attended the gatherings. Perhaps the most interesting discussion so far centred round race relations, a topic not usually considered a problem in a small township surrounded by tribal Natives. Health, agriculture and education were reviewed and suggestions for improved schemes put forward by traders and business men whose primary interest is in the welfare of the Native people with whom they have daily contact. Poverty, the new social order and education are other subjects being considered: local needs are apparent and it has been recommended that plans should be made through the Group to meet them. News from other groups with different problems would be appreciated so that the national picture may be more fully understood.

From the Convener of this Group, Mr. J. H. Dugard, B.Sc., Inspector of Schools, Engcobo, C.P.

All communications to the Rev. E. W. Grant, Hon. Secretary, Christian Council of S.A., P.O. Lovedale, C.P.

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# THE CHRISTIAN COUNCIL QUARTERLY

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## The Basis of All Endeavour

The Christian Council's efforts to bring to the notice of the Government and of the general public some of the disabilities which press heavily upon non-Europeans have evoked considerable interest. Comment which has reached us through correspondence and other channels indicates the need for clear thinking. There is widespread approval of the view implied in the Council's action, that the Churches, because of those things in which they believe, must speak with no uncertain voice concerning public questions in which principles of morality or of common justice are involved.

Two other schools of thought have their adherents. The first is represented by the "practical" Christian, strongly resenting injustice and deeply troubled by the parlous condition of big sections of our population, who is impatient of any pre-occupation with the discussion of principles or matters of belief. He calls for action, more action, nothing but action. Over against him is the disciple who is characterised by that extreme type of "otherworldliness" which deplures every enterprise which leads us beyond certain rather narrow bounds. His misgiving becomes especially grave when we find ourselves grappling with so-called "political" issues which are "not the concern of the churches." Our task, he says, is to evangelise.

We are convinced that we are right in finding in the Christian faith the only adequate foundation of all attempts to build a better order. We are not wasting our time when we seek to express that faith in terms which help us to make our life more consistent with our ideals, and in words which our fellows can understand. Such a well considered and thought out faith must ever be the spring of action. *But it must lead to action.*

In any case, why limp along under the impetus of an inferior motive power, when the boundless resources of faith in God's will for the world are available? The redemption of mankind is a spiritual task, and no merely humanitarian idealism can hope to achieve it. It is not enough to set free the slaves of an iniquitous system. We must also restore both to them and their oppressors the consciousness of the dignity and destiny of the children of God. It is not enough to believe in a God of justice, truth and love. Such a faith is dead if it does not lead those who profess it into unceasing and sacrificial endeavour to enthrone those same principles in all human relationships. Madame Chiang Kai Shek told the American people recently: "It is not enough to proclaim our ideals, or even to feel glad we have them."

The Kingdom of God begins as the rule of God in

men's hearts. Its natural corollary follows as a deep concern for the establishment of that rule in human society. Without the basis of Christian belief, "social reconstruction will fail the world at the point of its greatest need" (Fort Hare Conference Report). Here is common ground where we may meet as Christian forces, and whence we may set out together on our great enterprise in South Africa.

The Archbishop of Canterbury, then Archbishop of York, some time ago presented the outline of a possible international religious fellowship (Christian News-Letter, October, 1940). He claimed that such a society must have a basis of faith, and he approved a statement of belief drafted by a widely representative group of Christian leaders. His article concluded with these words:

"I picture a great multitude of folk, mostly young, belonging to all denominations and to none, challenged by that statement and responding to it, at least so far as to test its truth in practice. I picture them growing on the principle of the snowball—one drawing another in. I picture them meeting in their cells or groups, learning more and more to hear the Gospel in its fullness, catching fire and kindling others, till overleaping all our divisions, there is a Christian fellowship "afame with faith" and ready, as true disciples must always be, to turn the world upside down."

## Church and State in African Education

### A NOTE.

It would not be far wide of the mark at the present moment, in spite of recent developments, to say that the Church provides the capital for carrying on African Education and the State the revenue. In other words the State finds the salaries of the teachers and makes small grants for equipment while the Churches provide the buildings and the management.

When we say that the Churches have provided the capital, we mean that Native and European Christians in South Africa, and European and American Christians overseas, have subscribed for the erection of the buildings and for their furnishing. In 1935 the cost of these was calculated by a Government Committee to amount to about one million pounds, of which Native Christians had provided approximately 41%, overseas Christians in Europe and America 37% and South African Europeans 22%.

In the year 1943/44 the cost to the State of financing Native Education is expected to be £1,546,000 which is roughly five times what it was in 1917. So there has been progress!

It is not so flattering to our self esteem that all of this sum, except a contribution of £340,000 from the Consolidated Fund, is supplied from the proceeds of direct taxation upon the African himself.

It is not at all flattering to our self esteem that for every 26 African children of *school age* who attend school, there are 74 running wild on the veld or about the unpaved streets of our town locations. Neither Church nor State can take pride in that!

It is obvious that while the African has hitherto obtained the meagre education that he possesses under the auspices and through the driving force of the Christian Church, action on a nation-wide scale is required if the next generations are to be literate. It is a sure instinct of the Church which has joined letters to religion. But if the State assumed the burden of making the African literate, as it does for European children, the Church could the more easily devote itself to making him religious. Our part in the Atlantic Charter is to broaden the way of opportunity for our Native population, and the first step towards this is to send them to school. It is better to build a school for a few hundred pounds than a reformatory or a prison for as many thousands.

The Church makes a very great contribution to Native education by its management of Schools for Africans but even there the burden is becoming excessive. We are informed on high authority that one missionary engaged in Church work may justly be expected to manage six schools, conducting the correspondence, appointing the teachers, and supervising religious instruction. But many have twenty schools and some unfortunates have as many as forty under their care. In such cases where, owing to rural conditions school boards are impracticable, a special missionary with educational experience might be appointed with increased subsidy from the Administration.

