

**DECLARATION ON APARTHEID**

The Synod of the Free Presbyterian Church of Scotland, in taking note of the withdrawal of the Union Government of South Africa from the British Commonwealth of Nations in May, 1961, regard with deep concern the reasons given in justification of this fateful step.

The Prime Minister, Dr. Verwoerd, explained to the Conference of Commonwealth Prime Ministers that in deference to the strength of unfavourable criticism among other member states of the internal policies pursued by the South African Government, notably the policy applied to the racial question in South Africa known as Apartheid, which was unsparingly condemned at the Conference as being irreconcilable with the great principles of freedom and justice which form the foundation of the Commonwealth association, the Union of South Africa felt that there was no alternative but to withdraw from the Commonwealth.

The warm feelings of friendship that have united the Commonwealth countries in times of war and peace and, in particular, the important part played by the British people in the history of South Africa lend a painful interest to the Prime Minister's pronouncement, upon which we feel it our duty to express our Christian convictions.

The Synod concedes that throughout large areas of the native population of South Africa some form of segregation may be necessary in the interests of the peoples themselves, as they emerge from heathendom, before they become sufficiently advanced to take their place and exercise their right and privileges in a modern state. The Apartheid policy, however, as administered at present by the Union Government, goes far beyond any such temporary measure, and in our opinion is open to condemnation for the following reasons:—

1. The principle of Apartheid, the separate and independent development of the African peoples on an ethnic basis within their own territories, has become a permanent part of Government official policy, enforced by a whole series of oppressive laws, which have brought humiliation and untold sufferings into the lives of the non-white races living in the Union of South Africa. Among these laws, and of particularly objectionable character, may be noted:—

*Migratory Labour Laws*, with the pass system, which have such a disintegrating effect upon family life; no stable society is possible where the sanctity of family life is not carefully protected;

*Marriage Laws*, forbidding the inter-mingling of the races, a prohibition which has no clear support from the Word of God; the removal of this prohibition will not, we believe, encourage the dreaded miscegenation of the races, as other factors and influences will effectively counteract this danger;

Educational Laws, which fix a colour bar throughout the whole range of Education, particularly the Universities, whereas Education should be open to all;

Religious Laws, which interfere with the duty of the Church to proclaim the Gospel to all, to exercise the democratic right of public assembly, and to enjoy freedom of worship within its Church buildings, irrespective of colour or race;

Voting Laws, by which the natives for voting purposes have been placed on a separate Electoral Roll, thereby effectively removing out of their hands any real power to determine their own future.

2. The declared purpose of Apartheid, as defined by the present Prime Minister and his immediate predecessor, aims at the permanent preservation of the dominant position of the white race and the deliberate discrimination against the non-white peoples of the Union. The tide of Nationalistic feeling, flowing at present so strongly through the African continent, has affected South Africa as well, and the refusal to meet the natural aspirations and wishes of the non-white peoples can only lead to frustration and unrest. The large schemes of social and industrial development undertaken by the Government and the huge sums set aside to finance these schemes in the areas reserved for native occupation, can never compensate for the refusal to grant them a right and title to their own homes and property within easy reach of their work and places of business, and the right to participate in the Government of the country. There can be little prospect of peace among the peoples of the Union, while the under-privileged masses are under the complete domination of a small white minority and are never consulted about the course their development should take.

3. The success and efficiency of the Apartheid policy is made to depend upon the archaic tribal system of the Bantu people, the well defined features of which, such as witchcraft and idolatrous rites, are abhorrent to the Christian conscience, condemned by the Word of God, and have become out-moded in any civilised community. The recognition by the South African Government of this heathenish tribal system has in many areas of African society led to the revival of the brutal tribal laws and customs, and will have the effect not only of arresting the progress of the African natives but will condemn them to remain at the level of a subject race. We cannot believe that the destiny to which the Africans nation feel themselves called by Divine Providence, the maintaining of white supremacy, can possibly include for others these deplorable results.

