

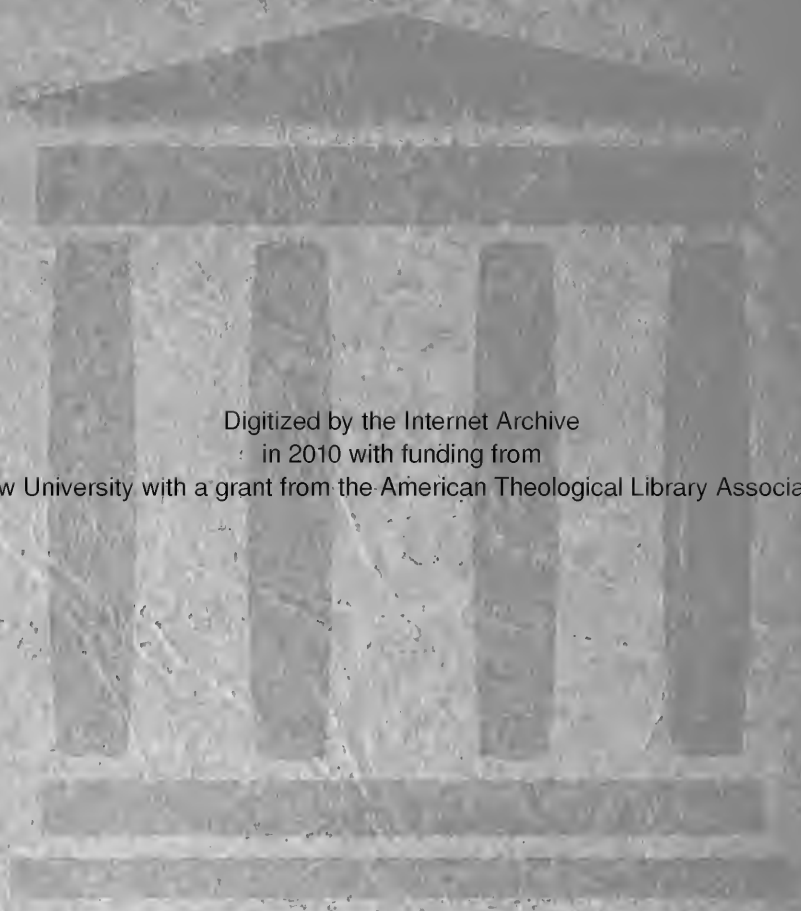
**PROCEEDINGS**  
OF THE  
**SOUTHERN RHODESIA**  
**MISSIONARY**  
**CONFERENCE**

**1952**

AND

**S.R. AFRICAN MISSIONARY**  
**CONFERENCE**

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PROCEEDINGS  
OF THE  
**SOUTHERN RHODESIA MISSIONARY  
CONFERENCE**  
AND  
**AFRICAN MISSIONARY CONFERENCE**

HELD IN

BULAWAYO BETWEEN AUGUST 28TH. AND SEPTEMBER 1ST. 1952.

OFFICERS FOR THE ENSUING PERIOD

**S.R.M.C.**

**PRESIDENT:**

Rev. Dr. W. J. VAN DER MERWE.

**VICE-PRESIDENT:**

Rev. HERBERT CARTER.

**SECRETARY AND TREASURER**

Rev. H. H. MORLEY WRIGHT.

**EXECUTIVE COMMITTEE.**

The above officers together with

Revs A. M. CLIMENHAGA, Fr. M. BRADSHAW, R. FORSHAW, R. GARFIELD  
TODD, E. L. SELLS, J. S. MARSH, A. H. ALBREKTSEN, Colonel T.  
HOLBROOK, and Miss BARBARA TREDGOLD.

**S.R.A.M.C.**

**SECRETARY:**

Rev. N. S. CHIYOKA,

**ASSISTANT SECRETARY:**

Rev. J. B. Hove.

**EXECUTIVE COMMITTEE:**

Rev. Canon L. SAGONDA, Revs. E. T. SITHOLE, R. MOYO, Messrs. J. S.  
HOVE, M. MOYO, Captain MASARIRAMBI, Miss A. D. NYEMBEZI,  
Mrs. MGCATSHELWA.

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1954 CONFERENCES WILL BE HELD AT GOROMONZI GOVERNMENT SCHOOL,  
AUGUST 25—30.

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## FOREWORD

Again this booklet goes out as the written record of the 1952 Southern Rhodesia Missionary Conference, both the Missionary and the African sections. The S.R.M.C. is a notable biennial event in the life of the missionaries in this Colony. For many years this Conference has served not only as a time for friendly fellowship and the sharing of mutual problems, but also as a voice to speak of Missionary and African opinion on the work of Missions and African Development to the Government and the public. At these Conferences younger and older missionaries have come to know and appreciate one another, realising that their problems and needs are the same. Here, also, in the joint sessions European and African Christians have had the opportunity to worship together, discuss their mutual problems and plan for the future. They have laid the foundation for a future closer fellowship and federation, which is in line with the development of events in our Colony.

The 1952 Conferences in Bulawayo bore out the statements made above. In his official opening of the Joint Conference session the Chief Justice, Sir Robert Tredgold spoke appreciatively of the services of the Missions in the history and development of Rhodesia. The Conference very much appreciated the cordial hospitality of the Mayor and the Council of Bulawayo in inviting the members to tea on the first day of the Joint Conference. The Native Commissioner, Mr. B. B. duPlessis in opening the Conference of the African Branch urged upon the members as church leaders to co-operate with the Native Affairs Department and their missionaries in the development of an educated and responsible people.

In accordance with the vote of both Missionary and African branches, this year, the two Executives met for the first time in joint session and laid the foundation for one S.R.M.C. Provision for a separate session of the African members was made, but that unity for which missionaries and African Christians have been working through the years is, we hope, about to be realized.

Although the success of the Conferences has depended, so much through the years upon the devoted voluntary service of its Secretaries:— the long term of the Rev. A. A. Louw, Jr.; the brief, but most able term of the Rev. Arthur M. Climenhaga; and the inspired planning of Rev. H. H. Morley Wright, yet it is to be hoped that the search of the Executive Committee for a part time, paid Secretary will be successful in the near future. Such an officer would help greatly to make the Conference a more unified and vigorous body.

The matter of joint theological training will be the subject of conferences with the members of the Theological Commission, the Rev. E. W. Nielsen and Dr. Norman Goodall, in October and November this year. The Conference envisages some concerted plan for a department of Religion in the new University of Rhodesia.

Under the auspices of the S.R.M.C., an Institute and Exhibition of Audio-Visual Aids has been planned for the first week-end in December in Salisbury with the hope that it may be of great value to ministers, teachers and Christian workers of all Denominations. The Conference enthusiastically joins with the British and Foreign Bible Society in the celebration of their Third Jubilee, and the Executive are making plans for a Bible Week in 1954. The dates proposed are June 13—20.

The dates for the next Missionary Conference are August 25 to 30, 1954, but the place has not yet been determined. The Executive wish to arrange for a Conference of a residential character where there will be more time for fellowship and spiritual renewal.

**With Warm Christian Greetings,**  
John S. Marsh  
**S.R.M.C. Acting Chairman, 1952.**

# MINUTES

## OF THE

# SOUTHERN RHODESIA MISSIONARY CONFERENCE

Bulawayo, August 29th. to September 1st, 1952.

Friday, August 29th.

The Southern Rhodesia Missionary Conference assembled at 10.00 a.m. in the Harker Hall, Bulawayo, in a Joint Session with the Southern Rhodesia African Missionary Conference, about 150 members and visitors being present.

Devotions were conducted by the Rev. Fr. Bradshaw, C.R., who after reading Romans chapter 15, directed the attention of the Conference to the place of the Bible in the life of the Church. The Bible is the Word of God. God spake in creation. God spoke again in our Lord Jesus Christ, the incarnate Son of the Eternal Father. Careful study and vigorous criticism of the Bible had revealed the essential unity of the Bible. The covenant relationship of God and His people is the essential theme of both the Old and New Testaments. As missionaries, whether in evangelistic or educational work there is no more fundamental equipment than a reverent study and a devotional use of the Bible Communion with God in meditation on a scripture passage was a necessity. A method of meditation was outlined. The following three points were made:—

1. In adoration we put Him before the eyes; show me Thyself.
2. Jesus in the heart; show me myself.
3. Jesus in the hand: co-operation with Him. Some say there is no time for meditation, yet this time is more valuable than any other time in the day.

### Opening Ceremony

At 10.30 the President welcomed the Honourable the Chief Justice to the Conference, as a great friend of Missions and African Welfare. He further expressed the pleasure of the Conference at the presence of the Mayor of Bulawayo, who had come to welcome the Conference to the city.

Mr. Justice Tredgold expressed his pleasure at being present in the Conference. He reminded the Conference of some of the qualities of the pioneer missionaries, especially emphasising their stark physical courage. He recounted the story of how Livingstone had sent two families of missionaries to work amongst the Makololo, a people with whom he had established contact and whom he greatly admired. Their journey took them through the Kalahari to the borders of Barotseland. After incredible hardships, they finally arrived in the country of the Makololo the father of one of the families and two children of the other. The rest had died on the way. When the news got back to Livingstone, he chose one of those closest to him and asked him to take his wife and young family to make good the loss suffered. Circumstances prevented this family from actually going.

The Chief Justice referred to African martyrs, such as Mziki, who laid down his life for the Gospel. In these days a different type of courage is wanted: moral courage of a

high order. The African people whom the missionary primarily serves is emerging to the stage of adolescence. They are largely inarticulate and require infinite patience and understanding on the part of the missionary. The problem of race relationships is the main problem of these days. The creation of antagonism is against the interests of all. The task of mediation is always difficult. Mediators are called children of God. This is the task of the missionary. He can achieve what no one else can achieve.

There can be no compromise on fundamentals. The truth must be spoken with no thought of personal popularity. The standing together in true co-operation can achieve a great deal. It is not only the African who needs charity and sympathy; the European also needs charity. Religion is challenged as never before.

Mr. Justice Tredgold then declared the Conference opened and asked God's blessing on its deliberations.