There are at present nearly two million Native children to be educated; there is only one half-million in school. Voluntary effort has done marvels but in face of the increasing burden we may fairly ask the State to tackle the problem as only the State can.

A.K.

## Grahamstown Auxiliary

In the sincere hope that other centres will follow the example of Grahamstown, we publish this report of the first annual meeting of the Christian Council Auxiliary in that city. The Grahamstown churches have been brought through the Auxiliary into an effective fellowship of study and service.

From the outset it was clear that though the Christian Council and its Auxiliaries in various towns might concern themselves with racial and ethical matters, yet the foundation of their activities was definitely religious, and all the problems discussed would be approached in the light of Christian experience.

The Chairman, the Rev. C. Alderson, informed the meeting of the history and work of the Christian Council, and of how, through its agency, many of the Christian Churches were seeking to work together for the establishment of a better and more Christian South Africa. This they were able to do, in a spirit of goodwill, without surrendering their own doctrine and observance, the Chris-

tian Council not in any sense standing for union or federation of the churches. Much valuable work had been done by study-circles and other groups in preparation for the great Conference held at Fort Hare last October, and arrangements had been made for the carrying on of these, by the provision of material for study, and of an information bureau, a clearing house of knowledge and ideas relative to the work of the Council. The information of public opinion was a first necessity; but a standing committee had also been appointed which could take action in whatever direction was deemed necessary.

Mr. C. C. Wiles, the Vice-Chairman, then explained the organisation and method of functioning of the Grahamstown Auxiliary, which is an independent body, not a "branch" of the Christian Council, though it works in close touch and sympathy with it. In turn various groups and study circles in the churches, independent of the Auxiliary yet co-operating with it, will pool their information and ideas at its quarterly meetings.

Sister Frances Mary, C.R., then addressed the meeting on the New Jerusalem, showing how many a New Jerusalem had been founded and had failed because it had been conceived from below, as a result of human endeavour, instead of from above, as a result of divine inspiration. Nazism had built a new Germany, but had looked to the material side, neglecting the spiritual. Rather men must stand for the spiritual, not being content with a merely ethical and largely negative doctrine of unselfishness.

Nominal religion, unenriched by inner experience, had been largely discredited, tending to suggest that God was a kind of Being rather out of touch with the modern world.

But people to-day are, in fact, keenly searching for God, especially in the light of new knowledge of personality and psychology. Religion must be freed from sentimentality, unreality and embarrassment. One problem was to discover lines of teaching and approach which avoided these pitfalls, and some examples were given of methods which involved frank and open discussion of study material (not of experience) and the reading of the Bible as the natural source of information on subjects of research.

The Honorary Secretary of the Auxiliary is Mr. R. I. Redfern, M.A., Headmaster of Kingswood College, Grahamstown.

## Women and Education

The Convener of our Women's Work (Mrs. L. S. Creed, Harpford Avenue, Wynberg, Cape) writes as follows:

One of the functions of the Christian Council is to inform responsible Christians on current social problems, so that God may show, through them, the Christian solution. This He can never do without our sound grip on the position as it is. Without information on our country's problems we are of little use to God, or to the country. Out of faithful study of various national problems, will come a sense of personal responsibility, for one of those problems at least—e.g. a mother is naturally led to think of the educational level of the country when she thinks of her children's future. Does she study the subject, know its limits, needs and growth? Is she satisfied with the moral and psychological handling of our children? Is she sure that her child will receive wise direction through

the school, as to his career? Does she know of teachers psychologically trained, to see the potentiality of a child—regardless of his school performance, and therefore able to guide him towards the most creative future for him? Is she satisfied with education based on examination results, careers for money, or does she look for character building and leadership qualities? These are questions a Christian woman is responsible for, and are illustrations of one aspect of social responsibility to which each woman can commit herself. The will to help form a right public opinion, and demand for a better educational system, is a commitment any women could accept as a national expression of her motherhood and womanhood. Study groups along this line would be useful. We are available to help you to this end.

## Information About— AFRICAN TRADES UNIONS.

Early this year, the Christian Council urged upon the Prime Minister that the Government's promise to afford recognition to Non-European Trades Unions be fulfilled. The following facts, taken from an article in a recent issue of *Race Relations* (published by the S.A. Institute of Race Relations), will show that this Council's appeal was justified.

The Council of Non-European Trades Unions has affiliated to it 25 unions claiming 37,000 members.

The first Industrial Conciliation Act (1924) was a sequel to the serious industrial conflicts of the preceding two or three years. At the end of the Parliamentary debate on this subject in 1939 only seven members supported the motion that Non-European Unions be brought within the scope of the machinery for industrial conciliation. The strike therefore remained the only method by which genuine grievances might be ventilated.

The Report of the Smit Committee (1942) urged that a measure of administrative (not statutory) recognition be accorded such unions. This recommendation has not been made operative.

Instead, the Government abruptly published War Measure No. 145, on 19th December, 1942. This was primarily intended to apply to Africans. It provides for the appointment of arbitrators to settle disputes, such arbitrators to be public servants. Workers are prohibited from striking, and heavy penalties for such action are laid down.

Within ten days some African workers were convicted under the new law. Since then there have been more strikes. No arbitrators were appointed, but the criminal law was applied.

*Resolution* passed at a meeting convened in Cape Town by the Christian Council of South Africa, and addressed by the Archbishop of Cape Town and Mrs. Ballinger, M.P., on 26th February 1943:

This meeting of European citizens, convened by the Christian Council of South Africa, urges the Government to bring African Native workers under the protection of industrial conciliation legislation such as at present governs the relationship of all employers and workers, except Natives. This meeting would remind the Government of its promise to introduce legislation this Session and is convinced that the amendment urged would go far toward restoring the confidence of the African in European sincerity of purpose.

