

Universite Lovanium,
B. P. 124,
Leopoldville XI,
Republique du Congo.
10th September, 1962.

Dr. J. R. Gray,
Presso Signora L. Cattaneo,
Castello Valverde,
Bergamo, Italy.

Dear Sir,

I have received a communication from the Director of Race Relations in reply to my letter dated 27th August of which I sent you a copy. In Mr. Mason's opinion expressed in his letter of which I am sending you a copy, the publication of the manifesto is not likely to take place until January, 1963.

As you might have observed, I had recommended with earnest that if possible, we could have the manifesto out at the earliest September and at the latest October, 1962 because as you know time is life itself and there are certain opportunities once missed may not be recovered by a life-time's work. You may have seen by now my copy of a letter addressed to the newly formed "International Committee for the Study of Group Rights" 67, Denison House, 296, Vauxhall Bridge Road, S. W. 1. Our problem is beginning to be known by bodies that count in International matters and in my opinion, our failure to give the right information at the right time or in other words keep in step with the trend of events may not produce the results we could expect.

Of course I am aware that you are a very busy man and may not have had time to write your introductory chapter, yet I would be grateful to have a line from you before I leave this place at the end or towards the end of this month to let me know as what the real position is at the moment. I remember the request made by Mr. Oduho and perhaps Father Saturnine too, the suggestion which seemed to have had some weight in your mind but I do not think that you could proceed with the work of combination without giving a reply to the objections which I had made. The matter was put to me in a form of choice and so I did in the way I thought best, yet there is the possibility that I may have been rude in my way of approach. I feel somewhere that you, better than most people can understand the circumstances which have affected our behavior. The British people, particularly men of your calibre have culture and refinement with a deep sense of justice, which when compared with African standards as they are generally to-day, we find ourselves babes in the wood. Because of the qualities I have mentioned, men like you still feel a moral responsibility to assist backward peoples despite some bitterness amongst the races for one reason or another. The most fortunate thing with the British people, at least in my opinion, is that what their government thinks is not necessarily what the electorate thinks and I sometimes feel worried that extremists in Africa may be overlooking the important role played by many individuals in Britain where a good many people would like to see a multi-racial society rather than segregation. As it is, it might be better for the world to unite the forces of good against the forces of evil irrespective of colour.

If Mr. Mason's opinion is correct, I would suggest that you send me two copies of our draft because I wish to retain one for reference during my tours and to send one to the International Committee referred to above as a meantime measure. Send them by Air-Mail please.

You may have seen the new Sudan anti-Church Act which is to come to operation in December 1962. That Act of which I am sending you a copy of the published text is obviously aimed at replacing Christianity with Islam and avoiding a political settlement which can safeguard whatever cultures a people may have. I feel it is time we have the means to intensify our activities before that ugly Act comes into force. On the surface of it the Act is aimed against the Missionaries as a clever move to recruit the support or approval of some extreme and superficial thinkers in Africa who associate Colonialism with Missionaries but in actual fact, the Act is aimed against the people of the Southern Sudan.

Hoping to hear from you soon,

Sincerely yours,


William Deng

Copy.

THE INSTITUTE OF RACE RELATIONS

36 Jermyn Street London S W 1

TELEPHONE: REG 0774

3rd September 1962

Dear Mr. Deng,

Many thanks for your letter of the 27th August.

I am very glad to hear from you direct and am delighted to know that you may be in Britain towards the end of this year. In that case, I do hope you will come and meet a few members of the Institute and talk to them about the affairs of the Southern Sudan.

We will arrange to have twenty copies of the Southern Sudan book sent to you as soon as it is published. I do not quite know when this will be, but we will let you know as soon as we have a firm date. But it certainly will not be in September as the whole manuscript is not yet in our hands. I think it is more likely to be January of 1963. The process of publishing a book is much longer than most people suppose.

yours sincerely,

(Signed)

Philip Mason



NCWC NEWS SERVICE(FOREIGN)

NEW SUDAN LAW AIMS AT
HALTING MISSION WORK,
PREVENTING CONVERSIONS

(Special Correspondence, N. C. W. C. News Service)

CAIRO, July 5:- A new law likely to cripple all Christian mission efforts was passed in late June in the neighbouring Sudan, scene of other anti-mission activities in recent years.