At this point His Worship the Mayor, Councillor C. M. Newman, O.B.E. M.C., J.P., Extended a very sincere welcome to City of Bulawayo. In his address he wondered how many of the members of the Conference realised that August 27th. was a historic day. It was on that day in 1858 when J. S. Moffat and his family set out from Tiger Burgkloof in the Cape to come to Mzilikazi's kraal which they reached about a year later. There they had to wait for three or four months before they were finally allowed to go to the promised site for a mission station. It was not until December 22nd, 1859 that the party reached what is now Inyati Mission. The Mayor suggested that the centenary of this date in 1959 should be worthily celebrated.

The Rev. H. Carter expressed the indebtedness of the Conference for the very auspicious beginning of the Conference to both Sir Robert Tredgold and Councilor Newman.

The Conference adjourned for tea which had been provided by the City Council.

### **Presidential Address**

After the interval the Rev. John S. Marsh delivered his presidential address. At the outset he paid tribute to the importance of the Conference down through the years for the opportunities it provided for fellowship and united action in dealing with matters of African welfare and development.

The President recalled the fact that since the last Conference we have mourned the death of our respected and honoured King. He felt sure the Conference would desire to express to Her Majesty, Queen Elizabeth II, our sincere sympathy and our prayers for her in the heavy responsibility which falls upon her.

The Conference was reminded of the unity and fellowship of its members and how precious a thing this was. In seeking together solutions to the many problems which face us we are testifying to our oneness in Christ. The President pleaded that we should work more diligently to achieve one United Christian Front, in view of the growth of the forces working against the Christian Community.

A sincere tribute was paid to the work of the Native Education Inquiry Commission. By quotations the President showed how the Commission had accepted the Christian ideal in its conception of true education. We are grateful to the Commission for the emphasis in their report on the development of good character, the removal of the occupational colour bar, and the provision for the training of more teachers.

Missions should ever be mindful of the fact that they were sent by God to do His work in this land. Their duty is to build God's Kingdom here. The President asserted that

our main task was not to make loyal citizens, to produce highly educated African leaders, an efficient hospital, or a smoothly working Church—all of which we do desire to achieve—but to seek on behalf of our Lord and our God to transform the lives of all those with whom we come into contact. The missionary is an ambassador of goodwill, the representative of the Lord Jesus Christ to bring peace, and love and righteousness among all peoples. He must work with the African, not for him. More responsibility must be given to the African. The example of China should ever be a reminder of the need for true co-operation and fellowship. The time may be ripe for Missions to re-assess their work and to re-examine the purposes and programmes. The following questions are pertinent:— Have we been guilty at times of religious dictatorship? Are we adequately providing for the wholesome recreation of youth and adults? Have we given the sympathy we should toward the legitimate aspirations of our Africans for equal opportunity in education and industry? Are we continuing to study with African Christians the implications of the Gospel for their customs and superstitions—such as polygamy, witchcraft, and lobola?

The strengthening of our prayer life will give us the power we shall need for the pressing problems that face us. Dr. Washington Carver said just before his death, "There is going to be a great spiritual awakening in the world.....and it is going to rise from the laymen, from men who are going about their work, and putting God into what they do, from men who believe in prayer, and want to make God real to mankind." In conclusion the President reminded us that God chooses His own agents. In humility and in faith we must come unto Him if we would share in this spiritual awakening.

The Rev. H. Carter, in thanking the President, reminded the Conference how the Rev. J. S. Marsh had shouldered the responsibilities of President on the departure of the Rev. St. John Evans and had done so with vigour. It was decided to send the latter very sincere greetings and assuring him of our good wishes in his work.

The Rev. H. Carter also reminded the Conference of the recent passing of the Rev. Arthur Shearly Cripps, a missionary of unique devotion and love for the African people. The Conference stood as a tribute to the memory of this great man.

Mr. Carter further recalled that we had in the Conference in the person of Mr. F. L. Hadfield a foundation member of the Missionary Conference. Appreciation of his help in preparations for the Conference was expressed. Mr. Hadfield included the name of Mr. Pilcher who had done a very great deal in helping to secure hospitality for delegates.

Finally Mr. Carter expressed the thanks of the Conference that Bishop Booth had been able to attend the Conference as he was, in the words of Dr. Mott, a pivotal person, in that he had contact with large areas of Africa.

### **The Primary School in Rural Areas**

The Rev. H. H. Morley Wright read a paper on the rural primary school, in which he pointed out the importance of this type of school and the many problems that face it owing to the lack of money. He showed why the Christian Church had engaged in this type of education and the embarrassment that had come through the success of these endeavours. Literacy is fundamental to growth in the Christian faith. The effect of the rural primary school on the community is very great, in that the children return to the community daily.

The point was made that the Government should make available larger grants in aid for Standard Six teachers, that these people may be able to live in accordance with the higher standards they have been encouraged to adopt by the Church.



The strong hope was expressed that the government would implement to the full the proposals in the Kerr Report on Emergency Teacher Training as the normal products of the present training schools could not hope to fill the teaching posts in the very numerous primary schools in rural areas.

Mention was made of the baffling problem of looseness in moral behaviour which was a cause of the loss of many trained teachers as well as untrained teachers.

**Discussion.** During the discussion that followed the following points were made:

1. The teachers deserve kindly and sympathetic treatment. Low wages is by no means the only reason why teachers do not stay in the work.
2. Inavailability of land for growing food has put a very heavy burden on the teacher, Present wages are inadequate to support life.
3. There is a danger in asking for increased wages for unqualified teachers in that it may detract from the primary aim of getting qualified teachers in these schools.
4. The insecurity of teachers in that they have neither pension nor gratuity.

The Conference adjourned at 2.45 for lunch and re-assembled at 2.15 p.m. when Bishop Booth opened with prayer.

#### **ROLL OF VOTING MEMBERS**

The Roll of Voting Members was called and the Conference was constuted as follows:—

**AMERICAN BOARD.** Mr. E. D. Alvord, Miss. T. Buck, Mrs. J. S. Marsh, Rev. J. Heinrich.

**ANGLICAN CHURCH:** Rev. Fr. M. Bradshaw, C.R., Rev. R. Adams, Rev. R. F. Yates, Miss B. Tredgo'd.

**BRETHERN IN CHRIST:** Rev. A. M. Climenhaga, Rev. R. H. Mann, Rev. Dr. A. E. Thuma, Miss Mary H. Brenaman.

**CHURCH OF CHRIST.** Mr. F. L. Hadfield, Rev. R. Garfield Todd.

**CHURCH OF SWEDEN:** Rev. Thonell, Rev. Karlander, Mrs. Albrektsen, Miss Linge.

**DUTCH REFORMED CHURCH (Cape):** Rev. Dr. W. J. van der Merwe, Mr. J. du Plessis, Rev. J. le Roux, Miss A. Kriel, Mr. C. Brand.

**DUTCH REFORMED CHURCH (O.F.S.):** Rev. J. A. H. Pieters.

**FREE METHODIST:** Dr. Naomi E. Petterngill.

**LONDON MISSIONARY SOCIETY:** Miss C. D. Huntley, Rev. A. J. Haile, Rev. G. R. Griffiths, Rev. A. E. Walden, Rev. W. G. Partridge.

**METHODIST CHURCH (U.S.A.):** Rev. E. L. Sells, Rev. M. J. Murphree, Rev. R. C. Gates, Rev. Tudor Roberts, Miss E. de Vries.

**METHODIST CHURCH:** Rev. H. Carter, Rev. R. Forshaw, Sister Dorothy Teare, Rev. W. A. Hoskins (alternate Mr. E. Garland), Rev. H. H. Morley Wright.

**PRESBYTERIAN CHURCH:** None.

**SALVATION ARMY:** Lt. Col. A. W. Pallant, Brigadier P. Rive, Brigadier A. Eriksen, Major T. Watts.

**SOUTH AFRICAN GENERAL MISSION:** Rev. J. H. Merritt, Mrs. Merritt.

#### **EVANGELISM THROUGH THE SCHOOL**

Dr. W. J. van der Merwe read a very valuable paper on this important subject which

has been part of all missionary planning for many years. It is accepted that the partnership between Government and Missions should be continued. Missions should then pay attention to the religious and spiritual content of the educational work. The Conference was reminded of serious criticisms advanced in recent years of Missions spending so much time on school work. Dr. van der Merwe, by drawing upon his knowledge of history showed how from very early times the Church has interested itself in education. "Education needs religion and religion needs education." During the 19th. and 20th. centuries the mission school has been considered an essential part of any missionary enterprise in any part of the world.

Dr. Kagawa was quoted as saying: "Our main purpose in maintaining Christian educational institutions is lost in large schools. On the contrary a small school motivated by kindness and offering intelligent education is a real organ of evangelism."

The new world for the African often is a world of vague notions and contradictory ideas. Lack of cultural background makes it still more difficult to stand the strain of the period of transition. The schools have a specific task of leading young Africans, who are in the crucial stage of life of the years of puberty, to choose a new life in Christ.

Co-operative evangelistic efforts might be possible in rural areas where missions have combined schools. It should be of greater importance to us to lead the African child to the grand reality of a living relationship with Jesus Christ, than to affiliate him with our particular denomination, however dear that denomination may be to our own hearts.

Evangelism through the home and through the community were shown to be methods of evangelism that would always be present even if the schools pass out of Mission hands. At the present stage of development it was emphasised that the Mission must continue their school work and make the schools as effective as possible. One important reason for not handing over any Mission schools in S. Rhodesia to the Government at present, is the immaturity of the Christian African communities surrounding these schools.

The Rev. Charles Wekwete then read a paper of Evangelisation of the African Race through the school. This speaker took the view that it was a mistake in the early days of Church in this country to try and evangelise the adults who were already bound by spirit worship. The children offer the most promising field for quick response to the gospel message.

The speaker showed how the products of the earliest schools had been faithful and had rendered great help to the missionaries, as teacher-evangelists, and later as Ministers. Others helped in the translation of the Bible into Shona.

At the present time the African people consider the school as the gateway to spiritual and temporal privileges. It is the centre of all social life. The teachers should be interested in spiritual meetings and give their assistance along these lines.

The work of the Sunday School was mentioned as one of great importance especially where pictures and visual aids generally are used.

The President thanked the two speakers for their valuable papers and an interesting discussion ensued which emphasised the importance of using pictures and other apparatus to bring home to the child the reality of Christian teaching.

## **RESOLUTIONS FROM THE AFRICAN CONFERENCE**

That this S.R.A.M.C. urges upon the Government the early implementation of the recommendations 57, 58 and 59 in paragraph 218 of the African Education Commission.

The Conference agreed to send this forward with its hearty approval, to the Director of Native Education.