## THE RIGHTS OF MEN.

The Report of President Roosevelt's National Resources Planning Board contains the following:

"Any new declaration of personal rights, any translation of freedom into modern terms of application to the people of the United States here and now must include the following:

- "1. The right to work, usefully and creatively, through the productive years.
- "2. The right to fair pay, adequate to command the necessities and amenities of life in exchange for work, ideas, thrift and other socially valuable service.
- "3. The right to adequate food, clothing, shelter and medical care.
- "4. The right to security, with freedom from fear of old age, want, dependency, sickness, unemployment and accident.
- "5. The right to live in a system of free enterprise, free from compulsory labour, irresponsible private power, arbitrary public authority and unregulated monopolies.
- "6. The right to come and go, to speak or to be silent, free from the spyings of secret political police.
- "7. The right to equality before the law, with equal access to justice in fact.
- "8. The right to education, for work, for citizenship and for personal growth and happiness.
- "9. The right to rest, recreation and adventure, the opportunity to enjoy life and take part in an advancing civilization."

(From the *Bulletin of the International Missionary Council*)

## CHRISTIANITY IN THE CITY.

"The famous Mansion House, the official residence of the Lord Mayors, was recently the scene of a remarkable meeting. In the heart of the City of London plans were laid for a new campaign to bring Christian faith to bear upon the commercial and financial life of England. As an outcome of the meeting, twenty-eight men and women representing the Church of England and the Free Churches and including prominent city people, were formed into a committee.

Speaking at the meeting, the Bishop of London, Doctor Fisher, after declaring that without a military victory there is no hope for a Christian civilization for many generations to come, said that post-war planning was not so much a matter of economics as of the application of Christian principles. "Wasn't it for the City of London to give the lead; wouldn't it stir faith, hope, and a new life in our people as well as in the peoples of occupied and oppressed European countries to know that in this grave crisis, the City and the citizens of London were giving their minds to such a searching question?"

The Rev. Leslie Weatherhead, minister of the historic City Temple, said that victory of itself would not make a new world. A new attitude to life is needed. The Church had not the equipment nor the authority to say "this is how it all must be done." It is for the Church to say that no new world could be born from the spirit still dominating the world today.

Representing business, Sir George Aylwen, a partner in a firm of city stockbrokers, welcomed the Church's leaders into the economic area. He said that it is the

Church's business to concern itself with the material as well as spiritual welfare of the people. He urged that the profit motive must go.

This new campaign comes at a time when the national press is still discussing the implications of the recent Albert Hall meeting when Sir Stafford Cripps and the two Archbishops made an outspoken demand for a rule of Christian principles in the order of society. The Church's concern for post-war planning is certainly a living issue in Britain today. (*From the Bulletin of the International Missionary Council*).

#### CRIME ON THE RAND.

(From *Race Relations News*, March 1943).

The position in regard to Native crime and criminals is one of extreme gravity, states the report of the Committee appointed to investigate crime on the Witwatersrand and in Pretoria.

Although the Committee doubts whether there has been a wave of crime such as caused public uneasiness last year, it finds that the position leaves no room for satisfaction. The consequences of many years of indifference, half-measures, or measures whose intellectual content never aspired to rise above the conception of more and larger prisons, more frequent floggings, and more (or less) spare diet, have been to produce a Native population of industrial serfs, called upon to perform the unskilled labour of civilization under exacting conditions and at wages which keep it chronically on the verge of destitution and produce the Native criminal. To resort merely to repression will not suffice. . . .

If the European public wants the Natives to cease to haunt European suburbs on Sundays and at other leisure times, it must provide these Natives with alternatives in their own areas. If a few thousand pounds were spent in creating reasonably attractive centres in the larger Native locations, the residents would not wish to wander miles away to crowd into the city streets. If, however, there are few or no places where the Town Natives can meet and amuse themselves, it could not be expected that the discomforts to Europeans arising from this lack of amenities can be met by thrusting the Natives back into the dismal, soul-destroying environment of the Native locations and telling them that they must perpetually remain there. It is as well to remember that in all the worldwide manifestations of ugliness, there are few, if any, that can compete with some of the locations that blot the landscape of Pretoria and the Witwatersrand.

Among many recommendations, the Committee asks that provision be made to enable Natives on discharge from prison to rehabilitate themselves and that steps towards reform be taken while prison sentences are still being served. A standing committee on Native Welfare should be set up, representative of various Government departments, local authorities, and the Congress of Advisory Boards.

The Report is obtainable from the Municipal Native Affairs Department, P.O. Box 5382, Johannesburg, for 2s. 6d.

#### KAFIR BEER IN URBAN AREAS.

Here are points from the Native Affairs Commission's Report on the working of the Native Urban Areas Act.

In Johannesburg, between 1st January 1938 and 30th

June 1941, the sale of kafir beer produced a net profit of £166,159. In Durban, for the three years ending 31st July 1941, the profit was £141,030.

At no centre have profits from beer halls been devoted exclusively to social services for Africans. On the other hand, there is a marked tendency to exploit these profits to relieve expenditure on items which should be met out of general revenue, such as normal municipal services relating to lighting, roads, etc. The Commission holds that all beerhall profits should be expended on social welfare for Africans.

It is stated that in certain towns the cause of bad relations between the Town Council and the African population is, that the average councillor is not interested in African Welfare and is indifferent to the type of official in charge of Native Administration. The Commission supports the African plea for some measure of direct representation on the Town Council.