4. The permanent division of the country on the basis of colour alone will create a divided nation in which the white and native races become sealed off into embittered and hostile groups. The claim that the separation of the different races to pursue their own ways of life and traditions and religion within their own territories, will remove the causes of friction is largely illusory, since it is now evident that the native races are in the numerical majority in all the large cities of the Union. The movement from the Reserves into the industrial areas cannot now be arrested, since economic and industrial integration has become an established fact.

We believe that the Apartheid policy of the South African Government offers no permanent solution of the racial problem, since its application inflicts great injustices upon the non-white races; it is already admitted that it is impracticable in the large industrial areas, where the nation's economy rests upon native labour and where a large native population has grown up; its weakness lies in the enforcement of its provisions by arbitrary and intolerant laws.

We desire, therefore, respectfully to draw your attention to the great truths of the Christian Faith: the fundamental unity of the human family, irrespective of colour or race; the reality of sin—all the human race in Adam "have sinned and come short of the Glory of God."—Romans iii, v. 23; the equality of all races before God, in whose presence no single nation can claim superiority over any other; the duty of Christian nations to carry the Christian message of Salvation to members of other races; and the love of God, that all who believe in Christ become thereby brothers and sisters in Him and receive one another as such. for "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—Gal. iii, v. 28. On these foundations, we believe, may be built a strong, united and prosperous nation.

On behalf of the Free Presbyterian Church of Scotland.

**THE EUROPEAN MARKET . . . FOR THE ATTENTION OF  
BRITAIN'S RULERS**

**A LETTER TO THE PRIME MINISTER**

**Free Presbyterian Church of Scotland—Southern Presbytery**

DEAR PRIME MINISTER,

The Southern Presbytery of the Free Presbyterian Church of Scotland is greatly concerned about the steps being taken by your Government to enter the European Common Market. It is not within the province of this Court to make observations on the economic benefits or disadvantages arising from any particular steps taken by your Government. It is perfectly evident, however, that Britain's entrance into a community of this nature

would mean more than economic commitment. It would involve widespread social changes, together with the prospect of political integration with the other States mentioned in the Treaty of Rome.

In the economic sphere, the renunciation of a certain degree of national sovereignty is admitted on all hands to be absolutely necessary to the proper running of such a scheme. It is, however, a different matter if national sovereignty is to be renounced in the political and social fields. While it may be denied in some quarters that there is little prospect of such an eventuality arising, it seems beyond dispute that several of the member States, and prominent individuals in these States, are increasingly in favour of a United States of Europe. This Presbytery cannot but view Britain's movements towards such a position with anything but the greatest and most serious concern.

It seems exceedingly strange to this Presbytery that your Government should be so willing to forget the past years, in which Britain suffered to such a terrible extent from the conduct of countries with whom you now propose to enter into an economic affiliation leading undoubtedly to political integration. The leading countries in the present European Community are composed of two of the virulent enemies of Britain during the Second World War, viz., Germany and Italy, while no loyal-hearted Briton can ever forget the treachery of France and Belgium. To one with a sense of history such as you, yourself, Sir, profess to have, it is obvious that Britain must maintain her independence and freedom to act according to her principles, separate and distinct from countries of such a description. Added to this, the entry of Britain into the European Common Market will mean the severing of our vital links with the Commonwealth, despite the assurances given by yourself and some of your Ministers, that this will not be the case. It is perfectly obvious that, in process of time, Britain will become integrated with Europe and severed from the Commonwealth if the proposed pact is concluded. When one considers, on the one hand, the treachery during the War years of these Nations already mentioned as being principal partners in the European Common Market, and on the other, the faithfulness, friendship and support of the Commonwealth Nations, one cannot but conclude that the breaking of Commonwealth ties would constitute a major disaster in the history of our native land.

It has not escaped the attention of this Presbytery that the leaders of these four Nations already mentioned are loyal sons of the Church of Rome. Here again your knowledge of history will have informed you that the Church of Rome is the implacable enemy of all freedom, and, consequently, is the enemy of this land, its principles, its constitution and its national religion. You will be further aware of the fact that the Church of Rome is largely a political organisation. It is not without significance