That this S.R.A.M.C. urges upon all municipalities the need of hostels for working African girls.

By a majority vote it was decided to send this forward to all municipalities.

This S.R.A.M.C. feels that in domestic services women should replace men in order to release men for farm and industries.

It was decided to send this to the press without comment. Revision of constitution as outlined on page 21 of the 1950 Minutes. The African Conference agreed to accept all the recommendations there made, including the continuance of two Conferences.

A strong difference of opinion was revealed in the Conference as shown by two other resolutions which had been tabled. The Conference had to adjourn before any decision was arrived at.

# MINUTES

## OF THE

# SOUTHERN RHODESIA MISSIONARY CONFERENCE

Saturday, August 30th. 1952.

Conference assembled at 9.00 a.m. when devotions were conducted by the Rev. A. W. Ladbrook. He read, by way of lesson, St. John 4 verses 5 to 14, and chose as a text the words of the Lord spoken to Joshua in Joshua 13, verse 1: Thou art old and stricken in years, and there remaineth yet very much land to be possessed. Mr. Ladbrook based his message on the words:— much land to be possessed and spoke of the people in this country who had not been won for the Lord. Jesus beheld the city of Jerusalem and wept over it. The question was asked whether we feel so moved towards the people not yet touched by the Gospel call. The love of God constraineth us that all may be partakers of His Spirit.

The Rev. Ladbrook regretted that the African people had been brought the many denominational differences from other lands. The Missionary Conference was evidence that we wanted to stand together but there was still much land to be possessed. It was not the will of Our Lord that we should be divided.

There are great resources available to us as we drink of the well, which is deep. There is ample grace available, for spiritual things are not rationed. Some Christians impose upon themselves a ration in that they do not draw upon the divine resources in prayer.

The fields are white unto harvest. Do we look with the eyes of Christ and see our opportunities in our educational and medical work? Let us go forth with our eyes lifted up afresh to the Lord Jesus Christ that we may serve Him to the full.

**MINUTES.** The minutes of the previous day were now read by the Secretary, adopted and signed.

## **BIBLICAL AND THEOLOGICAL TRAINING**

The Rev. H. Carter addressed the Conference on the important subject of biblical and theological training of Ministers, Evangelists and unpaid workers. He made several references to the survey of this work in Central Africa by Bishop Stephen Neil. The importance of an efficient and well-trained whole-time ministry was emphasised. Their training needs to be undertaken by both sent and indigenous leaders. Relation must be sought between eternal truth and African thought-patterns.

At the present time, when small denominational training is given in many places, it is inevitable that various types of training are given at the one and same place by the same staff. The training of ministers in particular needs a fairly large staff of competent teachers, which no one Church is able to provide. It is urgently necessary that ways and means should be found where co-operation in the training of Ministers can be undertaken. This is done in many parts of the Mission Field. Bishop Neil's question was quoted:— "Is it prejudice or conviction which keeps us apart in Africa?"

The speaker considered that the higher training for Ministers in Rhodesia must be related to University or the Higher Education College, or both, which he felt would be located in S. Rhodesia and probably near Salisbury. In such training there must be relationship with professions and advanced occupations. Mr. Carter considered that a course in the vernacular was unnecessary for our ministers. The solution to co-operative training of the ministry lay in the establishment of denominational hostels, whose wardens could deal with denominational characteristics. A mixed denominational staff intent on basic things would ensure balance. The attributes of God, redemption by Christ, the life and power of the Spirit; the permanent and universal elements of the Church, and the relation of faith to conduct are the matters which should occupy us.

Mr. Carter then went on to deal with the training of the larger numbers, of lower intellectual power. The course for Evangelists should include theology at good catechism level, pastoral training, ethics and Church organisation. The one or two year courses should be supplemented by refresher course.

Unpaid workers as preachers, Church leaders, Sunday School workers and leaders of men's and women's organisations, and youth leaders, all need training. It is the stupendous fact that a very high percentage of the preaching and teaching given to our members is given by these unpaid workers, who as a general rule receive no specific training.

School teachers also need training in the Bible and the main concepts of our religion. The isolation of workers for long periods from people of like mind on things spiritual is something which must be rectified by more frequent visits on the part of Ministers and others.

The place of literature to help the leaders and the Christian people generally was emphasised. The vital questions were:— When would this literature be produced?

How would it be produced? By whom would it be produced?

The speaker left the Conference in no doubt as to the urgency of the question of training of workers and leaders.

## **BIBLE SCHOOLS**

Miss Marjorie M. Baker then read a paper on her work in the running of Bible Schools for women and girls in different parts of the country. She explained how these schools had been begun by Sister Muriel Pratten quite near the time of her retirement and paid a high tribute to her for this pioneer work. One result of this work was the offer of Mrs. Rhoda Maruba as an Evangelist. She is now the first Woman Evangelist of the Methodist Church. She is engaged in the work of the Bible Schools.

Miss Baker gave an outline of her work in the actual running of a school and spoke of the enthusiasm of the women of the Ruwadzano-Manyano Movement, some of whom walk very great distances to attend the school for a period of 5 to 7 days. Notes of the lessons to be given are cyclostyled and each woman is given a copy. Little booklets of prayers in Shona have been prepared and these are sold to the women. Bible study is encouraged by holding short sessions of Bible study: short portions of scripture are read and thought-stimulating questions are asked as: What have you read about? What does it mean to you? What are you going to do about it?

The following things are included in a Bible School programme:— Courses of lessons on the Bible, the Christian home, Christian marriage, and the training of of children. Practical

lessons of cleaning or cooking in relation to the home. Talks on baptism, Church membership, and doctrines of the Christian Faith. Games and competitions are popular. Dramatisation of parables and other Bible stories.

Pictures are very well liked and the larger ones are readily bought. A bookstall is set up and numbers of books have been sold.

Miss Baker concluded her paper by showing how important it is to create a Christian conscience among the people so the African Christian can see for himself that it is the Christian standard that we want.

The President thanked the Rev. H. Carter and Miss Baker for their valuable papers and gave a special welcome to Mrs. Maruba, who was in the Conference.

### **FEDERATION OF RHODESIA, N. RHODESIA AND NYASALAND**

The resolution as printed on the back of the agenda with regard the federation was then moved by the Secretary. He pointed out that there was little understanding of the terms of federation and suggested that a longer time was necessary for explanation and discussion especially among the African people. A long discussion ensued in which it became clear that for several reasons the motion was not acceptable to the Conference. Mr. F. L. Hadfield made a useful contribution to the debate and pointed out that delay in coming to a decision on federation would be much more likely to stir up bitterness than otherwise. There was one very important reason why Africans in this country should support Federation because Africans would sit side by side with Europeans in the federal parliament.

Rev. A. M. Climenhaga said he felt that some members of the Conference would be placed in an invidious position if the motion were put to the vote in that they were domiciled aliens.

At this stage the Secretary withdrew his resolution in favour of another one that would be moved by the Rev. H. Carter at a late stage in the Conference.

It was later decided in the Conference that it would be unwise to pass any resolution on Federation owing to the fact that several of the constituent bodies from countries outside the Commonwealth.

### **REPORT OF THE EXECUTIVE COMMITTEE**

The report was read and accepted and is on record. The resolutions in the report were adopted. With regard to the proposals of the Executive that a separate building should be erected at the Rhodes Centenary Exhibition to house pictures, photographs, maps etc. illustrating the history of Missions, it was agreed that the final decision should be taken in the joint committee with the Native Education Department officials. The Chief Inspector, Mr. Finkle thought it would be possible to increase the size of their proposed building so that all Mission exhibits could be shown in the one building, which his Department in conjunction with two other Government Departments was erecting.

The Conference approved the recommendations with regard to the appointment of a part-time paid secretary and remitted to the Executive the question of ways and means of putting this into effect.

The Conference adjourned at 12.50 for lunch.

The Conference re-assembled at 12.15 p.m. and the session was opened with prayer by the Rev. J. Merritt.

## REPORT ON WOMEN'S MEETING

Mrs. J. S. Marsh presented this report and thanked the Executive for making the arrangements for their meeting early in the business of the Conference.

The Conference accepted the report and approved the following recommendations:—

1. There should be at least one Homecraft Village in the district of each Native Commissioner.
2. That women teachers' salaries should be more nearly equal to those of men.
3. That there be an increase in the number of bursaries for teacher training and that a fair proportion of these be for girls.
4. We recommend to the Joint Conference that they consider favourably a course for Post-Std. Three girls who are unable to go further in academic work — such a course to be along practical lines of homecraft and handicrafts with a necessary minimum of academic work.

## MORAL RE-ARMAMENT OF TEACHERS

Mr. C. Brand read a thought-provoking paper with reference to methods that can be adopted to help build up the moral character of African teachers. He began by acknowledging that the situation was bad and this was an indication of the low standards generally prevailing and the weak spiritual life in the body to which the teachers belong. The speaker pointed out several factors operating in African life which account for the low moral standards. He mentioned the change from a communal society with very severe sanctions to an ultra-individualistic one where apparently there are no sanctions. It often appears that man is a rule unto himself in the moral field. The African does not understand the European way of life and this gives rise to suspicion.

The European's moral life is moulded in the home and school and shaped in society. The African is a product of the home and society, but both home and society have been disrupted. Because of the teacher's training he holds a position of undisputed superiority in almost every sphere of life. The community will seldom challenge any doubtful tendency in his private life, especially if this might lead to his dismissal and the breakdown of the school.

Lobola is also a factor in increasing his temptations because of the long period he has to wait before he can marry. Witchcraft also tends to destroy his moral fibre and deprives him of the will to resist.

Owing to the transitional stage of African life, his life and mind is unsettled. Ambition ever leaves him unsatisfied and craving for something better. Grievances flourish and the moral life suffers.

The youth of so many African teachers also militates against stability. At a time when he needs a friend and guide to help him through the perilous years of youth, he is often cut off from the friendship of other Christians of the same standard, with whom he could have fellowship.

The main cause for the failure of many of our teachers lies in ourselves. Our moral life is rooted in faith and in ideals. What is the faith we have passed on to our young men and women? Have we demonstrated and taught them a life of victory and utter honesty, and an implicit faith in Jesus as our Lord who holds absolute sway in all spheres of our lives—in our words, judgments and attitudes?

We frequently fail our African colleagues in the way of friendship. This friendship must be intimate and genuine enough to withstand the strains of life, and must inspire him with self-confidence. In our visits to his station do we come as an inspector or a trusted friend? Do we keep in touch with our workers by letter—even if it be only a circular letter?