#### COUNCIL ACTIVITIES.

In order to ensure that the rapidly growing work of the Christian Council shall be sustained and extended, a budget has been prepared and a financial appeal issued for 1943. If a copy has not reached you, we shall be glad to furnish particulars. Donations should be sent to the Hon. Treasurer, Rev. Dr. J. Dexter Taylor, 17 Priscilla Street, Belgravia, Johannesburg.

**Study Group Material** is now available as follows:—  
*Christian Council Study Series.*

- No. 1. *Christianity and Communism*, by C. Edgar Wilkinson. Price 6d.
- No. 2. *The Church's Guide to Politics*, by Professor A. H. Murray and Dr. M. Versfeld. Price 6d.
- No. 3. *Post War Reconstruction and Native Policy*, by Margaret Ballinger, M.P. Price 3d.
- No. 4. *The Philosophical Basis of Christianity and Marxist Communism*, by H. P. Junod. Price 3d.

In addition, the following are strongly recommended:

1. *God's Will for our Time*. Bailey. Price 1/-  
The Manager, Lovedale Press, Lovedale, C.P.
2. *The Atlantic Charter and Africa from an American Standpoint*. With study outline, Price 5/-  
Order from: The S.A. Institute of Race Relations, P.O. Box 97, Johannesburg.
3. *Summary of the Smit Report on Natives in Urban Areas*. Price 6d.

Order from: The S.A. Institute of Race Relations  
P.O. Box 97, Johannesburg.

**The Biennial Meeting of the Christian Council** will be held in Johannesburg on Saturday, 8th May. It will be preceded by a meeting of the Executive on Friday, 7th May.

*All communications to the Rev. E. W. Grant, Hon. Secretary, Christian Council of S.A., P.O. Lovedale, C.P.*

# THE CHRISTIAN COUNCIL QUARTERLY

*Published by the Christian Council of South Africa*

No. 4.

JULY, 1943.

## Message from the President

I esteem it a great honour to have been elected President of the Christian Council of South Africa for the ensuing period and my first words in that capacity must be a tribute to the great value of the work done by my immediate predecessor, the Rev. A. A. Wellington of Healdtown, who took over the office of President at a critical moment in the fortunes of the Council, and, ably supported by the Secretary, guided it wisely into smoother waters and increased life and usefulness. By his courtesy, spirituality, patience and humour Mr. Wellington gave to the meetings over which he presided an atmosphere of hopefulness, friendliness and worth-whileness; and to the consideration of questions which he was called upon to settle he gave the wealth of his missionary experience and spiritual wisdom. We who attended the Conference at Fort Hare will long remember his eloquent sermon on our Lord's Agony in the Garden of Gethsemane.

It was a most apposite theme. The work of the Christian Churches everywhere, not only in lands where definite persecution of the Church disgraces our time, but also where so many Christians are indifferent or critical, must be sustained by that same Spirit which upheld our Master in His hour of humiliation, agony and sacrifice. If the Holy Spirit indeed guides us it will be made clear in the unity of our fellowship, and the measure of our co-operation. "Organic Reunion" is, I believe, still far off, and some of the most advanced schemes for visible reunion have much in them to raise doubts and questions in our minds. The hour, I believe, calls not for schemes of reunion but for firm adherence by all of us to the principles of our own Communion with large-hearted recognition of the value of the witness of other Communion, and (as I firmly believe has already appeared) an ever increasing recognition of the large measure of possible co-operation in the unity of the Spirit.

The programme of the Council includes many matters on which practical co-operation has already been found to be useful: for instance, in a common testimony to the value of the work of medical missions in this country, or in a common interest in the welfare and advance of the Native peoples. In both ways we have already been able to bring some pressure of united Christian opinion upon those responsible for public affairs.

The question of Evangelism is also a very pressing and important one. There, difficulties may well appear that may seem almost insuperable, but there also given goodwill and sincere waiting for the guidance of the Holy Spirit we may give a united testimony, and sound a stirring summons to the Christian people of the land to walk

worthy of their vocation, and to render the service which Christianity asks of them for the Kingdom of Christ and the good of our people.

It is particularly valuable that the spirit of study fostered by preparation for the Fort Hare Conference of last year is being maintained. We must be grateful to those who have prepared outlines of study to help us and I hope they will be widely and profitably used.

The world is ever ready to make capital out of the differences of Christians and to ignore the large spirit of unity and fellowship which undoubtedly exists. I shall be proud indeed if my tenure of the office of President is a time when this old superstition of the rivalry of the Churches can be in some measure effectively exposed. To this end let us all address ourselves and make our Lord's great prayer in St. John XVII a constant subject of meditation. I end with a few pregnant words from J. A. F. Hort's Hulsean Lectures for 1871:—

"The Lord's Apostleship was to prescribe the function and condition of His Disciples' . . . . Without a secret hallowing like His they would be powerless to strive, a few against many" (p. 61).

JOHN R. DARBYSHIRE,  
*Archbishop of Cape Town.*

### "Fellowship in Faith and Service."

We have pleasure in enclosing, with this copy of the *Quarterly*, the report of the work of the Christian Council during the past two years, under the above title. To the record of the past, as presented to the Council at its recent biennial meeting, there has been added information respecting our plans for the future. The result is a pamphlet of importance to all who seek the will of God for South Africa, "for such a time as this."

## Youth and Reconstruction

(The writer of this article, by profession a teacher, is now on Active Service. He is one of a group whose services have been offered to the Christian Council in its work for Christian Reconstruction. He speaks not only for them, but for thousands of other young men and women to whom the war has brought awakening. Ed.)