Observers here believe the new Sudan law, scheduled to go into effect in December, aims at making impossible any conversions to Christianity. It is regarded as the late step by the Sudan's Moslem-dominated government to suppress Christian life in that north-east African nation which won its independence in January, 1956.

Since that time, Church schools have been confiscated. No new missionaries have been allowed to enter the country, and some resident missionaries have been expelled. Contacts between priests and people have been sharply restricted. Parents seeking to have their children baptised have to get permission from the police after obtaining applications signed by the chiefs. And government pressure has been put on the chiefs to refuse to sign baptismal applications.

Opposition to government anti-Christian campaign has meant the loss of jobs by Christians, who number about 470,000 in the total population of about 12 million, including some eight million Moslems. There are 5,000 Catholics in the mainly Arab-speaking northern part of the country, but in the Southern Sudan, there are some 3,000,000 and approximately 3,000,000 pagans. The Moslem run government has been trying to impose Islam on the South.

The new anti-mission law officially called "the missionary Society Act" provides that "no missionary society nor any member thereof shall do any missionary act in the Sudan" without a licence granted by the Council of Ministers. The term "missionary act" is believed here, covering teaching, and the law does not distinguish between Christians and pagans. Therefore, observers say no religious instructions can be given to any children, even those of Christian parents.

The required licence "the law states" shall specify the religion, sect or belief of the missionary society and the regions or places in which it may operate, and in addition impose whatever conditions the Council of Ministers may think fit, either generally or in a specific case". Licences expire every December 31, they may be renewed, refused or withdrawn by the Council of Ministers as it sees fit.

By missionary society, the law means, "any body of persons, whether incorporated or not, whose sole or principle purpose is to convince by teaching, preaching, any person or persons to embrace a particular religion." At present there are three Protestant groups in the Sudan and two Catholic missionary societies: the Italian Sons of the Sacred Heart of Jesus (Verona Fathers), and the English Mill Hill Fathers. One section of the new law declares:-

"No missionary society shall do any missionary act in regions or places other than those specified in its licence. Do any missionary act towards any person or persons professing any other religion or sect or belief.....other than those specified in its licence. Do any missionary act calculated or likely to cause a breach of "public peace threat to law and order".

In connection with the latter provision, observers here recall that in 1960 a Sudanese priest was tried on a charge of threatening the security of the state because he allegedly helped the students (of Kumbek Secondary School) to print a protest against the change in Sudan day of rest for Christians as well as Moslems' holy day. The Priest Paulino Dogale (member of dissolved Parliament) was sentenced to 12 years in jail, and the students (3 of them) to 10 years each.

The new law also bans "any social activity (by missionaries) except within the limit laid down from time to time by regulations made under section 10" This section places at the discretion of the Council of Ministers the following matters:- The formation of clubs, the establishment of societies and the organisation of social activities. Appeals for and collections for money; famine and flood relief and similar charitable objectives.

Cont.

The holding of land by missionary societies and the regulation of the use of such land holdings. Publication and distribution of papers, pamphlets or books. Another section of the law provides that "no missionary society shall bring up in any religion or admit to any religious order any person under the age of 18 without the consent of his lawful guardian. Such consent shall be reduced to writing before a person appointed for that purpose by the Province authority". Still another provision "to protect minors" reads:- ~~protect~~ *protect*
 "No missionary society shall adopt, ~~protect~~ or maintain an abandoned child without the consent of the province authority or the person appointed by it for that purpose" "A missionary society or any of its members to whom an abandoned child has been brought", the provision continues, "shall report the fact to the local government Inspector or to the nearest police station" The Provision is considered here to be very dangerous for the Church, since missionaries receive many abandoned children. It is believed that the new law will force the missions to hand over such children to the authorities who will then place them in Moslem orphanages. In fact such is the case, ex. Refaf orphanage.

All missionary societies must submit to the government a list of their members and employees and a copy of their regulations. They must also declare the source of their income, funds, real and personal property. Finally, the missionary societies must undertake not to do any act calculated to obstruct or oppose any constitutional, administrative or executive action taken by the government or intended to be taken.....and not to act as representatives for any of the local people before any government department, office or official."

Observers here say that the provision, "not to interfere in foreign relations," is a warning to missionaries by the government, not to ask for help or protection from their embassies, and not to write reports for ~~the foreign press~~ the foreign press. The observers believe that Sudanese government is especially fearful of press campaign against the new anti-missionary law in the foreign press.