Reading matter is certainly a big factor in helping our teachers. Mr. Brand paid a tribute to the high standard of the Recorder. He desired to congratulate the editors and personnel of the other African papers on their standard of journalism. Their work was helping the teachers.

Meetings and conferences with a strong spiritual and social bias is of great value to the teachers. We have been praying for a revival. God will graciously grant it if we can find the unity of the Spirit of Christ which transcends our selfish littleness, and lose ourselves in a common devotion to the Master.

In the discussion that followed these points were made:—

1. It is necessary to create a body of social reformers amongst Africans who are not afraid of criticism or even of bodily injury from their own people in their prosecution of the reforms they stand for.
2. Fellowship is the great need of the teachers, especially those living at long distances from the central station. Campaigns by pupils of the central boarding school, both boys and girls, in the villages bring great encouragement to the teachers.
3. Vacation courses can help a great deal.
4. Superintendents should spend two or three nights at the schools to give time for fellowship and personal guidance in living.

#### **CONSTITUTION OF THE S.R.M.C. & THE S.R.A.M.C.**

The Conference resumed its debate on the proposal that the two Conferences should be merged. The following resolution was proposed by Rev. R. Forshaw and seconded by Miss Barbara Tredgold:

This Conference accepts in principle that there shall be one Conference of Missionaries, African and European, under a name to be determined.

The Conference agreed, with two dissentient votes.

Thereupon the following resolution was passed unanimously:—

This Conference directs the Executive of the S.R.M.C. and the S.R.A.M.C. to meet together to reconsider the possibility of the complete union of the two Conferences.

#### **EMERGENCY TEACHER TRAINING COURSES FOR GIRLS**

This resolution was passed by the Conference:—

This Conference recommends to the Government that Emergency Teacher Training courses for girls be undertaken by Missions.

#### **CHILD EVANGELISM**

Mr. V. F. Anderson, Superintendent for Africa of the Child Evangelism Fellowship, addressed the Conference on the subject of Child Evangelism and how his organisation helps all Churches. He stated that his organisation employed 119 missionaries in 55 countries. He



invited members of the Conference to make use of the Child Evangelism Fellowship, Box 4315, Cape Town.

The Conference adjourned for tea at 4.15 p.m.

**THE REPORT ON THE JOINT CONFERENCE OF MISSIONARIES AND INSPECTORS** was read by the Rev. H. Carter. It is appended to the Minutes.

The Senior Inspector on behalf of the Director of Native Education expressed appreciation for the services of the Missionaries on the Joint Conference.

**THE REPORT ON THE NATIVE LAND BOARD** was read by the Rev. H. Carter.

The report is appended to the Minutes.

The Conference accepted the reports and the President thanked the Rev. H. Carter for preparing and presenting them.

#### **ADDITIONAL CENTRES FOR THE TREATMENT OF TUBERCULOSIS**

Miss Buck drew the attention of the Conference to the increase in the number of patients suffering from tuberculosis and explained the embarrassment experienced in trying to deal with them.

The Conference passed unanimously the following resolution:—

Resolved that the S.R.M.C. bring to the attention of the Government the increasing incidence of tuberculosis among Africans and the great need for additional centres for treatment of tuberculosis patients, either under Government auspices or under Mission auspices with special grants in aid from Government.

#### **RESOLUTION ON HOSTELS FOR WORKING AFRICAN WOMEN**

The following resolution proposed by Miss Barbara Tredgold and seconded by Miss E. de Vries was passed unanimously after the Rev. E. L. Sells had outlined the situation in Umtali with regard to the hostel and Domestic Science training centre there.

This S.R.M.C. recognising the serious moral temptations facing women and girls at work in urban areas and believing that both the Church and the Municipalities bear heavy responsibilities in this regard, strongly recommends to Municipalities that Hostels be built for working African women in urban areas, and that such hostels be run in co-operation with the Churches."

#### **RESOLUTION ON PROVISION OF CHURCH SITES IN NATIVE URBAN AREAS**

The following resolution moved by Miss Barbara Tredgold and seconded by the Rev. R. F. Adams was passed unanimously:

The S.R.M.C. urgently requests all Municipal Town Planning authorities to make available more Church sites in Native urban areas.

#### **RESOLUTION ON SUPPLEMENTING TEACHERS' WAGES IN RURAL AREAS**

Resolved that unless an increase in Teachers' salaries in Rural Schools is secured through the Education Department that the village communities, through their Churches, be permitted

to supplement these salaries according to a scale. The purpose of this is to make it possible for rural communities to secure the education of their children in the face of the competition presented by industry and urban schools.

In discussion on this resolution it was pointed out that this would restore the very bad conditions existing before the introduction of wage scales. Teachers would pass from one Mission to another seeking a higher wage.

The resolution was defeated.

The Conference adjourned at 5.45 p.m.

# MINUTES

## OF THE

# SOUTHERN RHODESIA MISSIONARY CONFERENCE

Monday, September 1st. 1952.

Conference assembled at 9 a.m. when devotions were conducted by Brigadier P. Rive. He read by way of lesson Psalm 91. He took as his theme the secret place of the Most High, as found in verse 1. There must be time for meditation, but the sanctuary must be within us. He drew attention to the particular dangers of work at a central station with regard to individual reactions, which were more important than group decisions. There stresses of mind and body are such as to necessitate the inner sanctuary. He made the following points:— The inner sanctuary must be inviolable, a place of beauty, a place for worship and adoration, where lost poise can be regained. This inner poise is then reflected in every aspect of our work.

### COMMITTEE FOR RHODES CENTENARY EXHIBITION

The following were appointed to work on a combined committee with members of the Native Education Department, Bulawayo, to make arrangements for the combined exhibit of Missions and Government:—

Revs. A. J. Haile, and R. F. Yates, Messrs. F. L. Hadfield and W. J. W. Gibb.

### UNITED FELLOWSHIP SERVICE, SUNDAY, AUGUST 31ST.

The Conference expressed its indebtedness to the President for his conduct of the service in the Bulawayo Methodist Church on Sunday afternoon, to the Rev. A. M. Climenhaga for his very challenging address, and to the Rev. H. Carter for his guidance in prayer.

### FILM ON MISSION WORK

Thanks were expressed to members of the Church of Sweden for the very helpful film show organised by them in the Methodist Hall on Saturday night, August 30th.

### DISCUSSION ON THEOLOGICAL TRAINING

Arising out of the paper read by the Rev. Carter earlier in the Conference, a helpful discussion took place. The Rev. R. Forshaw outlined the training now being undertaken at Morgenster, Old Umtali, Waddilove, and Howard. In 1952, there are no ministers in training at Morgenster (D.R.C.); 16 at Old Umtali (Meth. U.S.A.), 8 of whom complete their training this year; and 5 at Waddilove (Methodist) all of whom complete their training this year. Two of those at Waddilove are Presbyterian. In 1953, there will be an intake of ministers for training at Morgenster and at Old Umtali, but none at Waddilove. The Salvation Army trains officers at Howard, 12 being trained in 1952. The new course for Evangelists at Rusitu is a three-year course. A few of the more promising will be ordained after 2 years probation.

The standard of admission is about the same in all cases, namely, J.C. or a Post Std. Six

two-year certificate, though the Salvation Army will admit candidates at Std. Six. The length of the course varies. The Salvation Army has a one-year course, with three years subsequent probation; D. R. C. has a four-year course, with no probation; the Methodist Churches both have three-year courses with four years probation. The method of recruitment varies according to the policy of each church.

Evangelist training is carried out at Morgenster, Waddilove and Rusitu. At Morgenster there is a Post Std. Six 2-year course; at Waddilove a Post T. T. Certificate 1-year course and a Post-Std. 4 2-year course; and at Rusitu a Post-Std. 6 3-year course.

The following decisions were made:—

1. It was agreed to interchange syllabuses of work used at the various schools and to indicate the textbooks used.
2. It was also agreed to prepare and interchange catalogues of library books available at each centre.
3. The need for some standard theological vocabulary in the vernaculars was realised. An offer was accepted from Rev. Fr. Bradshaw to endeavour to obtain the glossary as prepared by the Church of the Province of South Africa.
4. It was agreed that a refresher course for African ministers be arranged in 1953 to enable ministers from different Churches to study, pray and worship together. The names of Rev. Dr. W. J. van der Merwe and the Rev. R. Forshaw were added to the names proposed by the Executive as a committee to undertake this.
5. It was agreed that the delegates from the International Missionary Council who are to visit South African territories in 1953 in connection with Theological Training, be informed that March would be the most suitable time to visit the centres concerned, but that at all costs the vacations be avoided.

The following resolution, proposed by the Rev. H. Carter and seconded by the Rev. Tudor Roberts, was carried by 27—0. Some refrained from voting in that they have no ministerial training in S. Rhodesia.

This Conference invites its constituent Churches and Missions to agree to a joint meeting of Heads of Missions and another worker of the denomination who is engaged in, or interested in, Theological Training, in order to discuss together the possibilities of union training at the highest levels, and the relationship which might be sought between a Theological College and the proposed Rhodesia University and/or a Higher Education College for Africans.

### **SPECIAL LOYAL RESOLUTION**

The following resolution which had been proposed in the President's opening address was now unanimously adopted by a standing vote:—

This Southern Rhodesia Missionary Conference in its first session following the lamented death of His late Majesty King George VI, and the ascension of our gracious sovereign Lady, Queen Elizabeth II, desires to express its deepest sympathy with Her Majesty, the Queen Mother and other members of the Royal Family, and to assure Her Majesty of its dutiful and affectionate loyalty.

The Conference prays that Almighty God will abundantly bless the Queen in private life and public duty and uphold Her with His grace.

The Conference requests His Excellency the Governor to be good enough to forward this resolution to Her Majesty.

### **GOVERNMENT GRANTS FOR MEDICAL WORK**

The following resolution was passed, after it had been pointed out that Mission Hospitals were experiencing great difficulty in carrying on owing to grant being paid well on in the year following that in which the expenditure had occurred.

That this Conference respectfully requests that the Government give quarterly advances of medical and dental grants in view of the embarrassment which some Missions experience due to shortage of current capital.

Proposed by Mr. E. D. Alverd. Seconded by Mrs. J. Marsh.