This war has meant for young people in every country a complete break in the rhythm of their lives. They have turned their faces away from their life-work, their homes and loved companions, and have forced themselves to the work of destruction and the job of making War. Six million young men are doomed to eat their hearts out in enforced leisure behind the barbed wire of prisoner-of-war camps. Before the horrors and torments of total war we young people cannot escape the question: "All this—for what?" In us is none of the easy optimism of "a war to end war"; we know that peace will only be a beginning,

that the greater fight is to come. Yet many of us are already cynical and disillusioned; "that there is no remedy but to escape or destroy." In the last twenty years Youth has learnt to expect so little, and is half-preparing now for a betrayal of all those things it holds dear, and for which it is fighting.

Yet Youth cannot be denied its visions, and deeper than its half-fears and protective cynicism is the desire for the New World—"the gold beyond the rainbow, pastures beyond the desert, dawn beyond the sea, light beyond the dark." And one thing we have learnt; that the New World can only come when it begins in ourselves. J. B. Priestley has said it for us in "Out of the People"—"The Nazi is there as a warning. At this moment we have to fight him in the skies, on all the seas, on one front after another. But we shall have to go on fighting him long after this war is over. He may have to be fought round every corner. He may have to be fought even in our own hearts and minds." So we know that it all begins with "Ye must be born again"—recreated personalities; and along many different paths we have stumbled towards this discovery.

But this is only the beginning and we have tried to see what Christ demands of us in relation to the Society in which we live. We have looked to the Church for guidance and often been disappointed. In the Army we have found padres apologetic; we can understand humility but surely Christ's message needs no apology. We have found it the answer for our own lives and we believe it to hold the solution to the problems of our Community. We have looked to the Church to speak out boldly, to be a conscience to the nation, the leaven of democracy; not to be content with denouncing the evils that it sees, but to be constructive and positive about what should be done to put them right. We believe this to be the challenge of the present day to the Church.

One thing is sure—Society must be rebuilt and there can be no going back now. But everything depends upon the inspiration behind the blue-print and the strength of the foundations. "The Universal Church can and must point out the elements in any rebuilding that would inevitably cramp, or stunt or frustrate personality."

In South Africa, the movement for Christian Reconstruction, springing out of the Fort Hare Conference, has been for Christian Youth the most positive and challenging development of the past two years. We believe that there are issues, racial, economic, social, on which the Church must find where she stands and then speak out. In her Fellowship are minds, consecrated and expert, which prayerfully used can organise collective action against the corporate evils of our nation's life. This is the lead for which Youth is waiting; as it also longs to become a living part of the Christian Community of which it shall be said, as of the Early Church: "These are the men that turned the world upside down."

## Inter-Racial Co-operation

In the South African Senate recently, the following was moved by Senator the Hon. Dr. Edgar H. Brookes:—

"That in the opinion of this House the future of South Africa lies in the fullest possible development of all the races which make up its population, in harmonious co-

operation, the good of each being the good of all; and that propaganda aiming at exciting or exploiting feelings of fear or antagonism between the races is, therefore, to be condemned as being against the best interests of our country."

The following extracts are taken from Senator Brooke's important speech as recorded in the Senate Hansard:

"The term 'Bantu, Boer and Briton' has been coined by one of our writers of history. It has been called the eternal triangle, and that phrase has been used in the sense in which we use the words 'Eternal Triangle' when we discuss cheap novels, the triangle where two are decidedly company and three none; where you can hold two together but never the third, where there must always be Boer and Britain against the Bantu or Bantu and Briton against Boer, or some other combination. If I may make bold to say so, I think of it as an eternal triangle in another sense, the triangle of faith, hope and charity out of which South Africa and its future must be built."

"Anti-white propaganda is going on. It is increasing in strength and it is gripping very large numbers of our non-European people. I used to think it was Leftism, that it was Communism, and I have been inclined to blame Communism, but after thinking over the problem I am convinced that this is not peculiarly Leftism. It only seems to be Leftism, because Leftism seems to have something to offer. Now what is it? It is demagoguery playing on the emotions of the crowd. It is totalitarianism, the tendency to claim one hundred per cent of anything and be content with no half measures at any time."

"It may be a good thing to remove the agitator, but you will never end agitation only by removing the agitator. There is only one sound way to make the people contented, and that is to deal with their legitimate grievances as rapidly as possible."

"In simple and sober truth the good of each is the good of all. We know that in the field of health. . . . If health is necessary for all then education is necessary for all."

"Why therefore should it be necessary to have an uphill fight in trying to get education for our non-European people? We have got a great deal more than we had a few years ago, but I hope when the time comes and we have to appeal to Parliament for more funds outside the Native Trust for Native education, we shall not appeal in vain. I hope Parliament will realise it is a good thing to develop the Native population mentally, and if that is so it is equally true and right that we should work for their better moral development. Surely something that makes for better character amongst these people is equally good. You cannot make people good by an Act of Parliament but you can by Acts of Parliament remove some of the hindrances that stand in the way of removing sordidness and drunkenness. We know drink is not only the cause of poverty but poverty is also the cause of drink."

"We shall find the most difficult period will be the transition period where a great deal of patience and understanding will be necessary, but we have to face that transition. Inevitably it will come. As the sun will rise tomorrow, so the day will come when higher wages will have to be paid to the Natives even on the farms, and I think we should get our best brains on the scene to cope with the situation, neither defending the status quo as if it were something sacred, nor attacking the farmer as if he

were a criminal. Only in that way will we have unity in our country. Once we have got that unity we shall have the harmony of an orchestra where every instrument has its own part to contribute, but is part of a greater whole. We have to learn to apply the lessons of true tolerance. If we could get rid of those defects of suspicion and fear which, from time to time, mar our relationship with each other we can work out these programmes together."

