

base upon which the Missionaries should have established their Christian message for every Black man understands what UBUNTU is. Remove UBUNTU from Christian teaching and practically nothing remains.

May I suggest that you, as black theologians, should lead the way in examining this submission and placing UBUNTU in correct perspective. We, as Black people, need to be reminded how wrong we are when we think of Christ as a mere whiteman and not as the personification of UBUNKULUNKULU or the Main Power Station; UBUNKULUNKULU in Christ linking up with UBUNKULUNKULU in man which is UBUNTU, godliness. Those who have a problem in accepting the Holy Trinity and recognising Christ as the son of God and therefore turn their backs on Christianity are, in my

opinion, wrong when they also turn their backs on UBUNTU by resorting to deeds which fail to pass the UBUNTU test. Whatever efforts we may embark upon in our search for the truth that is God, I cannot see how we can do so without acknowledging that a proper appreciation of this dimension of UBUNTU which I have tried to project is our starting point.

As you go out to meet the challenge of the world you go with the good wishes of all of us who pray and will continue to pray that your ministry will be relevant ministry in our time and that UBUNTU or godliness in you will continue to keep you in touch with the Main Source of Power and will always remain your guiding Star in the service of our Lord.□

# THE TIME IS SHORT

by Edgar Brookes

The thoughts which follow are addressed in the main to the white citizens of South Africa. Is this an appropriate kind of article for "Reality." "Reality" normally tries to consider all races. But it is the white people of South Africa who must be convinced if radical change is to happen without bloodshed and leaders of black Africa have repeated *ad nauseam* that the business of the whites is to convert their own kind.

There is surely much to be learnt as we look at Rhodesia. Ten years ago, even five years ago, White Rhodesians could have worked out with Black Rhodesians a comparatively painless transition to majority rule. Now this may be impossible. Time is immensely important in our situation.

We get little statesmanship from Mr Vorster, He is like the farmer's dog of whom a tramp said, "He is growling and wagging his tail and I do not know which end to believe." Mr Vorster may feel a moral obligation to support apartheid to the end. But must we follow him? Must we be "butchered to make a Nationalist holiday"? Surely at this late hour we should consider what is best for South Africa rather than what can save the face of the Nationalist Party and its leadership. What we have to make up our minds to is simply this, that *apartheid must go*. It seemed to its supporters a few years ago to be a solution to our problems, practical, safe and even fair. It is none of the three. Detente with other African countries is good and Mr Vorster has made earnest attempts to pursue it, but the changes we need are domestic changes, changes within our own borders, and we need them soon.

It is true that South Africa is not a replica of any other African State. It has a relatively large white population that

goes back more than three hundred years in history. Any wise, kind and right reconstruction of South Africa must respect the part which the white man has played, must respect his present technological ability, must enable him to retain his own self-respect. But if such a reconstruction of South Africa is to be made successful it must be made *now*. The time is short. Soon it will be too late for Black and White to work out peaceful change together. The composition of Parliament is such that it is unrepresentative of the country. What is being done outside Parliament at the present moment is tremendously important.

We repeat that apartheid must go and it must go with White goodwill behind the change. Our task is to create a non-racial South Africa with majority rule based on universal suffrage and yet with such checks and balances, such protection of minorities as will preserve what is best in white South Africa.

In politics it is always good to ask what is the alternative. If radical change of this kind is not made within the next few years, one alternative is war. Nationalist leaders may say, and with some justice, that even with the overwhelming number of blacks the whites would be able to hold their own. But would they be allowed to do so? Two or three battles in a civil war would produce a host of casualties, blood would be running deep on the battle fields. In those circumstances would the great nations of the West not have to intervene, if only to stop Russia and China from doing so? We have, as our Prime Minister has told us, not a friend in the world who would stand by us in a real emergency. These are facts which have to be faced. Surely it is better to face them and to make radical changes now than to have far less acceptable changes forced on us because we made up our minds too late.□