### **USE OF TERM RENT GRANT IN THE KERR REPORT**

Resolved that the term "rent grant" used in the Kerr Report to indicate the increased grant contemplated for accepted schools be disallowed. The schools and buildings are still Mission property and the pupils are not under full government control so a rental is impossible and subject to wrong interpretation. The term suggested is "supplemental grant in aid."

It was agreed that the above resolution, proposed by the Rev. Tudor Roberts, be sent to the Standing Committee of the Joint Conference.

### **EDUCATIONAL REQUIREMENTS FOR AFRICAN ASSISTANT SUPERINTENDENTS**

The two resolutions following were proposed by the Rev. Tudor Roberts and seconded by the Rev. H. Carter.

1. This Conference recommends that the educational requirements for African Assistant Superintendents be modified until an adequate number can be secured to meet the need for this service.

This was carried with one dissentient vote.

2. This Conference supports recommendations 91—96 of the Kerr Report concerning the frequency and length of school visits by Superintendents. We do not, however, favour the proposals of paragraphs 277—278 that the function of inspection be withdrawn from Missionary Superintendents. To replace the proposals in Para. 261 that African Assistant Inspectors be appointed, we strongly recommend instead the approval of African Assistant Superintendents to aid the Missionary Superintendents. In view of to-day's rising costs, we do not favour the reduction in grant contemplated in Recommendations 89 and 90.

It was agreed unanimously to refer this to the Standing Committee of the Joint Conference as our recommendation.

### **FINANCIAL STATEMENT**

The financial statement presented to the Conference showed a credit balance of £119 14s. 3d. for the S.R.M.C. and a credit balance of £12 2s. 3d. for the S.R.A.M.C. as at the

end of August 1952. In addition there was an amount of £150 in trust for the missionary Exhibit at the Rhodes Centenary Exhibition in 1953. It was examined, found correct, and adopted by the Conference.

### **PROPOSED REVISION OF NATIVE CATTLE MARKETING ACT**

The following resolution proposed in a letter by Rev. Paul King and seconded by Mr. E. D. Alvord was referred to the Executive for further investigation and action if found necessary.

That this S.R.M.C. requests the Minister concerned to consider revising the Native Cattle Marketing Act in order to allow a portion of the levy paid by the Cold Storage Commission for cattle purchased from tenants on Mission Farms to be paid to the Mission instead of to the Native Development Fund as at present. It should be noted that such income is essential if Missions are to carry out the conservation work demanded of them by local I.C.A. committees.

### **ELECTION OF S.R.M.C. OFFICERS AND REPRESENTATIVES**

The Conference elected the following officers and representatives for the period 1952—1954:—

**President:** Rev. Dr. W. J. van der Merwe.

**Vice-President:** Rev. H. Carter.

**Secretary-Treasurer:** Rev. H. H. Morley Wright.

**Additional Members, Executive:** The Revs. A. M. Climenhaga, Fr. M. Bradshaw, R. Forshaw, R. Garfield Todd, E. L. Sells, J. S. Marsh, A. H. Albrektsen; Colonel T. Ho!brook, and Miss Barbara Tredgold.

**Land Board Representative:** Rev. H. Carter.

**Goromonzi School Council Representatives:** Rev. H. Carter, Major T. Watts, Rev. Fr. M. Bradshaw (alternate The Ven. Archdeacon E. K. Wood).

### **TIME AND PLACE OF NEXT CONFERENCE**

There was a feeling in the Conference that owing to the possibility of one Conference being constituted in the place of the present two Conferences of the S.R.M.C. and the S.R.A.M.C. it might be advisable to summon a Conference before the expiration of the usual two-year period.

It was left to the Executive Committee to decide on the time and place of the next Conference.

The Executive was further empowered to appoint an Assistant Secretary to act during the period of furlough of the Secretary.

### **VOTES OF THANKS**

The President expressed the thanks of the Conference to the Secretary for his work during the Conference.

It was agreed that Lt. Colonel A. W. Pallant should write a letter of thanks on behalf of the Conference to all hosts and hostesses who had so generously provided hospitality to visiting delegates.

In conclusion the Conference passed the following general vote of thanks:

The Conference accords a hearty vote of thanks to all who had a part in any way in contributing to the success of the meetings, and notes with a special vote of thanks the following:— the President for his sincere and prayerful guidance of the Conference; the Secretary for his faithful and efficient service; the Honourable the Chief Justice, Sir Robert Tredgold, for his spiritual challenge in opening the Conference; His Worship the Mayor, Councillor C. M. Newman, for his welcome to the City of Bulawayo; the ladies of the respective Churches and the City Council for providing such excellent teas, the management of the Harker Hall for the use of the hall; the hosts and hostesses for their generous hospitality; the Rev. J. Donaldson Johnston for his untiring efforts in the initial preparation for the Conference; the Senior Inspector of Native Education for his presence and valued contributions to Conference matters; the Railway Administration for once again generously providing delegates concession rates; the Rev. A. G. V. Cozens for acting as secretary for railway concessions; and the Press for their coverage of the Conference.

Conference closed with prayer and the Benediction by the President at 12.30 p.m.

Signed:— **President:** Rev. D. W. J. van der Merwe.

**Secretary:** H. H. Morley Wright.

## ADDRESS TO THE CONFERENCE

By the President The Rev. John S. MARSH

### CHRISTIAN FELLOW-WORKERS—

We have reason to thank God that He has again permitted us to meet together in this Missionary Fellowship. Down through the years this Conference has provided an opportunity for the representatives of the various Missions to meet together and to discuss their mutual problems and work. Through resolutions they have been able to present their united decisions on matters of African welfare and development to Government, and to recommend to their Mission bodies activities and plans which grew out of their discussions.

It may be of interest to you just about 40 years ago this Conference met here at Bulawayo. The Conference lasted for six days instead of four. I do not know whether that was because the speakers were longer-winded in those days or because the present tempo has accelerated. Let us only pray that we may work as effectively as our predecessors have done.

On behalf of the Conference we would express gratitude for the sympathy and assistance accorded to Missions by the Government and by many friends throughout the Colony. Since the last session of this Conference in 1950 we have mourned the death of our respected and honoured King, and I am sure that this Conference will wish during its sessions to express to Her Majesty, Queen Elizabeth, our sincere sympathy and our prayers for her in the heavy responsibility which falls upon her in the carrying on of the wise and generous and Christian reign of her late father.

We count ourselves fortunate in this Colony to have leaders in high places who have the welfare of the African at heart and who are actively interested in the work of Missions. Especially would we express our thanks to His Excellency Sir John Kennedy Our Governor, who has at all times shown himself a friend and co-worker in the missionary service which

the bodies here represented have sought to render. We are also glad to avail ourselves of this opportunity to thank the Director of Native Education, Mr. Stark and the members of his department for their sympathetic assistance and co-operation. They have borne much from us—we will not mention what we have borne from them, and we look forward to still closer understanding and greater mutual assistance in the future.

This Conference represents a spirit of unity and fellowship among us, which is a very precious thing—this we must earnestly cultivate. We do well to remember the words of the old Roman observer of Christianity, "See how these Christians love one another." This is our most effective missionary apologetic. We cannot close our eyes to the fact that during the past we have too often hindered the work of God by our differences and our rivalries. We have not always presented unity and co-operative effort to the Africans and the Europeans of this country as we should have done. In meeting here and seeking together solutions to the many problems which confront us in His service, we are testifying to our Oneness in Christ.

The urgency of the present situation demands greater unity of effort. The forces working against the growth of the Christian Community are strong and ever active. It is imperative that we marshal every resource for the building of Christian character in this land. We should explore every avenue along which we can walk together, and wherever co-operation in planning, even in finance and staff, is possible, let us diligently work to achieve it. Has not the time come to unite Churches and Missions in one United Christian Front?

We have already done a doubtful service to the Africans in Southern Rhodesia to divide them into so many religious groups. Unfortunately, they themselves in their separatist sects have too readily followed our example. Let us seek through the grace and guidance of Our One Lord Jesus Christ to come closer together in understanding and service. We rejoice that there is this deep desire among so many.

We would express our thanks for the tireless and able work of the Native Education Inquiry Commission which has given us a most thoughtful and timely report. We as Missionaries are particularly grateful to this Commission for their understanding attitude. I quote—

"It will have been obvious from previous sections of this report that the whole system of African education in Southern Rhodesia, as in most other parts of Africa, depends primarily upon the initiative and energy of the Missionary force in the area."

It would be a happy day for the Missions if all recognised as the Commission so well phrased it, "The true missionary ideal has not been, as many people imagine, simply the instruction of the convert in the elements of his religion, or in the elements of literacy to enable him to read the Scriptures, but to build him up into a complete civilisation, on the basis of Christian reverence, the sanctity of the family, loyalty to constituted authority, and service to the community."

This Report has, no doubt, already been carefully studied by most of those present, and there are papers on the Agenda which are likely to give it further consideration during this meeting. It will constitute a suggestive guide for African education in the days immediately ahead. We are grateful to the Commission for the emphasis in the Report on the development of good character, the removal of the occupational colour Bar, provision for the training of more teachers, to refer to only a few items.



Missions should never forget their main purpose. By the very title "Mission," they are set for a purpose, sent by God to do His work for the people of this land. The large part of the work of Missions has to do with the 1,750,000 indigenous peoples. Our duty is to build God's Kingdom here, to lead African men and women, and especially African children to Our Lord Jesus Christ. We need no apology for this aim. It is adequate, and it is worthy.

Happy may we be when we receive a testimonial to the effectiveness of our work, such as one found in an unexpected quarter. In his book, "Last Chance in Africa," Negley Farson tells of a Christian Chief. He says,

"Before I left Chief Waruhiu, I summoned enough courage to ask that calm and restful African the one question that had become important with each minute that I spent with him. "I know it is an awkward thing to ask you point-blank," I said. "But tell me, has the Christian faith been of so much use in your life?"

He was a trifle embarrassed before the others. Then he said, "It has been everything."

The various departments of our Mission—Agricultural, Educational, Industrial, Medical, Evangelistic are all instruments through which we seek to build a truly Christian life and real Christians in this land of Rhodesia. Our main task is not to make loyal citizens although we sincerely believe that our work will do that. Our main task is not to produce highly educated African leaders, although we hope that this also will be increasingly the result of our labours. Our main task is not an efficient hospital nor a smoothly-working Church, although we certainly desire to effect these. Our main task is to seek on behalf of Our Lord and Our God to transform the lives of all those with whom we come in contact. "I am come that they might have life and have it more abundantly." All these are aspects of our work, ways in which God may work to build up His Kingdom of Transformed Persons in our midst. We must allow nothing to deflect us from this main aim, we must seek earnestly to express this aim in all that we do within our Missions.