## Information About—

### The Indian Legislation.

Parliament has hurriedly passed new legislation designed to restrict the right of Indians in Natal to acquire immovable property, and of Indians in the Transvaal to trade in certain areas. The Act is intended to peg the present position and to prevent what is called further penetration by Indians. At the same time the Government has promised a full inquiry into the whole social and economic position of the Indians in Natal, with special reference to housing, health, adequate residential and educational facilities and civic amenities. The Minister in charge of the Bill spoke of the very strong and justifiable claims which the Indian community of Durban had on the Municipality.

The newspapers which normally support the Government received the new Bill with much misgiving and criticism. The *Rand Daily Mail* said that the Government had not done wisely in deferring to the Dominion Party's demand for this legislation. The measure would have unfortunate repercussions in India. It was an inappropriate measure to bring forward during a struggle for a broader democracy. Of course, the Bill was supposed to bring in votes (in view of the fact that a general election will be held in August); but even on that ground it was very hard to believe that in time of war the people of Natal would have voted against the Government because of such a question. The paper supported Mr. J. H. Hofmeyr's attitude, but was glad that General Smuts had not accepted his offer to resign.

Whatever may be the justification for the Government's action in asking Parliament to peg the purchase and occupation of property by Indians in Natal, it is important to realize that the legislation suspends a right which Natal Indians have had until now—the right to buy and hold land. The Government of India was right in saying that once the right of Indians to buy and occupy property in Natal had been suspended (as it has by the Act) no Government will dare to give it back. For this reason the Union Government's action in pegging without protecting the Indians in any way, such, for example, as making statutory provision for compulsory setting aside by local authorities of areas where Indians could purchase and occupy property, has been very hasty. It has, indeed, become a disquieting feature in our legislation that measures making heavy inroads into Non-European rights are rushed through Parliament without those most closely concerned being given adequate time to make their voices heard and to put forward alternative and more constructive proposals to meet the situation.

*Race Relations News*, May 1943.

### African Education—the present financial position.

In our last *Quarterly* we published an article on *Church and State in Native Education*. We now reproduce the following paragraphs from *Race Relations News* of April, 1943:

In his Budget speech, the Minister of Finance, Mr. J. H. Hofmeyr, announced that the last sixth of the Native poll tax has now been surrendered by the Treasury to the Native Trust Fund. This means that the last possible immediate source of help for the financing of Native education and general rural development has been exhausted.

The amount of the last sixth is £230,000, but on Native education alone the estimated deficit for the year is £327,000. The Trust Fund's small unspent balances must be used, and if these are not enough, there will have to be reductions in the estimates.

In so far as Native education is concerned, the funds made available on the present financial basis will not allow of existing obligations to be met in 1944-45. There will not be enough to take in more children, build more schools or even pay the teachers on the newly approved salary scales. Mr. Hofmeyr has promised to examine the finance of Native education after Parliament has risen.

In 1936 the Report of the Inter-departmental Committee on Native Education recommended that education of African children be financed on the same principle as the education of children in the other racial groups, i.e. on the estimated cost of educating each pupil in average attendance. The Committee recommended a figure of £5 12s. 9 per pupil per annum. But the cost is greater to-day, and the figure must be revised.

A memorandum prepared for the Institute says that £4 would hardly be equivalent to-day. It is, therefore, necessary to re-consider the figures of the Welsh Committee.

The Institute is now approaching other bodies with a view to holding a special conference in Johannesburg in July, and to making combined representations to the Government.

### The Church in Norway.

The Quisling paper, *Fritt Folk*, of February 20th complained:

"The position of the State Church must be strengthened, so that it becomes a focal point in Norwegian Christian life. This is far from being the case to-day. Actually one has the impression that the State Church exists merely by the grace of the Inner Mission and that the latter has the power to fill our empty churches by a single word from one of its mighty leaders. *The majority of the Norwegian Christian people are the affectionate servants of these leaders, following their smallest hint.* It is therefore very difficult to speak to 'Christian people,' if it is desired to intimate something with which the leaders do not agree, and it is therefore difficult to get to grips with the Christian 'ogre' in this country. . . . A hundred years ago the situation was different. *The Church was then the servant of the State. This must again become the case.*"

*From the International Missionary Council Bulletin.*

## The Churches and the Beveridge Report

In a statement on the Beveridge Report, the Executive Committee of the British Council of Churches says: "We believe Christian people should and will welcome the proposals of the Beveridge Report as being in accord with Christian principles. The proposals embody the principle of social solidarity in that they both require from the individual a contribution to his own security, and call upon the more privileged members of the community to take a larger share in lifting the burden of insecurity which modern industrialism has laid on a section of their fellows. They thus express a new sense of community and should be supported by all who believe that we are 'members one of another.' We do not concur in the view that what the Report proposes would sap the springs of initiative and enterprise, believing rather that insecurity is in general more deadening than a reasonable measure of security." The statement by the Churches then discusses the importance of other dangers besides social insecurity and deals especially with the problem of "enforced idleness." Men need not only to be freed from want but also to be occupied in useful and significant work if their moral natures are to be satisfied. Freedom from futility is as important as freedom from want. The social insurance plan points to a planned social order; and "the further we move in this direction the more vigilant do we need to be as to the extent to which the inner and outer liberties of men, whether in individuals or in groups, are imperilled or enhanced." "We believe," continues the statement, "that the threat to liberty incident to a planned economy will be less in proportion as industry is recognised as an instrument of larger human purpose and organised in direct relation to it. This means that the personal aspect of industry must be held in view, no less than its material aspect, and the quality of life no less than economic security or financial gain."

From *British Information Service*.

## What World Leaders are saying

**Madame Chiang Kai-Shek.**

"All nations, great and small, must have equal opportunity of development. Those who are stronger and more advanced should consider their strength as a trust to be used to help the weaker nations to fit themselves for full self-government and not to exploit them. Exploitation is spiritually as degrading to the exploiter as to the exploited.

"Then, too, there must be no bitterness in the reconstruction world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby.

"The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellow-beings, to work and strive for their betterment without ever deceiving ourselves and

others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves."

**Mr. Winston Churchill.**

"There is another element which should never be banished from our system of education. Here we have freedom of thought as well as freedom of conscience. Here we have been the pioneers of religious toleration. But side by side with all this has been the fact that religion has been a rock in the life and character of the British people upon which they have built their hopes and cast their cares. This fundamental element must never be taken from our schools, and I rejoice to learn of the enormous progress which is being made among all religious bodies in freeing themselves from sectarian jealousies and feuds while preserving the tenets of their own faith."

**Field-Marshal J. C. Smuts** (to *The Tribune*, April 1943).

"In the midst of considerable pressure of Parliamentary and other duties, I gladly comply with your invitation to send a message for publication in the War Issue of your journal.

"The extent of undue consumption of alcoholic liquor by military and naval personnel is causing considerable concern as tending seriously to impair efficiency, and as being definitely inimical to effective prosecution of the war effort.

"Commanding Officers have been and are being urged to make every endeavour to discourage a practice which is obviously opposed to the best interests of the individual and the State alike.

"I hope that the Trade and the general public will do all within their power to assist in counteracting drinking excesses, and I wish every success to this War Issue of *The Tribune* in its contribution to that end."

## New Publications

*The Union's Burden of Poverty.* By J. D. Rheinallt Jones and Professor R. F. A. Hoernle. 44 pages. Price 1s. (postage 2d.). This booklet covers many aspects of Native policy and concludes with a number of practical recommendations.

*Human Life and the African.* By R. H. Smith, Maurice Webb, P. J. de Vos, and others. Price 1s. (postage 1d.).

Issued on behalf of the Durban Anglican Church Council.

Both of the above are obtainable from the South African Institute of Race Relations, P.O. Box 97, Johannesburg.

We have pleasure in announcing the following new publication in the Christian Council Study Series:

No. 5. *A Plea for Investigation of the Principles of Religious Education.* By Sister Frances Mary, C.R. Price 6d.

Order from The Hon. Secretary, Christian Council, Lovedale, C.P., or The Lovedale Press.

*All communications to the Rev. E. W. Grant, Hon. Secretary, Christian Council of S.A., P.O. Lovedale, C.P.*

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## Divisions and Reconciliation

The following is part of a sermon preached by the Archbishop of Canterbury at the third Annual Service of International Christian Witness in Westminster Abbey on Whit Sunday, June 13, 1943.

"It is the prerogative of God to bring good out of evil; and while in the conditions of this life, the only life we know, the opposites are necessary to each other and good is known chiefly in its opposition to evil, it is also true that the evil itself when overcome and merged in the good which conquers it is seen in retrospect as a contributory in the production of a greater good than would have come into being without it. The world whose history has as its focus the Cross and Resurrection of Jesus Christ would be a poorer, not a richer world, if the powers of evil had not led Christ to the Cross. God can so conquer evil as to make it an instrument in the fulfilment of His purpose.

"So it can be with the divisions of mankind. The nations have developed through their differences from one another and even through their conflicts a wealth of inheritance for the civilised world which certainly has come to us through those channels and perhaps could not have been so richly developed otherwise. But the great need of our time is to find the power which shall gather all this diversity into a harmony where every distinct element has its place, yet the whole is a unity and rivalry never becomes conflict.

"Man must abandon his proud self-sufficiency and seek the guidance of the Spirit of God; and the theme which alone can bring all into harmony is, not their achievements, their own cultures, their own traditions, but the wonderful works of God.

"It was on such an errand of reconciliation that the Church was sent forth on its age-long pilgrimage. During its history we can see the working of its power to draw men into unity, then new out-breaks of divisiveness leading on the one hand to strife and on the other to still richer variety of human experience, and then once more the influence of the Church in unification.

"Wherever Christian people are with one accord in one place they can so speak of the wonderful works of God that all men of all traditions hear and understand. It can be so to-day. It is so already to an extent that amazes those who know the facts. The actual fellowship of Christians of various ecclesiastical traditions and of almost all nations, including those at war with one another, is the supreme spiritual fact of our epoch. Chinese and Japanese; American, British and German; so far as we acknowledge the Lordship of Jesus Christ and turn our thoughts to the wonderful works wrought by God in Him, we find ourselves united at a level of experience deeper than the estrangements even of this war. Here is the greatest hope

for the future. We shall need political contrivances, and Christians should to the utmost extent exercise their minds on the problems involved so that Christian influence may tell in the fashioning of the outward structure of international life when the war is over. But that structure can in any case be no more than machinery. The vital matter is the spirit which will both keep the machine at work, and will also direct it to the accomplishment of certain ends and the repudiation of others.

"Here the responsibility of the Christian fellowship is very great. We are the trustees of the great secret; we are called to be witnesses to those truths which are the well-spring of reconciling and unifying power. It is not in ourselves, not in our several ecclesiastical traditions that we find this power; it is in the wonderful works of God."

There were present at this service representatives of the Anglican, Presbyterian and Free Churches in Great Britain and of the Evangelical Churches of Africa, Canada, China, Czechoslovakia, Denmark, Formosa, France, Germany, India, the Netherlands, Norway, Poland, Sweden, Switzerland and of the United States of America, as well as of the Orthodox Churches of Armenia, Greece, Russia, Roumania and Serbia.

After his address the Archbishop led these representatives and the congregation in an Affirmation of the Unity of Christian people throughout the world.