The Missionary's position is a strange but happy one. He is an ambassador of goodwill. He must remember that he is not primarily the representative of European culture and government to the African—he may be frequently regarded as such by them, and no wonder. Nor is he primarily the representative of African needs and desires of the European although he must inevitably seek to interpret the African to the European. The is primary the representative of the Lord Jesus Christ to bring peace and love and rightness among all peoples. He is and should be above race and colour and language. The Missionary like everyone else naturally takes colour from the prevailing attitudes about him. But his attitudes must be Christian, he must be ahead of his time not pro this group or pro that.

For, let us remember this—the African today is being swiftly swept into the current—or is it a flood?—of civilised life. Even he wish to stay out of it, it is too late now. There seem to be some who still look upon the African as merely a convenient labour supply a kind of necessary evil. But we rejoice to see increasingly in Government and public circles those who are sympathetic with the desires of the African for progress and development.

We as Missionaries must so work with our African brothers that they will have no occasion to accuse us of a lack of sympathy with their just aspirations. They must not be able to accuse us of taking the side of the European against them. Neither should we take their side against the European. For it is not a matter of sides, there is only one side

for us, and that is the side of God, so far as we are able to understand that. We must stand for what is right and just and kind to all groups in this land as God may give us wisdom and consecration and devotion.

Increasingly we must realise that the work of our Missions is not for the African but a partnership with the African. Paternalism in Mission work dies hard. It is of the utmost importance that we turn over more and more of the responsibility of the work to the African leaders and people themselves. This is being done already by many, but the process must be accelerated wherever possible. Missions in China have taught us a bitter lesson. In those Missions where the responsibility for the work and its control had been wisely turned over to the Chinese themselves, the incoming Communist leaders had little influence, but where paternalism was strong, the work was quickly dissipated.

A quotation from a thoughtful and disquieting report of the National Council of Churches in America, entitled "Lessons to be learned from the Experiences Christian Missions in China," is pertinent. "The responsibility of administration of the Church should not be carried by the missionary to the extent that it was in China. No adequate native leadership can be developed without actual responsibility being put upon the people themselves.—— We recognise the power of paternalistic traditions, and the ever-present human tendency, shared by Missionaries, to do things in their own way, relying on the best that they know from the experience of sending Churches. Frequently Missionaries have dominated individuals and situations beyond the time or degree that could in any way be justified."

The Kerr Commission Report makes us raise this question. Is it not time for us as Missions to form our own Commission and reassess our own work in its entirety? In view of the extraordinarily rapid changes which are taking place in Africa as a whole, do we not need to re-examine our purposes and programmes? So that we may find out wherein we are weak and inadequate, and how we can meet the great challenge with which God is confronting us in our generation.

For the life of the African people is 'jelling' into a mold of attitudes, standards and ideas. If they are not brought into the Christian life now, it will be infinitely harder in future. Influential Africans may veer away from Missions and feel that Christianity is a hindrance to their development. If we are deaf to their pleas and unsympathetic to their aspirations, we may appear to them as mere tools of our White civilisation. We are in danger of losing them and the opportunity to help them in this critical stage of their development.

That does not mean to say that we can be partisans. We are first of all Christian Missionaries. Our loyalty to Christ comes first and is not necessarily antagonistic to other loyalties. But there are inequalities in our society which we cannot justify, and which we must seek prayerfully and wisely to change.

We have to ask ourselves some searching questions. Have we hindered the development of African leadership and responsibility through being loath to turn over higher positions and control of affairs to them? Have we been guilty at times of religious dictatorship? Are we adequately providing for the wholesome recreation of African youth and adults? Are our schools taking an effective part in equipping the youth for the developing of Christian Community Life? Have we given the sympathy we should toward the legitimate aspirations of our Africans for equal opportunity in education and industry? Have we placed enough emphasis upon a moral and professional code for our teachers? Have we given the Temperance education which we ought in order to fortify our people against the evils of drink? Are we continuing to study with African Christians

the implications of the Gospel for their customs and superstitions — such as polygamy, witchcraft, and lobola to mention only a few.

Others will want to add other questions. This is not to disparage the work of the past. It is because of what has been done, the sacrifice, the prayers, the lives which have been given in this great enterprise, which are an investment, an inviolable promise, that we must not fail in this hour to give of our best. No one Mission, or Government Department, no one race or group can do this alone. We must work together. There are those who as they have looked across the water to China and seen Communism sweep in and sweep out the Christian Church, have said, "It can't happen here." Pray God that it may not! But if the forces of unrest, suspicion and resentment upon which communistic agitators have so often depended, are not to grow here in this land we love, there must be a mighty working together. We must seek to understand one another better. We must seek to overcome prejudices and in a wise and sober endeavour build up a Christian Community in which each may take his respective place.

For us as Missionaries—indeed for all—there should be a strengthening of our prayer life. If we are to meet the needs of our day as Christian Missionaries, we are going to need Power, Spiritual Power. Fortunately, that is available for us. We may secure it through prayer. "More things are wrought by Prayer than this world dreams of.

That great Christian, Dr. George Washington Carver, said just before his death, "There is going to be a great spiritual awakening in the world—and it is going to rise from the laymen, from men who are going about their work, and putting God into what they do, from men who believe in prayer, and want to make God real to mankind." Let us make no mistake, and think that we because of the positions we hold are bound to be the primary agents of this spiritual awakening. God chooses His own agents. But we may participate in it, if we humbly come to Him in faith, and allow His Power to work in us and through us increasingly in the days which are ahead.

And so let us go forward in this Conference, receptive to His voice within our souls, and ever seeking that through our deliberations here His will may be done and His Kingdom further come.

# REPORT OF THE EXECUTIVE COMMITTEE

September 1950 to September 1952.

The Executive Committee presents the following report of its activities in the interim between the Conference of 1950 and the present Conference of 1952. During this period, three meetings of the Executive were held in Salisbury on the following dates: November 3rd, 1950, November 1st, 1951, and April 17th, 1952. Due to the departure of the President, the Rev. H. St. John Evans, on his election to the Bishopric of St. John's, Kaffraria, the Vice-President, the Rev. J. S. Marsh took office as Acting President, and on the nomination of the Bishop of S. Rhodesia the vacancy on the Executive was filled by the Rev. Fr. M. Bradshaw.

## I. RESOLUTIONS FROM THE PREVIOUS CONFERENCE

The resolutions passed by the 1950 Conference were duly forwarded to the various Government Departments and others concerned and in certain cases were implemented by the Executive.

The attention of Conference is drawn to the following replies in which specific action was taken by the Executive.

### a. RESOLUTIONS FROM THE CONFERENCE ON A COMMON SHONA ORTHOGRAPHY

In reply to resolutions to the Bantu Press and the Government requesting both to make use of the recognised orthography now in use in Mission publications, the following replies were received:—

**African Newspapers Ltd.** "Whilst we are of the opinion that the provision of the extra symbols for all the various fonts and type faces we use is quite out of the question owing to the expense that this would involve, we would be prepared to equip say one font with the required symbols if the Government and everybody concerned would agree to one common orthography....."

**Secretary for Native Affairs** "I have to advise that while sympathising with the position in which the Missions find themselves with regard to the publication of material in the new orthography, there appears to be little support for the project outside educational circles.

"Many issues are involved and it is proposed to resuscitate the Language Committee or an Advisory Literature Committee in order that future policy may have the careful attention it obviously deserves."

### b. RESOLUTIONS FROM THE CONFERENCE ON THE RHODESIAN UNIVERSITY AND AFRICANS

The reply from the Secretary to the Council of the Rhodesia University Association was as follows:

"The Council noted the contents of your letter and the resolutions contained therein and resolved that the latter should be put before the Inaugural Board of the University when this is constituted."

**c. RESOLUTIONS FROM AFRICAN MISSIONARY CONFERENCE  
RE RHODES SCHOLARSHIPS FOR AFRICANS.**

**Reply from Secretary for Education.** "The resolution was forwarded to the Secretary to the Rhodes Trustees who has asked this Department to explain that there is no barrier against African candidates. This is in accordance with the Founder's expressed view that 'no student should be qualified or disqualified for election on account of his race or religious opinions.'"

**d. RESOLUTIONS FROM THE AFRICAN MISSIONARY CONFERENCE RE  
GRANTING OF LAND TO A MISSION FOR THE DEVELOPMENT OF THE  
MISSION WHEN AN AFRICAN IS IN CHARGE.**

The following reply was received from the Secretary for Native Affairs: "I have to inform you that the Minister of Native Affairs has directed that the question be referred to the Native Education Commission for a recommendation, and this has been done."

**e. RESOLUTIONS FROM THE CONFERENCE THROUGH THE EXECUTIVE  
RE THE GRANTING OF SITES FOR AFRICAN MINISTERS AND  
EVANGELISTS IN RESERVES.**

The following reply was received from the Secretary for Native Affairs:

"I have to advise you that the matter received consideration in 1949, when representations were made by certain missionary bodies, and whilst the difficulties are appreciated, I have to point out that residential sites cannot be granted wherever a preaching centre is established, owing to the lack of land, and the principle of granting residential leases for African Ministers or Evangelists throughout the Native Reserves cannot be supported.

Government Notice No. 715 of 1937 was amended in 1948 in order to enable Missions, in approved cases, to obtain more land for School sites.

Permission will be granted in special circumstances where this has been done, to authorise a Mission body to erect a house as a residence for an African ordained minister or priest, within the confines of such kraal school site. It is to be understood however that these sites will not be granted lightly, and it is not expected that Mission Authorities will apply for them as a general rule.

One of the main factors is that the ministers or evangelists shall not have two residential sites or two sites on agricultural lands within a reserve in which such Mission worker is domiciled. Where he is not a "local" native he must live at the nearest Mission Station, or in some cases he may be granted a residential site, but only on the basis that one such residential site per reserve shall be granted to any particular denomination. Owing to the serious shortage of land it is necessary that this policy is laid down."

## **f. RESOLUTION FROM CONFERENCE RE SPECIAL COMMITTEE DEALING WITH AFRICAN SOCIAL WELFARE MEASURES IN CONNECTION WITH THE CENTRAL SOCIAL WELFARE ADVISORY COUNCIL**

The Government decided to disband the Council early in 1951 on the grounds that the Council did not have the support of voluntary organisations.