## Work and Plans of the Christian Council

The Executive met in Johannesburg on 5th October. A big agenda was covered. His Grace the Archbishop of Cape Town presided.

The Secretary reported that the attention of Churches and Missions had been called to important proposals by the Government Department of Native Affairs to co-ordinate, and some respects radically change, the *laws respecting Native Marriages*. The Social and Economic Committee of the Committee of the Council will also investigate and report.

A register of *Ministers' Fraternalis* is being made with a view to their being linked closely with the work of the Council.

Permission has been sought from the Controller of Paper to publish a most impressive study of conditions among the Coloured people of the Cape, by Bishop Lavis, entitled *Cape Town's Underworld*.

The Council is now closely associated with the *Christian Education Movement*, which will represent it in matters relating to European Education. The Executive warmly supported the findings of the recent Conference on *Native Education* convened by the Institute of Race Relations. Our constituent Churches and Missions are to be consulted

on the question of the control of Native Education, so that the voice of the Christian community may be heard respecting the comprehensive plans now being placed before the Government.

A striking body of evidence, the result of consultations with all our constituent bodies and with a large number of Medical Missions, was laid before the *National Health Services Commission* on 6th October by a deputation consisting of six well-known medical missionaries, a special deputy of the Roman Catholic Church, and the Secretary of the Christian Council. The Commission was obviously impressed with the representative nature of the evidence presented, and with the wide experience and knowledge of the situation possessed by the doctors, who were questioned closely and at length by members of the Commission.

The results of research at present being undertaken by some of the Churches into *Social and Economic conditions* with a view to post-war reconstruction, are later to be co-ordinated by the appropriate Committee of this Council.

The planning of the *Conference on Evangelism*, which is to be held in 1944, will begin without delay. As in the case of the Fort Hare Conference preparatory study group work will be organised. The suggestions of the *Christian South Africa Movement* will be considered in connection with the programme of action which, it is contemplated, will follow the Conference.

In view of the formation of Christian Councils in other African territories, correspondence with the International Missionary Council is in progress respecting the welding together of groups of such Councils into *Regional Councils*, leading possibly to the holding of an *Africa Conference of Missions*. With this in view, provincial Missionary Conferences in South Africa are to be asked to study the resources and needs of their own areas in respect of Evangelism, Education, Medical Work, Social and Economic Conditions, Literature, Women's Work, and Youth Movements. The co-ordination of these surveys and the preparation of the whole South African field will be the task of a Committee of the Christian Council.

After discussion by the Executive, a plan for the formation of a *Youth Council* was warmly approved by a representative gathering of leaders of Youth organisations in Johannesburg. It is intended to call together as soon as possible a much larger gathering from all parts of the country, to set up a Youth Council which will help to co-ordinate the work of many organisations, provide them with a common programme, and make available the experience and resources of each for the whole field.

The Executive is to meet in Cape Town on 17th and 18th January, immediately before the meeting of the Council of the Institute of Race Relations. It is hoped to have available by that time the views of affiliated missions on the Native Education issue, and thus to be able to join forces with the Institute in its approach to the Government.

#### AN APPEAL.

Funds are urgently needed to provide literature for non-European troops in the Union and in the North. The Christian Council has already expended about £450. Its funds are now exhausted, but urgent requests are still coming in, including a request for help from the Director of Non-European Army Services. We are applying for

further help from the Department of Native Affairs. The "Books for Troops Committee" of Johannesburg has come to our help. This will touch only the fringe of a very great need. A big opportunity is before us, and we alone can meet it.

*Will you help us now?*

Please send gifts to the Treasurer of the Christian Council of South Africa, the Rev. A. A. Wellington, Healdtown Institution, Fort Beaufort, C.P.

## Survival of the Church in Europe

### Survival.

The fact of outstanding importance is that, in spite of the violent hostility of the Nazi party, the Church in Germany and in the satellite and most of the occupied countries still survives as a corporate institution.

There are areas, it is true—such as Poland and Yugoslavia—in which every effort has been made to suppress the Church altogether. The vast majority of the clergy have been put to death, sent to concentration camps or deported. The work of the Church in many districts is brought to a standstill; only scattered, tiny groups of Christians are able to meet in secret.

But in Germany, Italy, Hungary, France, Belgium, Luxembourg, Holland, Denmark and Norway the Church retains its corporate existence and congregations assemble regularly for public worship. In Hungary there appears to be little interference with the freedom of the Churches. In Germany active evangelism is possible in some parts of the country. In both large and small towns, in both rural areas and among industrial workers, audiences, sometimes very large audiences, come together to listen to the preaching of the Gospel.

The survival of the Churches as institutions keeps alive the possibility of action in many directions. The Churches are able to devise means of providing Christian instruction for adults and young people; to carry on, in however reduced a degree, the various ministries of the Church; to bring people together in groups for mutual encouragement and support; to create a Christian public opinion on moral issues, such as the question of euthanasia; and in quiet ways behind the scenes to find opportunities of influencing public policy in a right direction. The ingenuity and resource by which means are found of carrying out these purposes, in face of obstacles of every kind, will provide material for a very interesting chapter in the history of the Church.

The survival of the Churches is at the same time a fact of the highest importance for the task of reconstruction in Europe, because they are almost the only institutions remaining in Europe which preserve a continuous link with Europe's past. There is at least the possibility that they may become the chief rallying points in Europe for the conservation of the values that have given its character and strength to Western civilization.

The universal Church owes a lasting debt of gratitude to the courageous men and women, known and unknown, clerical and lay, who at the risk, and often at the price, of life and freedom, in face of dangers that were sometimes acute, have succeeded up to the present in saving from complete destruction the Christian Church in Europe.

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