No action has been taken.

## **2. DISTRICT ADVISORY COMMITTEES FOR AFRICAN EDUCATION**

The Executive received a deputation from the Standing Committee of the Joint Conference with reference to District Advisory Committees and passed the following resolutions:—

The Executive agrees in principle with the proposal that Advisory Boards be formed, believing that this course would be beneficial to African Education.

The Executive however recommends that the constitution be revised in the direction of reducing the full membership of the Board proposed for non-educational persons to the status of advisory observers (i.e. Land Development Officers and Chiefs and by reducing the Native Council representation from 2 per Council to 1 per Council.

The Executive further recommends that the revised constitution be circulated among Missions for further comment, especially in view of the probability that the matter will be considered by the impending Commission on Native Education.

It is recommended that the functions of the Board be defined more closely in the revised draft."

## **3. RECOGNITION OF SEPARATIST SECTS BY GOVERNMENT**

The Executive makes the following proposal to the Conference:

1. The principle of religious freedom in worship and organisation must be preserved even if its manifestations are unwelcome.
2. In considering the place of separatist Churches within the comity of Churches and Missions, it is suggested that it will be necessary to examine the tenets and organisation of each: it is further suggested that the original or parent Churches should be asked to give an opinion on the reasons for separation.
3. In cases where movements emerge in areas where little or no Christian work has been organised, but such efforts are not incorporated in an existing Mission, the promoters and their efforts should be viewed sympathetically.
4. From the point of view of civil responsibility, especially with regard to marriages, it is suggested that evidence should be required of Church Orders, personal competence, and oversight, of such an adequacy as will ensure proper and satisfactory action.
5. With regard to schools, it is considered that no special rules are required for Separatist Churches: each application should be dealt with on its merits in accordance with usual standards.
6. The granting of Church sites in Townships and Compounds is becoming an important

issue, arising from the increasing number of Churches and Missions operating in the Colony, especially in Urban Areas. It is suggested that the number over a period, of members and adherents to be provided for should be a major criterion and that, where desirable, the opinion of the Christian Council and the major Churches outside the Council, should be obtained.

7. In view of the necessity for preventing breakaways when possible by impartial and careful judgment and high Christian charity and understanding it is suggested for consideration that the help of a pastoral committee of the Southern Rhodesia Missionary Conference or the Executive of the Conference might be made available on request, to help to settle disputes and advise on difficult situations.
8. It is finally suggested that it would be worth a considerable effort to record and keep in the archives of the Conference an account of the emergence of Separatist Churches in the Colony.

#### **4. MISSION WORK IN URBAN AREAS**

Working committees were set up in urban areas and a questionnaire was sent out. The response was not very encouraging. A report on the findings so far is being made to the Conference.

#### **“RHODES CENTENARY EXHIBITION—MISSIONARY EXHIBIT”**

The Executive proposes that, as the Native Education Department has assumed responsibility for the exhibit of arts and crafts from the Missions and that bus trips are to be arranged to African schools, hospitals and housing areas by the Exhibition authorities, the Missionary Conference undertakes to build one room of about 60ft. by 30ft. to exhibit photographs, relics of early missionaries, letters of importance and other documents of interest. It is estimated that the cost of the building with thatched roof will cost £500. Members of the Conference have made the following promises of financial help and it is hoped that others will be able to contribute proportionate amounts to ensure the financial stability of the project.

Dutch Reformed Church up to a maximum of £200  
American Board up to a maximum of £50  
Methodist Church (U.S.A) up to a maximum of £150  
Methodist Church up to a maximum of £200  
Brethren in Christ up to a maximum of £75  
Church of Sweden up to a maximum of £100  
Church of Christ up to a maximum of £75  
Salvation Army up to a maximum of £100

The Conference is asked to approve of the project and to appoint one person or more, living in Bulawayo, to get in touch with the different churches asking what exhibits they are able to send. It is intended that in the building each Church will be allotted a cubicle for the exhibit of that Church. The name of Rev. R. F. Yates was suggested in the committee.

The Conference is asked to help also in regard to organising choirs to sing at the Exhibition, school drill and also to assist in the main pageant if called upon to do so.

The Executive expressed its deep appreciation of the work of the Bulawayo committee in connection with the Exhibition under the chairmanship of Mr. Lavelle, with the Secretary Mr. W. Gibb.

#### **5. DEPUTATION TO MEDICAL DIRECTOR**

It was not found possible to send a full deputation.

Dr. Nordesjo interviewed the Secretary for Health on more than one occasion. Shortage of funds was the reason given for not being able to do more at the present time.

#### **6. REFRESHER COURSE FOR AFRICAN MINISTERS**

A successful course was organised by the Acting President and the Rev. M. J. Murphree at Mutambara in 1951.

It is proposed that a further course should be held in 1953.

#### **7. THEOLOGICAL TEACHERS' CONFERENCE**

It was not found possible to arrange this.

#### **8. AMENDMENT OF NATIVE MARRIAGE ACT**

It is hoped that proposals will be placed before the Conference.

#### **9. SHONA LANGUAGE COMMITTEE**

This has not met.

#### **10. CO-OPERATION IN REGARD TO CHURCH MEMBERSHIP AND DISCIPLINE**

The Executive recommends to the Conference the resolution passed at the 1948 Conference viz.

"In view of the many disciplined teachers being re-employed without sufficient reference to their previous employers, this Executive of the S.R.M.C. would urge it upon all missionary superintendents not to appoint any teacher applying from another Mission without previous reference to or recommendations from that Mission. It further requests that superintendents will reply, without delay, to correspondence asking for information about teaching matters."

#### **11. INVESTIGATION OF THEOLOGICAL TRAINING OF AFRICANS.**

The International Missionary Council is conducting a survey of theological training given to Africans in East and South Africa in 1953. The Executive asked the Rev. R. Forshaw to give the Revs. C. R. Ranson and E. W. Nielsen all the information he could and to do all in his power to prepare for their visit. The co-operation of all Missions is solicited.



## **12. INSTITUTE OF RACE RELATIONS FOR S. RHODESIA**

The Executive considered the resolution on this subject from the African Conference and decided as follows:—

“It was considered that the time was not opportune for the institution of such a body. The African Conference should be advised to represent to existing organisations e.g. Industrial Welfare Societies and the Federation of African Welfare Societies, that they should be prepared to listen to Africans themselves and that Africans should be consulted much more on matters affecting their interests.”

## **13. PART-TIME PAID SECRETARY**

The Executive recommends to the Conference the appointment of a part-time paid secretary and for this purpose to consider ways and means of putting this into effect.

## **14. THE AFRICAN METHODIST CHURCH AND MEMBERSHIP OF THE CONFERENCE**

On learning that the Methodist Church had appointed a committee to meet with representatives of the African Methodist Church with a view to discovering how far it was possible for the two bodies to co-operate, the Executive decided that it was prepared to follow the lead of the Methodist Church after the aforesaid meeting had taken place.

## **15. GOVERNMENT GRANT FOR MEDICAL WORK AT MISSION HOSPITALS**

The following resolution is submitted to the Conference:

“Resolved to ask the Government to increase the present grants to Mission Hospitals as follows:

- i. for Nurses in training: increase from £10 to £20 per head p.m
- ii. for maintenance: increase from £10 to £15 per bed per annum.

## **16: FINANCIAL PROVISION FOR GRANTS-IN-AID FOR AFRICAN EDUCATION**

The Executive sent forward the following resolution to the Standing Committee of the Joint Conference:—

“The Executive of the S.R.M.C. urges the Government to make provision year by year for the opening of new schools and the making of new appointments, and to advise Mission about November each year the amount which is available under this heading. It appears to the Executive that the absence of this provision and notification until after the Budget for the current year, makes planning and the effective use of staff and building quite impossible.”

## **17. PROPOSED AMENDMENT OF THE LIQUOR ACT**

The following resolution was cyclostyled and distributed among members of parliament at the time of the debate:—

“The Executive Committee of the S.R.M.C. is greatly distressed at the proposal made in Clause 32 of the Liquor Amendment Bill, 1952, to supply liquor to classes of people

visiting S. Rhodesia who would normally be denied liquor under our present law. The Committee considers that a proposal such as this will mean further discontent amongst our own African people who will press to be supplied with alcoholic liquor. The Committee believes that the supply of European liquor to Africans would be a serious act and one which would bring further drunkenness and crime, and earnestly requests Members of Parliament to maintain our present law as it affects the sale of liquor to Africans."

#### 18. PROPOSED APPOINTMENTS COMMITTEE FOR CHRISTIAN EDUCATIONAL WORK

The Conference of Missionary Societies in Great Britain has inquired whether members of the Conference would be interested in an Appointment Committee that might be set up in London to assist in the securing of Christian teachers for appointment to overseas schools.

On behalf of the Executive Committee,

H. H. Morley Wright.

Secretary, S.R. Missionary Conference.

August 30th, 1952.

#### LETTER FROM THE GOVERNMENT RE HOSPITAL FEES

25/7/52

The Government has decided to modify, as from 1st August, 1952, the increased hospital fees introduced in May last. In order to reduce administrative work, it has been necessary to abolish all concessions other than those granted as a condition of service to certain Government employees and those in indigent circumstances.

As it was considered that the payment of full fees might cause hardship to many Ministers of Religion and to Missionary workers, the Government has agreed to grant free treatment to:—

- a. Ministers of Religion and their wives and families and members of Mission staffs and their wives and families.
- b. Members of Religious Orders who are housed and fed by their Orders.

It is a condition of this grant that

1. Patients must accept the services of the Medical Superintendent or his deputy.
2. The class of ward in which the patient may be accommodated is at the discretion of the Medical Superintendent.
3. The patient must, if requested, produce proof of eligibility for the free treatment claimed.
4. The grant does **not** include domiciliary treatment.

Ref. 400/445/2.

# MINUTES

## OF THE

# SOUTHERN RHODESIA AFRICAN MISSIONARY CONFERENCE

Bulawayo 28th August, 1952.

The Conference assembled at 9 a.m. in the Stanley Hall, Bulawayo Location.

Devotions were conducted by the Rev. N. M. Dhlodhlo, who spoke from St. John 17. 20—24, on the Unity of Christ's disciples as He and the Father are one, and that we as Christians must be united to work together and help one another. We must have unity of purpose if we are to convince the world and win it for our Master and Saviour. Each member, whether big or small has his duty to perform. Our Lord's prayer is that we may be one—that is what we must strive to become or else our Lord's prayer is not fulfilled.

The Conference was called to order by the Acting President, the Rev. J. S. Marsh.

### TABLING OF MOTIONS:

No motion was tabled.

### ROLL CALL:

The following Denominations were represented:—

**Church of England:** Revs. L. Sagonda, M. S. Machiha.

**Methodist (British):** Revs. T. D. Samkange, N. S. Chiyoka, Mr. S. J. T. Samkange, B.A (Hons), Miss Sitembeni Nyoni.

**Church of Sweden:** Rev. M. S. Matibela, Messrs. J. S. Hove, E. Hove, A. Manala, A. Noko.

**Dutch Reformed Church:** Revs. Gwekwete, R. Moyo and D. Mandebvu.

**Dutch Reformed Church (Nyasaland):** Mr. Pius Nyoni.

**American Board of Foreign Mission:** Rev. E. T. M. Sitole, Miss A. D. Nyembezi.

**Salvation Army:** Major Achulu and Capt. Masariambi.

**Church of Christ:** Rev. J. Nhlambelo.

**London Missionary Society:** Mr. Kgotsidinitse.

**South Africa General Mission:** Revs. Mutisi, G. C. Mapanda, Mr. D. C. Sitole.

### OPENING CEREMONY.

In declaring the Conference open, the Native Commissioner of Bulawayo, said that he was glad to renew old acquaintances with many Missionaries he had met in various parts of the Colony. Missionaries were teachers of character, they not only teach children, but parents as well.

He pointed out that a lot of people look upon the Native Affairs Department as consisting of people whose work is to try cases only and to do no more. The Native Development Fund has made progress in the Reserves. "It is for you Missionaries to tell the people how the country is run and what is being done for them." Mr. du Plessis said, "Lobola is not a bad custom, what is wrong is the abuse being made of it. Some parents put a heavy price on their daughters, this is almost universal. Where people before accepted five goats, they will not take less than fifty pounds today. It is our duty to try and enlighten these people", concluded Mr. Du Plessis.

Mr. McNeil expressed the good wishes of the Mayor, the Deputy Mayor and Dr. Ashton of the Native Administration Department and the citizens of Bulawayo.

Mr. McNeil said that Missionaries had a personal responsibility to lead the people in truthfulness, honesty and character. The country often faces many problems which need honest judgment, temperance which only Christian influence can give. Your discussions should be based on facts, not on unfounded statements.

The African youth has lost parental control as he has drifted into the urban areas where he has created a problem: you Missionaries can help by insisting upon discipline while he is under your Church. Mr. McNeil urged the Conference to present their grievances through constitutional channels.

The Secretary—Rev. T. D. Samkange passed a vote of thanks to the N. C. and to Mr. McNeil. Among other things, Mr. Samkange expressed the appreciation of the Conference for the wise words of counsel given by both speakers, and stated that their friendly spirit has given the Conference a great hope for the future in this year of talks about Federation. Africans desire friendship with all Europeans of goodwill, but dislike the bully and the unfriendly white man. The two speakers had shown us that friendship which can make Southern Rhodesia a happy place for all.

## **PRESIDENTIAL ADDRESS**

**After the interval, the president delivered his presidential address which is attached.**

## **THE DIVISIONAL INSPECTOR MATEBELELAND**

Mr. Stewart expressed the regret of the Director for Native Education at his inability to attend; he had been asked to deputise and answer any questions.

Mr. Stewart said that he had always been under the impression that the most important things in education were the "Three R's". Now we find that they are Health, Handwork and Speech. In Matebeleland, not enough stress is laid on handwork in some schools. "I ask you all to help the L.D.O.s to improve Agriculture in the Reserves by teaching children the right ways of farming which are being taught by the L.D.O.s and their Demonstrators.

He said, that, of the 240,000 children who go to school in this country, only half the number get beyond Sub. B. He had found that children who passed Sub. B. often fail to read in their own language; this means money and effort wasted. These children do not go further because:—

1. A lot of teachers do not pay much attention to Sub. A. It is taken for granted that they will fail. So they spend too long a time in Sub. A. Let us see that Sub. A. children pass in one year.

2. In one year 4,000 teachers were transferred from one school to another. Teachers should be guides philosophers and friends. They should stay at one school and get to know the people well; they should be keen and enthusiastic in their work. In Scotland he knew of a teacher who had taught at one school till he was very old, he became part of the people and was much respected. Missionaries should do their best to make teachers stay at one school for many years.

### **GIRLS GUIDES MOVEMENT:**

Miss Nyembezi in opening the discussion on this subject, pointed out that at some Missions there is not time for this movement and therefore the Government should be requested to allow us to have one or two hours for this movement during Industrial work, rather than to take it after School or on a Saturday. After School, children are tired and so cannot enjoy the movement. Saturday is the day on which they help their parents. Besides that, some children come from afar and cannot stay long after school. The aim of the Movement is to try and get all girls interested in it.

After some lengthy discussions, the Conference felt that it could not ask the Native Education Department to change the present system; at many Missions, it is being run on Wednesday after School and they have had no difficulties.

### **EXECUTIVE REPORT: 1951—1952.**

The Secretary presented a brief Report as follows:—

“Our Executive met in Gwelo during 1951 to prepare evidence submitted to the Commission on Native Education. Members appointed at the Executive to draft the Evidence did not meet as expected. The Secretary drafted the Memorandum and submitted it to the Commission.

Because of misunderstanding which arose from the payment of travelling expenses of Executive members by the Treasurer of the European Conference, there was delay in calling another Executive Meeting.

A Meeting was called to meet in Gwelo on Rhodes and Founders holiday, unfortunately there was a train derailment between Que Que and Gwelo so members from Mashonaland did not turn up. Only Mr. J. S. Hove and Rev. J. Rugayo from the American Methodists came. Because of this no Agenda was prepared; the Secretary had asked members to send him subjects, but none had been sent.

### **HOUSING OF EMPLOYED AFRICAN GIRLS IN URBAN AREAS.**

Miss Nyembezi in introducing the subject said; “We request the various Municipalities in all big centres to provide suitable sleeping accommodations for working girls. The time has come when men should be replaced by women in domestic services. Employing men in domestic services deprives girls of opportunity to work. There are many girls who are drifting to urban areas seeking employment. The trouble is that most Europeans who employ these girls, give them accommodation next to cook or garden boys, this exposes the girls to great temptation; maidservants should sleep inside the mistress's house in a room to which men will have no access. When these girls are given outside accommodation, they are enticed by boys and the result is that they fall into bad ways. Men should be employed in Industries and as far as possible replaced by women in the homes of Europeans.

After some discussion, the following resolution was unanimously passed

- (a) That this Missionary Conference of African missionaries requests all Municipalities to build Hostels for employed African females.
- (b) That this African Missionary Conference requests the European Missionary Conference to forward the following resolution to European Women's Institutes, or Women's Councils in the Colony. We strongly feel that it is high time that African females were given first preference in employment as domestic servants, so as to release men for farm and factory employment.

Proposed by Miss A. D. Nyembezi.

Seconded by Mr. J. S. Hove.

The Conference adjourned for lunch at 12.45, Noon.

**Afternoon Session:** The Conference re-assembled at 2.15 p.m.

The matter of the Native Education Commission's Report was discussed at length.

After the discussion, the following resolution was unanimously passed:—

That this Southern Rhodesia African Missionary Conference urges upon the Government to implement the recommendations of the Report with as little delay as possible and that there should be complete parity in Salaries and conditions of service for teachers under Missions as for teachers employed by the Government.

Proposed by Mr. M. M. Moyo.

Seconded by Rev. T. D. Samkange.

## REVISION OF CONSTITUTION

After a lengthy discussion the Secretary read the resolution proposed by the Executive Committee of the S.R.M.C. in 1950.

1. That the two Conferences continue as at present constituted;
2. That the African Missionary Conference be shortened by one day.
3. That the first two days of the S. R. Missionary Conference be inter-racial.
4. That the voting members of the separate conferences shall be voting members of the Joint Conferences.
5. That the Executive Committee shall be chosen by the two Conferences separately and shall meet as one Executive Committee of the Missionary Conferences. The President of the Conferences shall be the Chairman of the Executive. The Secretary of the S. R.M.C. shall be the Secretary of the Executive and of the joint sessions of the Conference. The Secretary of the S.R.A.M.C. shall be the Assistant Secretary of the Executive and of the joint sessions of the Conference;
6. That where necessary to provide for the above, the Constitutions of the two Conferences shall be amended.

The voting for each of the Resolution was recorded as follows:

For clauses 2, 4, 5, and 6, the vote was unanimously in favour. For clauses 1, the voting was: For 16, Against 10. For clauses 3 it was: For 26, Against 2.

**Announcements:** It was announced that the next day all members were asked to attend the Joint Conference in town.

**ELECTION OF OFFICE BEARERS:**

Secretary: **Rev. S. N. Chiyoka.**

Assistant Secretary: **Rev. J. B. Hove (Rev. T. D. Samkange to Act).**

**EXECUTIVE COMMITTEE.**

Rev. T. D. Samkange, Rev. Canon. P. Sagonda, Revs. E. T. M. Sithole, R. Moyo, Messrs J. S. Hove, M. Moyo, Captain Masarirambi, Miss A. D. Nyembezi and Mrs. Mgcatshelewa.

**VOTE OF THANKS:**

The retiring Secretary — Rev. T. D. Samkange moved the following resolution which was passed unanimously:—

“That this Conference of African Missionaries of Southern Rhodesia records its cordial thanks to its honourable President, the Rev. J. S. Marsh, and the Acting Assistant Secretary, Rev. S. N. Chiyoka. The devoted work of these two brethren has resulted in a most successful meeting. We are not unmindful of the fact that Mr. Marsh has previously served us in the same capacity, and we trust that he may be spared to do so again.

“Further, we tender our gratitude to all who have contributed to the success of the meetings, amongst whom we would especially mention the Bulawayo African Ministers. Fraternal for excellent arrangements, the City authorities for the use of the Hall, and others who have made our stay in Bulawayo a happy one.”

The President thanked members for their attentiveness, and for the way they contributed to the discussion.

The meeting was closed with Prayer by the President.

**JOHN S. MARSH,** President.

**THOMPSON D. SAMKANGE,** Secretary.











